

J. 22. 24

THE  
**HISTORY**  
~~D. 8. 34~~ OF THE  
**CHURCH,**

From Our LORDS Incarnation, to the Twelfth Year of the Emperour  
MAURICIUS TIBERIUS or the Year of CHRIST 594.  
As it was written in Greek, by EUSEBIUS PAMPHILUS  
Bishop of *Cæsaria* in *Palestine*; SOCRATES SCHOLASTICUS  
Native of *Constantinople*; and EVAGRIUS SCHOLASTICUS  
born at *Epiphania* in *Syria Secunda*.

Made *English* from that Edition of these Historians, which VALESIIUS published  
at *Paris* in the Years 1659, 1668, and 1673.

Also,

The LIFE of CONSTANTINE in Four Books, Written by EUSEBIUS  
PAMPHILUS; with CONSTANTINE'S ORATION to the CONVENTION  
OF THE SAINTS, and EUSEBIUS'S Speech in Praise of CONSTANTINE  
Spoken at His TRICENNALIA.

VALESIIUS'S Annotations on these Authors, are done into *English*, and set at their  
proper places in the Margin; as likewise a Translation of His Account of their  
Lives and Writings.

With Two Index's; the one, of the Principal Matters that occur in the Text; the  
other, of those contained in the notes.

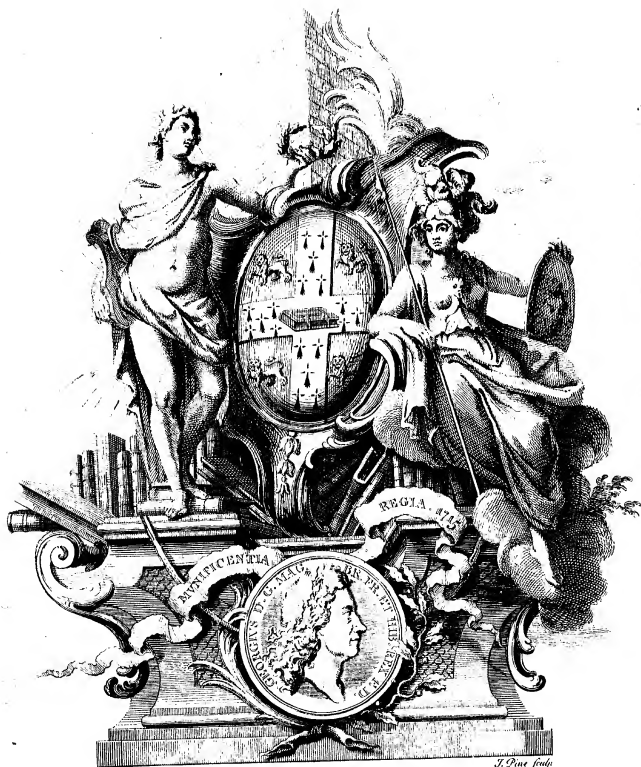
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Ἡ γὰρ περὶ τούτων [ἐστὶ τὰς ἐκκλησιαστικῶν γράφων] γένεσις, ὥστε μὴ τοὺς πολλοὺς καὶ ὕλην φέρει, ἀλλὰ καὶ  
ἐν τοιαύταις ἀσφαλτέσιν ἀπενεχθήσεται. Πυλὸν δὲ μὴ σκληρὰ, κρυφαῖα τῶν ἱστορῶν ὑλίσσων.  
Socrat. Ecclesi. Histor. Lib. 1. Cap. 18.

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CAMBRIDGE,

Printed by *John Hayes*, Printer to the University; For *Nathaniel  
Rolls*, at his Auction-House in *Petty-Canons*, near the North-end  
of *St. Paul's Church-yard*; and are to be Sold by the Bookellers  
of *London* and *Westminster* 1692.



2 3 4 5 6 8

The Publisher of this *ENGLISH* Translation to the  
R. E. A. D. E. R.

**V** ALESIVS has spoken so fully and satisfactorily concerning what He has done in *His* Edition of these following Ecclesiastick Historians, as to *His* Amendments of the Greek Text, as to *His* Latine Version of them, and as to *His* Explanation of the obscurer passages that occur in them; and besides, has added such compleat Accounts concerning the Lives and Histories of these Authors: (all which particulars, becaufe they were judged necessary to be made known to the English Reader, are done into His own language, and prefixed before each Writer whom they concern:) that 'tis needles to give the Reader any farther trouble here, than barely to acquaint Him, for what reason this English-Translation was at first attempted, and by what Helps and Assistances this attempt has at length been finished.

It can't be supposed a thing unknown to any person, though He may have been but meanly conversant amongst Books, that this is not the first time wherein these Church-Historians have appeared in English. For 'tis now almost a Compleat<sup>d</sup> Century, since Mereditb Hamner Doctour of Divinity, first published His Translation of them all; excepting onely Eusebius's Four Books concerning the Life of the Emperour Constantine, and the Two Orations subjoynted thereto: which, by a Dedication to S<sup>t</sup> John Lambe Knight, Doctour of Laws, and Dean of the Arches of Canterbury, seem to have been made English several years after Doctour<sup>b</sup> Hamner's death, by one M<sup>r</sup> Wye Saltonstall.

<sup>a</sup> His Epistle Dedicatory to Robert E. of Leicestec bears date December the 15<sup>th</sup>. 1584.  
<sup>b</sup> He dyed at Dublin, of the plague, anno 1604. See Fuller's *Worthies of Wales, Flintshire*. pag. 39.

After *Four Editions of Doctour Hamner's Translation*, a *fifth*, whereto was added M<sup>r</sup> Saktonstall's *Version of the Life of Constantine and the Two Orations*, was published in the Year 1650. Which Impression being fold off, and the Book become Scarce; the person whose propriety D<sup>r</sup> Hamner's Translation was, some few years since relolved to reprint it. This resolution He communicated to some friends, whom He knew to be able Admirers and Directers in an affair of that Nature. From them He received answer to this effect: that in Doctour Hamner's Translation they saw many things that wanted Correction, which they supposed were not so much to be attributed to the Doctour, as to the imperfection and mistakes of the Greek Text and those *Latine Translators*, which the Doctour had made use of: that now there was a fair way opened, whereby the errors in the Doctour's Translation might be Corrected, in regard the *Original Text of these Historians*, after it had been compared with several *Ancient Manuscripts* of the best Note, (whereby the imperfections in it were supplied, and the faults committed in other Editions amended;) was, together with an excellent *Latine Version* thereof, published at Paris by Henricus Valesius, a person of such eminent Learning, that by the unanimous consent of the *Arch-Bishops and Bishops* of

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## The Publisher

the Gallican Church, He had been pitcht upon and employed as the fittest man to undertake a work of this Nature: and therefore their advise was, that the *Doctour's Translation* should be compared with that *Edition of these Historians* which *Valesius* had published, and that, whereever it differed, it should be made to agree with the *Greek Text* thereof.

After receipt of this advise, 'twas resolv'd it should be followed. And accordingly a Reverend and Learned Divine was prevail'd with to undertake this Work. Who, after He had done some few Chapters onely of the *First Book of Eusebius's History*, for reasons best known to Himself desisted. But by this Tryal of His it plainly appeared, that (besides its being an invidious attempt to go about to interpolate what another person had long since put his last hand to,) it was a work of far greater labour to bring *Doktor Hammer's Translation* to an agreement with the *Greek Text* of *Valesius's Edition*, than to make a *New One*. On which account this latter was resolv'd upon; and by Divine assistance being now finished, is here presented to the *Reader's* view.

The *Reader* having been acquainted with the Reason why this *New Translation* was at first attempted, 'tis fit He should know farther, by what *Helps* and *Assistances* this attempt has at length been finished.

This *Version*, as has been intimated, was taken immediately from the *Greek*, according to that *Edition* which *Henricus Valesius* set forth at Paris: whence this advantage will accrue, that whatever errors are found in it, will be errors but of one descent. Besides *Valesius's Edition*, That which *Robert Stephens* Printed at Paris in the year 1544, was likewise all along consulted. Nor were the *Latine Translations of these Historians* refused or neglected: namely these four; *Musculus's Version* Dedicated to *Edward the Sixth, King of England*, and Printed at *Basil* in the year 1549; the Translation of *John Christophorson* (heretofore Master of *Trinity Colledge in Cambridge*, afterwards *Bishop of Chichester*;) Printed at *Coloigne*, in the year 1570; *John Guterius's Version*, or rather his *Emendation of Christophorson's*, Printed at *Paris* in the year 1571; and lastly *Grineus's Translation*, set forth at *Basil* in the year 1591. All which *Versions* were all along inspected; and in all places that required it, their Disagreements or Consents are (as the *Reader* will find,) taken notice of; unless the Learned *Valesius's* diligence had made those Remarks needless.

As for the *Notes* they are in a manner all *Valesius's*: nor is any Remark of his left untranslated (though perhaps some times made shorter,) that was judg'd of use to an *English Reader*, and becoming an *English Translation*. If the *Reader* does, as now and then He will, meet with a Note that has not *Valesius's* name set at the bottom; He may conclude that not to be *Valesius's*; however, He generally meets with some intimation or other, whereby notice is given him, on what authority such a remark is grounded. But whereas in *Valesius's Edition*, His Notes on all these *Historians* are placed together in a Body by themselves, at the latter end of each Authour whereto they belong: here the *Reader* has them embodied with the Text, and by the Letters of the Alphabet He is shown the passages in the History, whereof they treat. In which method the *Reader's* ease was consulted, that He might not have the trouble and interruption given Him, of turning forward and backward, from the Matter to the Notes, and from thence to the Matter.

How

## To the Reader.

How far this *Translation* is beholding to That done by *Doctour Hammer*, will quickly be discovered by any, that shall take the pains to compare them. It need not be dissembled, that the *Doctour's Version* has been seen; and 'tis as need- less to detain the *Reader* in shewing Him by tedious instances, that He has not been, nor could have been followed, without a departure from the *Original Greek* as published by *Valesius*.

It onely remains, that the *Reader* be entreated, before He peruses this *Translation*, to mend those faults in it that are mentioned in *The Errata*; and to pardon all others He shall meet with. Which that He may the easier be perswaded to, He is desired to be mindful of this excel- lent saying:

Μὴδὲν ἀμαρτάνειν ἐστὶ θεῷ, καὶ οὐδέν τι κατὰ φύσιν

'Tis God's property to mistake in nothing, and to correct all things.

<sup>a</sup> See Gol-  
win de  
Prosulius  
Anglie,  
pag. 561:  
and pul-  
ter's Wor-  
ship, Lan-  
castre.

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THE  
ECCLESIASTICAL  
HISTORY  
OF  
EUSEBIUS PAMPHILUS,  
IN TEN BOOKS.

**Together with**

VALESIUS'S Annotations on the said Historian; which are done into ENGLISH, and set at their proper places in the Margin.

Hereto also is annexed an account of the Life and Writings of the foreſaid  
Historian, Collected by VALESIUS, and Rendred into ENGLISH.

[illegible]

C A M B R I D G E,  
Printed by John Hayes, Printer to the University. 1682.

# VALESIUS'S PREFACE, TO HIS EDITION of EUSEBIUS'S HISTORY.



Having performed the Office of a Solemn \*Dedication, 'tis now time, *Most* <sup>\*Valeſium</sup>  
*Illuſtrious Prelates!* That I ſhould give *You* a particular Account of my Work.  
For, whereas this Labour was undertaken by me, on *Your* account chiefly, and  
by *Your* Command, I do both wiſh, and alſo hope, that before all others, *You* (which  
will be the Readers and Judges of my Work. There are three things there-  
fore, which I have endeavoured to perform in *this Edition*. The firſt is, an  
Amendment of the *Greek Text*: The ſecond, a Latine Verſion of it. The  
third is, an Explanation of the obſcure places. As touching the Latine Verſion, after three  
Translatours of *Eusebius's History*, I have made a fourth. But no perſon before us, had attempted  
an Amendment and Explanation of the *Eusebian Work*. But, that I may ſpeak more diſtinctly  
concerning each particular in its place and order, I will begin firſt from the Emendation. Who-  
ever attempt a new Edition of old Writers, thoſe perſons muſt of neceſſity begin their Labour  
from an Emendation. So *Origen*, after He had undertaken a New Edition of the *Seventy Inter-  
preters*, and had found many paſſages in them that were doubtfull and diſagreeable by reaſon of  
the diverſitie of Copies, in the firſt place Laboured in an Emendation of them. And having com-  
pared the Copies of the *Seventy Seniors*, partly with the *Hebrew Text*, partly with *three other*  
*Editions*, namely *Aquila's*, *Theodotion's*, and *Symmachus's*, He took out all thoſe Errours which  
had crept into the Edition of the *Seventy Seniors*. For this He himſelf intimates, in *His Eighth*  
*Tractate on S<sup>t</sup> Matthew*, in theſe words. <sup>1</sup> *In Exemplaribus quidem Veteris Testamenti, quacunque* <sup>2</sup> *See*  
*fuerunt inconſonantia, Deo praſtante coaptare potuimus, utentes judicio ceterarum Editionum. Ea*  
*enim qua videbantur apud Septuaginta dubia eſſe propter Conſonantiam Exemplariorum, facientes*  
*judicium ex Editionibus reliquis, convenientia ſervavimus.* Indeed, in the Copies of the *Old*  
*Testament*, whatever [paſſages] were diſagreeable, by God's aſſiſtance we have been able to make  
fit, uſing the judgment of the reſt of the Editions. For thoſe [paſſages] which ſeemed in the *Seventy*  
to be doubtfull by reaſon of the agreement of Copies, making a judgment from the other Editions, we have  
preferred agreeable.

*Origen's Example* was afterwards followed by *S<sup>t</sup> Jerome*, who beſtowed a new Edition of the  
*Seventy Translatours* mended by Himſelf, and diſtinguiſhed by *Aſterisks* and *Obeliſks*, on the men  
of His own Language, as He Himſelf attests in ſeveral places. And that I may ſpeak alſo con-  
cerning proſane Writers, *Crates* and *Ariſtarchus*, *Grammarians*, who ſet forth moſt accurate Edi-  
tions of *Homer's Poem*, have done nothing elſe in a manner, but mended and diſtinguiſhed that  
Work. In like manner therefore, when I had reſolved to publiſh a New Edition of the *Eusebian*  
*History*, I uſed my utmoſt Industry and diligence in its Emendation. Two Editions onely of  
*Eusebius's History* have hitherto come forth in *Greek*. The one is the *Paris-Edition*, which  
*Robert Stephens* Printed; a perſon who on this very account has deſerved highly of Learning,  
becauſe He was the firſt that publiſhed the Body of *Eccleſiaſtick History* in a moſt Excellent Letter.  
The other is the *Geneva-Edition*. But *this* has in the *Greek Text* every where expreſt that Edition  
of *Robert Stephens*: ſave onely, that it has various Readings and Emendations ſet at the margin,  
[taken] out of the Copies of Learned men; and, that out of thoſe Copies it has ſupplied ſome  
imperfections which occur in the Books concerning the *Life of Conſtantine*. Therefore, my pains

# Valeſius's PREFACE.

was to be beſtowed upon that one *Edition* only of *Robert Stephens*. Which, with as much diligence as I could, I have compared with *Four Manuſcript Copies* of the beſt Note, and have reſtored it in many places. Two of theſe *Four Copies*, the *King's Library* furniſh us with. The former bears the *Arms of Francis the ſiſt*, written on *Silken paper*, about four hundred years ſince, and it does ſometimes exhibit ſingular Readings, and very different from the other Copies. This is that, which in *my Notes* I have named *The King's Copy*. The other is out of the *Medicean Library*, which being now removed into the *King's*, is called by one and the ſame name of the *King's Library*. This, to diſtinguiſh it from that former Copy, is in *Our Notes* termed the *Medicean Copy*. Which, though it be ſomething leſs ancient, is nevertheless tranſcribed from an excellent Copy, and by a Learned hand. *Robert Stephens* had made uſe of *Both theſe Copies*, in *His Edition* of the *Eusebian Hiſtory*. And in *His Printing* of the *Text* it ſelf, He has almoſt every where followed the *King's Copy*, and very ſeldom departs from its footſteps, as I have remark'd in *my Notes*. But in the diſtinction of the *Chapters*, He has expreſt the *Medicean Copy*, wherein the Contents are ſet before each Chapter, and are written in *Red-Letters*. There is, beſides theſe a *third Copy*, belonging to the moſt Eminent Cardinal *Julius Maſarinius*. Before I ſpeak concerning the goodneſs and excellency of which Copy, it is requiſite, and You (Moſt illuſtrious Prelates!) with importunity ſeem to crave this very thing of me, that a few words ſhould be ſaid concerning the *Moſt Eminent Cardinal*, by whom that Copy was lent me. For, whereas this Moſt Eminent Prince, born to every thing that is Great, does embrace Learning with a ſingular affection and benevolence; We, who from our infancy have applied our minds to the Studies of Learning, ſhould doubtleſs be ungrateful, ſhould we not, both in our own, and in the name of all Learned men in general, ſtudy to render Him all poſſible Thanks, as well in words, as in our Writings. Farther, with what favour and how great a benevolence He does honour and reſpect Learning, His bounteous Liberality and Munificence towards Learned men does atteſt; which, to ſpeak nothing concerning other perſons, \* He was lately willing ſhould be extended even to me alſo, when I neither hop'd for, nor thought of any ſuch thing. The ſame thing is declar'd by His moſt completely-furniſh'd Library. Which having ſtor'd with innumerable Copies of the beſt Writers, partly Printed, and partly in Manuſcript; He does not keep it perpetually ſhut like ſome Sepulchre, as thoſe old Senators of the City Rome did, whom *Animianus Marcellinus* doth ſharply reprove on that very account: but opens it, as twere ſome publick Houſe, to all the Learned; and voluntarily invites each perſon to it; and freely permits the uſe of His Manuſcript Books to the Studious, as often as they ſhall have need. What ſhall I ſay concerning His other virtues and eximious Accompliſhments of mind? What concerning His wonderful Moderation and Lenity, whereby He hath allay'd intestine Comotions and Tumults, without the blood of any Citizen? But, theſe things will be ſpoken by me more ſidly at another time, or more rhetorically by others. For at preſent I have reſolv'd, to purſue thoſe praiſes of His only, which do apart belong to the Studies of Literature. Nevertheless, I can't poſſibly refrain my ſelf, but muſt ſpeak ſomething here concerning that Peace, which the moſt Eminent Cardinal, with all imaginable earneſtneſs and induſtry, does now chiefly urge and promote, and which we hope will in a ſhort time be made publick by His Majesties \* Proclamation. For, this thing is of great concern to the advantage of Learning; which every one knows to be the child of Peace, and to reſt it ſelf under its Umbrage and defence. Whereas therefore the moſt Eminent Cardinal, when firſt placed at the Helm of State, had not Himſelf raiſed a diſmal War with the *Spaniards*, but had found it already raiſed: by various Councils [as 'tis requiſite] in ſo Great an affair, long and accurately weigh'd, at length He hath reſolv'd upon this; that the *Spaniards* are to be broken by a laſting War, and muſt really be made to know how powerfull the *French* are in Arms, Riches, Valour, Conſtancy, and the other neceſſary Proviſions and Helps for a War: that the Enemy, made ſenſible of their own weakneſs and the power of the *French*, might be ſlower in future to provoke Our Nation, either by Arms or injuries. For [twas His Sentiment,] that a firm and ſecure Peace could no otherwiſe be made with the Enemy, than till ſuch time as by their frequent Overthrows and Loſſes they had perceiv'd, that they were inferior to the *French* in waging War. Therefore, when the *Spaniards*, no otherwiſe than the *Phrygians*, had at length underſtood that; then the moſt Eminent Cardinal, perceiving a fit opportunity of entering into a Peace preſented it ſelf, reſus'd not to make it with the Enemy, and to recede ſomething from Our Right, from the chief point of the whole War, laſtly from that Hope and Victory which we had now almoſt in our hands; that thereby He might [promote] the Good of the people, [anſwer] the wiſhes of all good men, and gratify the deſire of the whole Chriſtian world. In which affair I can't indeed enough admire His ſingular prudence, and His wiſdom that was ſo ſalutary to the State. For the Peace was for no other reaſon deſer'd ſo long, than that in future it might be laſting and more firm. And let thus much be ſaid by the by, concerning the praiſes of the moſt Eminent Cardinal. Who having, during the War, never deſiſt'd from cheriſhing Learning and Learned men in a moſt gracious manner; ſo much more to be hop'd, that in the time of His Own Peace, He will embrace the ſame Arts with a choice Affection and Care: and will bring it to effect, that Our *French*, who for the Glory of Arms have been always eminent above other Nations, may now excell for the praiſe of Learning.

\* He al-  
low'd Pa-  
leſius a  
yearly pen-  
ſion of  
1500 Li-  
vers, which  
ſum the  
Cardinal  
ſent him  
yearly, as  
long as he  
liv'd; and  
by his Will  
continued  
it till Pa-  
leſius's  
death. See  
Valeſius's  
Life, writ-  
ten by his  
brother  
Hadrian.  
\* See Ann.  
Marcelli-  
nus, Book  
16, pag. 14.  
Edit. Paris  
1616.  
\* Or,  
Cyprus.

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Learning, and in the ſtudies of the beſt Arts. But, 'tis now time, that we ſhould return thither, whence we have digreſs'd. That *third Copy* therefore, which the *Library of the Moſt Eminent Cardinal* hath furniſh'd us with, is far the beſt and antieſt of all thoſe Copies of *Eusebius* which I have ſeen. For, whatever Emendations we found in other Copies, are all ſhown us by that Manuſcript: and many other Amendments occur in it, which I found not in other Copies, as the Studious Readers will be able to perceive from my Annotations. It is written in Parchment, [transferri'd] about ſeven hundred years ſince, moſt neatly and alſo moſt correctly. It has likewiſe *Short Expoſitions* now and then ſet at the ſide, ſometimes in an ancient, ſometimes in a more modern hand; which Expoſitions we have ſet down in Our Notes, at their due places. Many other things alſo are to be taken notice of in that Excellent Manuſcript, partly in the *Accents*, partly in the *Diſtinction* or *Punctuation*. For, as to the *Accents*, in that Manuſcript words are *often accented*, which in other Copies have a *Circumflex Accent*. For inſtance, *αὐτός* and *καὶ* are in that Copy are always accented. But on the contrary, *οὗτος*, which in other Manuſcripts is mark'd with an *acute Accent*, is *Circumflexed* in that Copy. And this in my judgment is righter. But, as to the *Diſtinction*, which we vulgarly term the *Punctuation*, this Copy is fo accurately *punctuated*, that from this very one Manuſcript you may underſtand the whole manner and knowledge of *punctuating*, which is a thing of no ſmall moment. Indeed, before I had procur'd this Copy, I was not thorowly acquainted with the uſefulneſs and neceſſity of the *Middle diſtinction*; with which, that very one Book diligently inſpected and examin'd, hath at length made me acquainted. But, we ſhall ſpeak more hereafter, concerning the *Diſtinction*. This moreover I have obſerved in that moſt ancient Manuſcript, as often as a *full diſtinction*, or *πνεῦμα ὁλον* is ſet in any Line, the firſt Letter of the following Line appears without the order of the reſt, and touches upon the very outward margin. And this is a ſigne, that a new Chapter, or a new period is begun after that *final diſtinction*. I have obſerved the ſame in the other Manuſcript Copies alſo. Indeed, in the *Old Sheets of the King's Library*, which contain *Eusebius's Books concerning the Life of Conſtantine*, I have found that 'tis always ſo, as often as a new Chapter is begun. We had, beſides, a *fourth Copy* out of the *Library of that moſt illuſtrious perſonage Nicholas Feket*, who bears the Office of *Procurator General* in the *Senate of Paris*, and at the ſame time manages the *Preſecture of the Royal Treſury*, with the higheſt commendation. And theſe four Manuſcript Copies we have made uſe of, in order to our amendment of the Books of *Eccleſiaſtick Hiſtory*. But, we have compar'd the Books concerning the *Life of the Emperor Conſtantine*, with three ancient Copies. The firſt is that Copy of the *King's*, concerning which I have ſpoken above, in which Manuſcript, before the Books of *Eccleſiaſtick Hiſtory*, occur the four Books concerning the *Life of the Emperor Conſtantine*, written, though not in the ſame, nevertheless in an ancient hand. The ſecond place belongs to the *Old Sheets of the King's Library*. So I call *certain papers*, which are digeſted into *Quaternions*; but they are looſe, and are not made up into the form of a Book. In theſe Sheets, beſides *Eusebius's Books concerning the Life of Conſtantine*, and the *Oration of the ſame Emperor to the Saints*, occurs the *firſt Quaternion of the Eccleſiaſtick Hiſtory*, whereof I have likewiſe made frequent mention in *my Notes*. All the reſt of it, by what accident I know not, is loſt. The *Fuketian Library* furniſh'd us with the *third Copy*. Wherein, before the four Books concerning the *Life of the Emperor Conſtantine*, is prefixt *Eusebius's Panegyrick*, ſpoken to the ſame Conſtantine, in the thirtieth year of His Empire. This Copy, though of the mean'eſt Antiquity, is nevertheless of the beſt Note, and in many places more correct and larger than thoſe two former, which *Robert Stephens* made uſe of in *His Edition*. Beſides theſe Manuſcript Copies, we were aſſiſt'd by thoſe various Readings and Emendations, which Learned men had with their own hands not'd at the margin of *Robert Stephens's Edition*: Of which for many Books are now to be found. But we made uſe more eſpecially of three, which are likewiſe often mention'd in our Notes. The firſt was *Hadrian Turnebus's*, which with great exactneſs He had compar'd with *The King's*, and *The Medicean Copy*. But the Books concerning the *Life of the Emperor Conſtantine*, had been compar'd with an *Engliſh Copy*, either by the hand of *Hadrian Turnebus* Himſelf, or that of *Odo Turnebus*. The ſecond Copy was *Pulcinella's*, which, becauſe *Renatus Morens* a *Physician* of *Paris* had lent me, I am wont in my Notes to term *Morens's Copy*. This Book contains ſome few other Emendations, beſides thoſe which occur in *Turnebus's Copy*. The third was *S<sup>r</sup> Henry Savil's* Book, a perſon of incomparable Learning; it was lent me out of England by *James Ulſter Arch-Biſhop of Armagh*. For, whereas I had perceiv'd, that in *Ulſter's Notes on the Martyrdom of the B. Polycarp*, a Manuſcript Copy of *Eusebius's Hiſtory* out of *S<sup>r</sup> Henry Savil's Library* was quoted; and had found, that, by ſome paſſages produced by *Ulſter*, that Copy was of the beſt Note; I made my requeſt to Him by Letter, that he would tranſmit to me the Various Readings of that Copy; for I did ſuppoſe, that the whole Copy had been compar'd by him. But he wrote back to me, that the Copy it ſelf, written in ſilken paper, had been given by *S<sup>r</sup> Henry Savil* to the *Oxford Library*. But he preſently ſent me *Robert Stephens's Edition*, in the margin whereof *S<sup>r</sup> Henry Savil* had not'd the Emendations taken out of that *his own Manuſcript Copy*. Nevertheleſs, as far as I have been able to conjecture, *S<sup>r</sup> Henry Savil* hath not ſet all the readings of the Manuſcript Copy at the ſide of *his Edition*; but thoſe only, which he thought to be good and undoubted. For ſome readings are produced by *Ulſter* out of that Manuſcript Copy, which I afterwards

\* ſcholia.

He means, the diſtinction, the Perio-  
dus, one from another, and the Clauſes and Mem-  
bers of each pe-  
riod, by points.

\* full page.

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afterwards perceived were omitted by *St Henry Sevil*. Farther, the same *St Henry Sevil*, at the margin of *this Edition*, hath written many Amendments, out of a Book of *John Christopherson*, which Book *Christopherson* had compiled with some Manuscript Copies. These are the Helps from Books, whereby we were furnished, when we undertook to mend the Books of *Eusebius's History*. But least any one should perhaps think, that any thing hath been altered by us rashly and at pleasure, we do before all things desire the Readers should know, that we have done nothing without the consent and authority of the Best Copies. And so scrupulous were we, of making any alteration in these Books, that when it appeared most evidently, that the place was corrupted, we refused even then to favour and follow our own conjecture. For proof hereof, may be [produced] a place in the close of the *tenth Book of the Ecclesiastick History*, pag. 399 [of *Our Edition*], which runs thus: *ὁ δ' ἀπερὶ πάλιν διὰ τὴν ἐκείνην ἐκπεπληγμένην τὴν ἐκείνην ἀποκαταστήσει.* We could very easily have restored the true Reading here, and instead of *ἐκπεπληγμένην*, in this manner, *ἐκπεπληγμένην*. For so *Gelasius Cyzicenus*, in *his Second Book*, cites this place of *Eusebius*; nor is it otherwise written in *Eusebius's second Book concerning the Life of Constantine*, Chap. 19, where this passage is repeated almost in the very same words. Lastly, no place is mended in *this our Edition*, concerning which I have not advertised the Reader in my Notes, and have not given an account of mine amendment.

*Distinction, or Punctuation*, is not the last part of Emendation: concerning which I must say something, lest peradventure the Readers should be confounded by a new kind of pointing, which was first brought into *this Edition* by me. Although, if we would speak properly, this is not a new sort of *Distinction*, but the oldest, and made use of by all the Ancients, as well Greek as Latine Writers: which being wholly diffused and lost by the negligence of more modern Authors, I have, at least in part, endeavoured to restore in *this Edition*. Those Ancients indeed (the figures of Letters being then newly invented,) wrote in one continued form, without any *distinction* at all. Which thing containing much of difficulty both in reading and pronouncing, the ancient *Grammarians* found out *three postures or distinctions*, whereby, as 'twere by certain Stations and Inns, the continued journey of speech might be distinguished and divided. The first they termed *κατακλιση*, that is a *subdistinction*: the second *παύση*, that is a *middle distinction*: the third *νίκη*, which is a *final or full distinction*. Now, they noted them by three Points plac'd in a different Site. For a Point set at the bottom of a Letter, denotes a *subdistinction*: a middle distinction, which the Latines have termed *Moram*, is shown by a point placed at the middle of a Letter. But that point which is set at the head of a Letter, denotes a *final distinction*. What the import and design of these distinctions is, the *Grammarians* do inform us; *Donatus*, and *Marinus Victorinus*, and *Diomedes* in his *second Book*. Which Author last named, at this place shall be to us instead of all *Lexicons*, says he, *posturas accedere vel distinctiones oportet, &c.* To reading must be added the postures or distinctions, by *Græcians* termed *στίχες*: which, during our reading, give a liberty of recovering breath, lest it should fail by a continuation. These are three, a distinction, a subdistinction, a middle distinction or pause, or, as sense will have it, a submiddle: the diversity of which [three,] is shown by three Points set in a different place. And after some few words. A distinction is a token of silence, when, the sense being ended, there is a Liberty of resting longer. The mark hereof, is a Point set above the verse, at the Head of the Letter. A subdistinction is a sign of a meet and convenient silence, whereby the Course of pronunciation (the sense remaining) is so stop'd, that what follows, ought to succeed immediately. The note hereof, is a point plac'd under the verse. A pause is a small separation, interpos'd in the continuation of senses, and possesses the middle place of a meet distinction and subdistinction, in such manner that it may seem neither perfect in the whole, nor omitted, but by a signification of staying, may want the beginning of another sense. And it attends this office only, that by the shortest respiration it may recover and nourish the Reader's breath. For, in pronouncing every one ought in such wise to be silent, that, because the breath it self is changed by a kind of decay, it may afterwards be recovered. As thus,

Ut belli signum Laurenti Tarnus ab arce  
Extulit, & rauco streperunt cornua Canis.  
Utque acres concussit equos, nique impulsit arma.  
Exemplo turbati animi.

For, there are many middle clauses of this reading. First, least those be confounded, which are put as double-member'd and treble-member'd [clauses,] and the like. Then, that the Emphasis of the words may be more eminently apparent and conspicuous, which may be moved by some affection, either by indignation, or commiseration compared, &c. Such marks therefore of distinctions and punctuations as these, all the ancients as well Greeks as Latines, made use of in their Books: which also, as tis manifest, were still in use, in the age of *Isidorus Hispalensis*. For this we learn from *His Originis*, Book 1, Chap. 19. In Manuscript Copies likewise which are somewhat ancient, the same way of distinguishing is always observed. But more modern Writers, whether

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whether by unskillfulness or a kind of sloth and negligence, have changed them all. And instead of a subdistinction, they have put *a little rod*; for the mark of a middle distinction, *two points*: but they have call'd the Note of a final distinction from the head to the feet of a Letter; Which ill way of pointing almost all Printers have followed, except *Adam Mannicus*. For he in his Edition of Greek Books, whereof he Printed almost an innumerable company, hath always retained that punctuation, which he had found in Manuscript Copies. As to the *Little Rod*; I would not condemn them. For 'tis of very small moment, what mark we should make use of, to denote a subdistinction, provided that mark be placed at the feet of a Letter. Indeed, in that Excellent and most ancient Manuscript belonging to the *Maximian Library*, whereof I have made mention before, I found a *little rod* placed sometimes for a middle, sometimes for a final distinction; that is, sometimes at the middle of a letter, sometimes at the top. And not only by a *little rod*, but also by a *scilicet* or *ἀνὰ* turned backwards, a middle distinction was sometimes denoted, as *Victorinus* informs us in his first Book of the Art of Grammar. But, whereas we now-a-days put a point at the feet of a letter for a final distinction in my judgment that can in no wise be born with. For it does not only contradict Antiquity, but Reason also. For Reason requires, that a mark placed in the same site, should denote the same distinction. A point therefore placed in the bottom ought to signifie the same that a *little rod* does, which is set at the bottom of a Letter. For, not the mark it self, but the site of the mark alters the distinction. Whence 'tis made evident, that a final distinction is not rightly shown by us, by our setting a point at the feet of a Letter. Wherefore, 'tis not without reason that I have endeavoured to restore the old way of Punctuation in *this Edition*. I have indeed retained the *Little Rod* it self, in regard in denoting a subdistinction it serves for the same purpose with a point: but from the authority of the Manuscript Copies, I have, by way of Recovery as 'twere, put the middle distinction into possession of its own places. The advantage and necessity whereof, the studious, I hope, will soon acknowledge. For, that middle distinction does not only serve for this purpose, that breath may be taken in order to a continuing the beginning of another sense, and that the Emphasis may be more eminently apparent and conspicuous, as *Diomedes* writes; but also, to denote the difference of persons and dignities. So somewhere in these Books, where the reading is *ἐκδοσαντες προεβόησαν πρὸς τοὺς ἀκούοντες*, the Most Eminent Cardinals Manuscripts, after the word *ἐκδοσαντες*, adds a middle distinction. Besides, in many places I have let a point at the head of the Letter, to denote a final distinction: and would have done that every where, had not the force of old custom diverted me from my attempt. But, what I have in part only performed in *this Edition*, that (I hope) will at length be perfected by others endued with greater Learning and Authority, who shall in future publish the Books of the Ancients. And thus much may suffice to have been spoken briefly concerning *Our Emendation and Punctuation*. Come we now to the *Latine Translation*.

I doubt not but there will be many who will admire, why, after three Latine Translations of *Eusebius*, and those not meanly vers'd in the Greek Tongue, I should have made a fourth Version. To whom in the first place I answer thus, If after *Rufinus*, who first turned the Books of Ecclesiastick History into Latine, *Masculus* might have leave to make a new Translation; it again, after *Masculus*, *Christopherson* might have leave to do the same, why should not I also have the like Liberty with others? Amongst the Jews, after the Edition of the *Seventy Seniors*, confirmed by the Religion of so many oaths, by the authority of so many ages; first *Aquila*, then *Theodotion* and *Symmachus*, did each of them publish new Versions of the Old Testament. Also, some persons are found to be the Authors of a fifth, sixth, and seventh Edition, whose names are unknown: and all these Translations *Origen* hath plac'd in his *Hexapla*, that they might be read by Catholics. That therefore which the Jews were free to do in the Old Testament, why may not I have leave to do in *Eusebius*? especially, in regard 'tis less dangerous to attempt that in *Eusebius*, than in the sacred Books of the divine Scriptures. Indeed, many and those cogent reasons enforc'd me even against my will, to undergo the burthen of this new Translation. For, whereas by Your Command and with Your Advice I had undertaken a new Edition of the Ecclesiastick History; and perceived, that the Versions of former Translatours, by reason of their frequent mistakes and ill Renditions, did in no wise satisfie the desire of Learned men; as it has been already declared by the Testimony of *J. Curterius* and *Peter Halloximus*: one of these two things was of necessity to be performed by me, that I should either correct the old Translation, or else make a new one. Farther, to correct the Translation of others, as it is in it self a thing troublesome and difficult, so also it seemed invidious. For, His own praise and His own honour, is from us due to each person. They have done as much as in their lay, and by their own pains have endeavour'd to lighten and lessen Our Labour. Therefore, the Work of each Translatour ought to be commended by us, rather than interpolated. *Rufinus*, although He follows the sense of *Eusebius* rather than His words, is nevertheless neat and clean, and not unpleasant to the Readers: and even on this very account highly to be commended, because He was the first that bestowed the Ecclesiastick History on men of the Latine Tongue; whose Translation the Western Church has made use of till Our own age. *Masculus* keeps closer to the words, and in translating is short and clear, and in many places more happy than *Christopherson*.

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John Christopher, as He is more diligent and learner than Musculus, so also is more verbose; and has something of the Style of Cicero. Besides, He used Manuscript Copies in the making His Translation: and was the first that published Eusebius's Panegyric spoken at Constantine's Tricennialia Latine, which the Geneva-Printers afterwards Printed in Greek. Some body will be ready to say here. What need then was there of a new Version? whereas those Translators abound with so many and such high commendations. I rehearse their praises, but do not detect their errors: which I had rather should be discovered by the testimony of others, than mine own. But, if any one will read my Notes, or shall have a mind to compare my Translation with their Version, He will doubtless understand, with how many and how gross mistakes their Translations are flutt; and that 'twas not without reason, that You had ordered me to make a new Version of Eusebius. But, because I am slain upon this discourse, not willingly but by a necessity, I will say something briefly concerning the errors of former Translators. For, should I have a mind to reckon up all their mistakes one by one, my discourse would be stretcht to a vast length. To begin therefore with Rufinus, who knows not, that, at his pleasure, he has added many passages to Eusebius, has taken away many passages from him, has changed many, and in most places is rather a Paraphrast than a Translator? For instance, in the Seventh Book he has inserted a tedious Narrative concerning the Miracles of Gregory Thaumaturgus, which occurs not in the Copies of our Eusebius. The same person, in the Ninth Book, rehearses a speech of Lucian the Martyr, spoken before the Judge in defence of our faith; which Speech the Copies of Eusebius do not acknowledge. He has omitted almost the whole Tenth Book of the Ecclesiastick History, in his Version. I say nothing here concerning the Chapters altered by him in the Sixth and Seventh Book, in as much as I have given the Reader notice of this thing, in my Notes. How many places of Eusebius are misunderstood and ill rendred by him? This is he, who of Zacharias the Priest, of whom mention is made in Saint Luke's Gospel, has made us a Martyr of Lyons. This is he who hath confounded Biblis with Blandina. This is he who has made the most noble Martyr Philomenus a Tribune of Souldiers, from his being a Rationalist. To what purpose is it to speak concerning Musculus, whose Versions (for he has translated other Writers also into Latine,) are not extraordinarily approved of by the Learned? I could, if I had a mind, expose his innumerable mistakes: amongst which this is a notorious one. Dionysius Alexandrinus, in his Epistle to Germanus, which Eusebius records in his Sixth Book, says that he was taken by the Souldiers ἀπὸ τῆς θύρας, and was brought to Taposira. But Musculus believed Heliodymas to be a Town. For thus he renders it, Ego namque cum Heliodymas und cum illis qui mecum erant venissem, Taposira ad militibus ductus sum. For I, after I was come to Heliodymas, together with them that were with me, was brought by the Souldiers to Taposira. Farther, the same Musculus in his Translation has wholly omitted Eusebius's Book concerning the Martyrs of Palestine, which is subjoyn'd to the Eighth Book of his Ecclesiastick History, for what reason I know not. For that Book of Eusebius's, is a most Elegant one. The Translation of John Christopher remains [to be spoken of,] which very Version wants not its Blemishes. For, to omit the Barbarisms which do frequently occur in it, his Translation is too prolix and intricate, whilst he either adds some words to fill up the period, or annexes his own Explanations in order to the clearing of an obscure place. Sometimes also, of two periods he makes but one, and puts two Chapters into one: in so much that, the division of the Latine Chapters in his Translation differs much from the Greek. Which thing, how much trouble and vexation it breeds in citing places out of Eusebius, all the Studious know. The same Translator was indeed sufficiently well vers'd in Divinity: but he was meanly furnished with the skill of a Critick, and with the knowledge of Roman antiquity. Wherefore, in the proper names of Roman Magistrates, and in those matters which appertain to the Civil Administration, he is always out: for instance, in rendering the words ἀρχιεπίσκοπος, ἐπισκοπὸς, ἐκκλησιαστικὸς, and in other such like terms. Lastly, Christopher has embodied Eusebius's Book concerning the Martyrs of Palestine, (which in Robert Stephens's Edition, and in the Manuscript Copies, is subjoyn'd to the Eighth Book of his Ecclesiastick History,) with his Eighth Book, because he believ'd it to be a part thereof. Which mistake of Christopher's, the Geneva-Printers having afterwards followed, that they might make the Greek agree with the Latine, of two Books of Eusebius's, have made but one. And let thus much be briefly spoken concerning the Errours of former Translations, not with any design to disparage, or lessen the glory of any Translator; but, that all the Studious may understand, that we had good reason for our undertaking a new Translation. Which as I dare not warrant to be perfect and every way compleat, (for that would be too much confidence;) so I do boldly affirm, that it wants very many faults, wherewith former Translations do abound. Further, whereas three things are required in a Version; namely that it be faithfull, Elegant, and clear; I have made it my Business, that no one of these should be wanting in our Translation.

The Translation is followed by the Annotations. Wherein I had an eye chiefly to two things: first that I might give an account of my Emendations, and might propose to the Studious the various Readings of Manuscript Copies: Secondly, that I might clear the obscurer passages in Eusebius, and might explain the ancient Usages and Rites of the Church, by producing and comparing

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comparing the passages of other Writers. To my Annotations I have subjoyn'd four dissertations. The first whereof is, Concerning the Beginning and Progress of the Schism of the Donatists. The second, Concerning the Anastasis and the Jerusalem Martyrium. This is followed by a dissertation about the Version of the Seventy Translators against James Ulther Arch-Bishop of Armagh. The fourth is, concerning the Roman Martyrologie which Rufinus published. And these are the things which with care and diligence I have performed in this Edition, in order to the illustration of Eusebius's History. Which if to any one they shall peradventure seem slight and of little worth, let him think, that all things which are published in this kind of Learning, are in a manner of this nature, and are either valued or contemned according to the affection and stomach of the Readers. For, if they find a candid and studious Reader, they are highly esteemed: but if they shall happen to fall into disdainful ears, they are look't upon as nothing. Besides, what but that which is very ordinary and mean can be expected, from me especially, who by reason of my weakness of sight am forc'd both to read and write by other mens eyes and hands: and who, whilst by reason of the greatness of the Labour I do always hasten forwards, have so hastily dictated this whole work (such as it is, that I have scarce had leisure to read it over again. On which account I am the more to be pardoned, if perhaps in any place of my Notes I have not to fully satisfied the Reader's desire. ————

\* These four Dissertations are published at the latter end of Valesius's first Volume of the Ecclesiastick Historians.

<sup>b</sup> Chap. 40.

<sup>b</sup> Or, Critick ed. Ant.



### Concerning the

OF

Concerning the Life of Eusebius Bishop of Cæsarea, Acacius His Scholar and Successor in the See of Cæsarea had heretofore written a Book, as Socrates does attest. But in regard this Book, together with many others, is lost by the carelessness of Antiquity, we, by gathering together from this place and / or other the Testimonies of Ancient Writers who have spoken concerning Eusebius, to the intent of our ability will endeavour to set forth the Life of Eusebius thereof. And the Palefine, about (as it is likely) of Gallienus's Reign. That was a Native of Palefine is hence proved, because by the Ancients he is commonly call'd a Palefinian. So, 'tis certain, Basilus, Theodoret, and others do term him. And although he might have been thus Sar-ma-n'd from his being Bishop of the City Cæsarea, yet it seems to me truer, that he drew that Sar-name from his Country. Indeed, as he himself does attest, he was bred in the City of Cæsarea. Constantine, that during his being a youth he was educated and conversed in Palefine, and that Constantine was first seen by him there, will be made a journey thowr Palefine in the Court of Diocletianus Augustus. Besides, in the Second e Book of the same works (where he records a Law of Constantine's, which he wrote to the Palefinians in favour of the Christians), he does plainly tell us, that he himself was a Palefinian. Now, after he has recited the Contents of that Law, transmitted to the Palefinians, he adds these words. Το πύν δι' αγωγών ο ηγός χαλκιστοῦ δι βασιλέως γενομένου, τινος αὐτοῦ τῆς. There were the Conditious con- sidered by the Emperour's first Edict sent to Us. But whereas I have plac'd his Birth upon the latter end of Gallienus's Reign; of this thing I have Eusebius himself for my Author. For speaking (in his Books of Ecclesiastical History), concerning Dionysius Bishop of the Alexandrians, he does attest that He had lived in his own age, as may be seen in Book 3, Cap. 28. Whereby, we regard it is manifest that he was not departed from the Earth twelfth year of Gallienus's Reign. Eusebius must of necessity have been born there, if it is, as I say, in those times wherein Diony

hus lived. The same may likewise be gathered from the Fifth <sup>4</sup> Book of his Ecclesiastic History, about the end of it, where speaking concerning Artemon's Heresies, he writes that Paul of Samosata had revived that Heresie in <sup>5</sup> his age. Lastly, relating (in his Seventh Book,) those things which happened during the Reign of Gallienus, before he begins his Discourse concerning the Emperour and Condemnation of Paul of Samosata, he has these words. <sup>6</sup> Ἰὼαννᾶ δὲ ῥήτορ καὶ πάλιν ἀπὸ τοῦ ἱεροῦ ἱεροῦ, ἔφευξεν καὶ πάλιν ἔφυγεν πρὸς τὴν ἐκκλησίαν γυναικὶν ἑνὶ γυναικὶ ὁμοῦ καὶ ἑνὶ γυναικὶ. But now, after an historical relation of these things, we will deliver to the knowledge of the posterity what he was and his own age. Whom he was, we have said; his Parents, is not known, excepting that Nicephorus Callistus, following what he knew not what Authors, does tell us that he was begotten of the Sister of Pamphilus the Martyr. But in Arius's Letter to Eusebius Bishop of Nicomedia, he is termed the Brother of Eusebius Nicomediensis. And although by reason of his friendship he might be called the Brother, yet it seems truer to me, that he was either the near or distant Cousin of Eusebius, as we have considered especially in regard Arius, although many other persons are there mentioned; yet terms only Eusebius of Cæsarea Brother to him of Nicomedia. Besides, Eusebius of Nicomedia was a Native of Syria. For he was at first Bishop of Berytus. Nor was it the usage then, that strangers and persons unknown should be preferred to govern Churches. What Masters he had in secular Learning, it is in like manner unknown to us. But in his Preface to the Canon of the Holy Scriptures, as a Presbyter of the Antiochian Church, for his Master: of whom also he makes an honorable mention in his Seventh <sup>7</sup> Book. Although Eusebius at that place says only, that he had heard Dorotheus, whilſt he expounded the Holy Scriptures in the Church not justly. Nevertheless, if any one has a mind (with Trithemius) to conclude from those words of Eusebius, that Eusebius was Dorotheus's Disciple, he will be much obliged to the Theodosian Emperour at that time.

<sup>d</sup> See Chap. 28, at the Beginning.  
<sup>e</sup> Eusebius's  
<sup>f</sup> Book 7, Chap. 26.  
<sup>g</sup> Which occurs in Theodoret's *Eclef. Hist.* Book 1, Chap. 5. Edit. Vales.  
<sup>h</sup> Chap. 32.

inspired by Aegaeus, a person of eminent piety, and  
 large bounty towards the poor. By him Eusebius  
 was admitted into the Clergy, and entered into  
 the strictest and most intimate friendship with  
 Pamphilus, who at that time was eminent amongst  
 the Prebys of the Church of Caesarea. Pam-  
 philus was by Nation a Phoenician, born at Bery-  
 tuus, Scholar to Pterius a Prebys of the Alexan-  
 andrian Church, at Phosius relates. Who (I re-  
 gard he was) was inflamed with the love of  
 sacred Learning, and with the greatest desire  
 of acquiring knowledge, made a Collection of all the Books  
 of Ecclesiastical Writers, and especially of Origen's. He  
 founded a most famous School and Library  
 at Caesarea. Of which School Eusebius seems to have  
 been the first Master. Indeed Eusebius, in his  
 Book concerning the Martyrs of Palestine, writes  
 in express words, that Apphianus, who completed  
 his Martyrdom on the third year of the Persecution,  
 had been instructed in the Sacred Scriptures  
 by him in the City of Caesarea. And lived with Pamphilus  
 in the most intimacy, and continued his inseparable com-  
 panion till his death: So dear to him, that from  
 his friendship he got the surname of Pamphilus.  
 Nor did Eusebius love him whilst he liv'd, but  
 had a singular affection for him when dead also: so  
 in so much that after Pamphilus's death, he always  
 made a most honourable, and likewise a most loving  
 mention of him. This is attested by those Three Books  
 which he wrote concerning the Life of Pamphilus  
 the Martyr, which Books were written in a most  
 elegant and elegant style, likewise gathered from  
 the several passages which occur in his Ecclesiastical  
 History, and in his Book concerning the Martyrs  
 of Palestine. Lastly, in his Second Book against  
 Sabellius, which was written by Eusebius after the  
 Nicene Council, he frequently commends Pam-  
 philus the Martyr, although he suffers his  
 name. For even in the very beginning of his  
 Discourse he says thus. Puto adhuc aures ob-  
 strepi meae memoria beati illius viri, &c. I  
 think my Ears are as yet struck by the memory  
 of that Blessed man, who frequently made use  
 of that devout expression for men who are  
 dead. And he found of this word. For I  
 think I hear him saying, The only-begotten  
 Son of God. For This Religious word was al-  
 ways uttered by his mouth. For it was the re-  
 membrance of the Only-Begotten, to the Glory  
 of the unborn Father. Now, we have heard the  
 Apostle commanding, that Presbyters ought to  
 be honoured with a double honour, those espe-  
 cially who labour in the Word and Doctrine.  
 And at pag. 20, he speaks of him again in this  
 manner. Hæc non nos extollunt, &c. These  
 things do not puff us up, remembering  
 the name of the Blessed man. And he speaks,  
 as together with you I did always hear from him.  
 But these words which are now said, seem to have  
 been pleasing to him. For 'tis the Glory of  
 Good Servants, to speak truth concerning the  
 Lord, & 'tis the honour of those Fathers who  
 have taught well, if their Doctrines be repeated.  
 And again in the same Book, pag. 37. Hæc au-  
 dedubam femper a beato illo viri, &c. These  
 words we always heard from that Blessed man.  
 For they were often spoken in this manner by  
 him, though he was suspected, that he heard  
 these words with his mouth, but that he heard  
 he thought otherwise. And indeed I remember  
 with you that I have heard from him, that he hath  
 satisfied us with an holy oath, that there was  
 not one thing in his tongue, and another in

This heart. And a little after. Sed nunc quidem pacis, &c. But now, Let us thus much be said by us in short, in memory and honour of that Our Father, so Good, so Laborious, and every where vigilant for the Churches. For we have not made mention of his Stock, nor of his Education, or Learning, or of the rest of his Life and Reputation. Which passages in Eusebius (*that I may not deprand any one of his commendation,*) were shown me by the Most Learned Franciscus Ogerius. Now, from what I have said it may be evidently enough gathered, that Eusebius was ignored by the Pope, as being a Tyrant of kindred, but a Friend of friendship, and of love, Eutubus, by the although he names Pamphilus in some places, and boasts so highly of his friendship, yet never terms him his kinfolow or relation. Tea, from Eusebius's own Testimony 'tis plainly made out, that Pamphilus the Martyr was not Eutubus's kinfolow. For in the clofe of his Seventh \*Book of Ecclesiastical History, where he make mention of Agapius Bishop of the Church of Caesarea, his words are these. Κατὰ τὸν ἐπονομαζόμενον αὐτοῦ τὸν περ φιλόστορον ἀδελφί, προεβέν τε καὶ ἡμεῖς βασιλεὺς ἱεροκόμοι, συμφοροῖν ἐγ- γασθόντες. In this man's time we knew Pamphilus (a most eloquent man, and a true Philosopher in the practices of his Life) honoured with a Presbyterhip of that Church. Wherefore there- fore Eusebius himself does attests, that Pamphilus was first known by him then, it is sufficiently ap- parent, that they were not joined together by any kindred or affinity. In these times hapied that most severe Persecution of the Christians; which being first begun by Diocletian, was by the following Emperours continued to the tenth year. In the time of this Persecution, Eusebius, in regard he was then a Presbyter of the Church of Caesarea, refused to fly constantly to that City, and by con- stant Exhortations instructed many persons in order to Martyrdom. Amongst whom was Ar- phianus, a noble Tyne, whose illustrious Count our Eusebius does relate in his \*Book concern- ing the Martyrs of Palestine. In the same Persecution Pamphilus was taken, and cast into Prison, where he spent two whole years in Bonds. During which time Eusebius in no wise deserted his Friend and Companion: but visited him continually, and in the Prison wrote together with him five Books in defence of Origen: the Sixth and last Book of that Work he at length finished after Pamphilus was dead. That whole work was by Eusebius and Pamphilus dedicated to the Confessors living in the City of Palestine, as the Preface testifies in his Bibliotheca Chapter 118. In the time of the same Persecution, on account of some urgent business of the Church, as 'tis pro- vided, Eusebius went to Tyre. During his re- sidence in that City, he attacks (Book 8, Chap. 7.) that he himself was eye-witness of the Glorious Combat of five Egyptian Martyrs. And in the Ninth Chapter of the same Book, he writes that he came into Egypt and Thebais, whilst the fury of the Persecution as yet rag'd; and that there he beheld with his own eyes, the admirable constancy of many Martyrs of both Sexes. There are those who relate, that Eusebius in this Persecution, to free himself from the Troubles of a Prison, sacrific'd to Idols, and that he afterwards sacrificed him to the Egyptian Bishops and Confessors in the Synod at Tyre, as we will hereafter relate. But, I doubt not but this is false, and a calumny forged by the Enemies of Eusebius. For, had Jo

\* His other  
Life.  
† Right.  
‡ Chap. 34  
towards  
the ends  
† Chap. 64  
b  
erret

*His other  
Life.*

<sup>d</sup> Or,  
*Rigbi.*

• Chap. 32  
towards  
the end.

Chap. 4

<sup>1</sup> Chap. 4, where see Note (f.)

<sup>d</sup> See  
Chap. 28,  
at the Be-  
ginning.

<sup>f</sup> Book 7.  
Chap. 26.

8 Which occurs in Theodor's Ecclesiastical Hist. Book 1. Chap. 5. Edit. Valart.

b Chap. 22

**b The Re-  
membrance  
of, &c.**

<sup>a</sup> Eccles.  
Hist. Book  
2, Chap. 4.

<sup>b</sup> See Chap  
12.

c Chap. 48  
where see  
Note (a.)

b 5 great



of *Eusebius Cæsariensis*.

¶ See Chap.  
4. where  
*Eusebius*  
has inferted  
this his  
Speech.

\* Chap. 6.

1

that is,  
if  $\epsilon > 0$   
is.

## Valestin's Account concerning the Life and Writings

that Eusebius Bishop of Caesarea presided at this Synod. For he adds, that Eusebius being formerly used at the hearing of these words, dismised the Council. Yet from other Writers we have it for certain, that not Eusebius Bishop of Caesarea, but Eusebius of Nicomedia presided at the Tyrian Synod. After the Council held at Tyre, all the Bishops who had sat together there, by the Emperor's Order besought themselves to Jerusalem, to celebrate the Consecration of that Great Church, which Constantine had erected in that place, in honour of Christ. There Our Eusebius gave'd the Solemnity, by several Sermons which he made in the Church. And when the Emperor by most sharp Letters had summon'd the Bishops to his own Court, that in his presence they might give an account of those things, which by fraud and use of hatred they had transferr'd against Athanasius. Our Eusebius together with five others came to Constantinople, and certified the Prince concerning all Transferrals. Then also he recited his Tricennal Oration in the Emperor's own presence, in the Palace. Where the Emperor hearten'd with the greatest joy imaginable, not so much in respect of his own, as God's Praises, whom Eusebius has magnified throughout that whole Oration. This was the Second Oration that Eusebius made in the Palace, as he himself says in his fourth Book concerning the Life of Constantine. For he had before made an Oration in the Palace concerning the Sepulchre of Our Lord; which the Emperor heard standing, nor could he ever be persuaded, though he was once and again curbed by Eusebius, to sit down in the Seat first for him; saying, 'twas fit, that Discourses concerning God should be heard by persons standing; as Eusebius relates in the thirty third Chapter of the same Book. Farther, how dear and acceptable Our Eusebius was to Constantine, may be known both from these matters often mentioned, and also from many other circumstances. For he both frequently received Letters from him, which often insert'd in the forecited Books. Nor was it seldom that he was sent for to the Palace, and entertain'd at Table, and honour'd with private discourse. Moreover, Constantine related that Vision of the Cross, which he saw in the Heaven at such time as he was making his Expedition against Maxentius, to Our Eusebius; and shew'd him the Labarum, which he had Order'd to be made, to express the likeness of that Cross, as Eusebius himself does \* artful. And when he wanted Copies of the Sacred Scriptures for the use of the Churches which he had built at Constantinople, he committed the Care and over-sight of transcribing them to Eusebius; in regard he well knew him to be most skillful in these matters. Lastly, when Our Eusebius had Dedicated a Book concerning the Feast of Easter to him, that Present was so acceptable to Constantine, that he order'd that Book to be forthwith transferr'd into Latine, and by a Letter writen to Eusebius entreated him, that he would as soon as possible communicate the works of this nature which he was upon, to the Sinians in sacred matters. Upon the same time Eusebius compos'd a Description of the Jerusalem Church, and of the sacred Gifts which had been consecrated there, in a small Book, and Dedicated it to the Emperor Constantine. Which Book, together with his Tricennal Oration, he had plac'd at the close of his Books concerning the Life of Constantine. But this Book is now extant. At the same time also Five

Books were writen by Eusebius against Marcellus: the last three whereof De Ecclesiastica Theologia, he Dedicated to Eusebius Bishop of Antioch. Now Eusebius entred upon that Bishoprick a little before the Synod of Tyre, which was conven'd in the Consulate of Constantius and Albinus, on the year of Our Lord's Nativity 335. 'Tis certain, Eusebius (in his First Book against Marcellus De Ecclesiastica Theologia, Chap. 14.) writes in express words, that Marcellus had been deserv'dly condemned by the Church. Now Marcellus was first condemn'd in the Constantinian Synod, by these very Bishops who had consecrated Constantine's Churches at Jerusalem, that is on the year of Christ 335, or else 336, as Baronius will have it. Indeed \* Socrates acknowledges but Three Books of Eusebius against Marcellus; those namely Hist. B. 1. which are entituled De Ecclesiastica Theologia: whereas nevertheless, the whole Work, against Marcellus, was by Eusebius compriz'd in Five Books. Farther, of all Eusebius's Books, the last seem to be those Four concerning the Life of Constantine. For they were writen after the death of that Emperor, whom Eusebius did not long survive. For he dyed about the beginning of Constantianus Augustus's Reign, a little before the death of Constantine Junior, which hapned when Acindynus and Proculus were Consul, on the year of Christ 340; as may be gather'd from Socrates's second Book. Now, what Scaliger says, in his Animadversions upon Eusebius, & s. Chap. 4. p. 250 of the last Edition, that Eusebius's Books against Porphyrius were writen under Constantianus son to Constantine the Great, can't so easily be admitted of by us, in regard 'tis confirm'd by the Testimony of no ancient Writer. But what the same Scaliger adds in the very place, that the three last Books of the Evangelic Demonstration, the eighteenth namely, nineteenth, and twentieth, were writen by Eusebius against Porphyrius; therein he does manifestly blunder. Saint Jerome writes indeed, that Eusebius answer'd Porphyrius in three Volumes, that is, in the eighteenth, nineteenth, and twentieth; who in the twelfth and thirteenth of those Books which he published against the Christians, had attempted to confute the Book of the Prophet Daniel. But Saint Jerome does not mean Eusebius's Books concerning Evangelic Demonstration, as Scaliger thought, but the Books he wrote against Porphyrius, which had this Title, *Ἀντιγόνη καὶ Συναγωγὰς* [Books] of Confutation and Apology, as may be gather'd from Photius's Bibliotheca. Farther, I am of Opinion, that these Books were writen by Eusebius after his Ecclesiastick History. And this I conjecture from hence, because Our Eusebius in the Sixth Book of his Ecclesiastick History, where he produces a famous passage out of Porphyrius's Third Book against the Christians, makes no mention of those Books wherein he had answer'd Porphyrius: whereas nevertheless, he was wont to be a diligent Quoter of his own works, and does frequently referre the Readers to the reading of them. But because a fit opportunity presents itself, I have a mind to make some few Remarks here concerning his Books of Ecclesiastick History. For on their account chiefly, all this Labour hath been undertaken by us. Indeed, much hath been writen by Our Eusebius for the profit and advantage of the Catholick Church, and in confirmation of the truth of the Christian faith; partly against the Jews, and partly

## of Eusebius Caesariensis.

against the Heathens. Nevertheless amongst all his Books, his Ecclesiastick History does deserv'dly bear away the Bell. For, before Eusebius, many persons had writen Books in defence of the Christian Faith, and by most cogent Reasons had confuted the Jews Comumacy, and the Error of the Heathens. But there was no person before Eusebius, who would deliver to posterity an History of Ecclesiastick Affairs. On which account Our Eusebius is the more to be commended, who was both the first that found out this Subject, and also, after he had attempted it, left it entire and perfect in every respect. 'Tis certain, although many have been found after him, who, incited by his example, have undertaken to continue writing Ecclesiastick matters; yet they have all begun their History from those times wherein Our Eusebius had clos'd his Work: but the History of the foregoing times, which he had set forth in Ten Books, they have left to him entire and untouched. Wherefore, should any one have a mind to earn him the Earer and Reader of Ecclesiastick History, craly that person would seem to give him this surname not absurdly nor without cause. Now, what may Eusebius apply himself to this Subject, 'tis not hard to conjecture. For, whereas in the last part of his Chronical Canons, he had accurately noted the Time of Our Lord's Coming, and of his passion, the names also of the Bishops who had sat in the four chief Churches, and of the famous men, who had flourish'd in the Church; and lastly, in their own time and order had digested the Heresies and Persecutions wherewith the Church had been disquieted. He was led by the hand as 'twere, by little and little to the writing an Ecclesiastick History, that he might handle those matters more largely and copiously in his Ecclesiastick History, which in his Chronical Canons he had compriz'd in a Summary as 'twere. Indeed he himself, in the Preface to his Ecclesiastick History, does plainly shew that which I have said. Where also he requests, that Pardon may be granted him by candid Readers, if peradventure he shall not so largely and copiously pursue and finish this Subject: [For he says,] that he was the first person who apply'd himself to this sort of writing, and first began to walk in a way which had not before been worn by any one's footsteps. But this may seem to some persons, not so much an excuse and desire of Pardon, as an endeavour to procure praise and glory. Farther, notwithstanding it appears evident from Eusebius's own Testimony, that he wrote his Ecclesiastick History after his Chronological Canons; yet 'tis strange that Both those Works proceed to one and the same End, namely to Constantine's twentieth year, which was the year of Christ 325. That moreover may deserv'dly be wonder'd at, that although the Nicene Synod was celebrated on Constantine's \* Vicennalia, yet no mention is made of it, either in his Chronicon, or Ecclesiastick History. For, whereas in his Latine Chronicon, at the Fifteenth year of Constantine, these words occur; Alexandrine Ecclesiae 19. ordinatur Episcopus Alexander; &c: Alexander is ordin'd the nineteenth Bishop of the Alexandrian Church; by whom Arius the Presbyter being ejected out of that Church, joynts many to his own impiety. To confute the perdition of which persons, a Synod of 318 Bishops being conven'd at Nicea a City of Bithynia, ruin'd all the subtil devices of the Hereticks by the opposition of [The term]

HOMOOUSIOS: 'tis plain enough, that those words were not writen by Eusebius, but were added by Saint Jerome, who interpolated Eusebius's Chronicon, by inserting many passages on his own head. For, to omit that, namely that the mention of the Nicene Synod is here set in a foreign and disagreeable place, who can ever believe, that Eusebius would have spoken in this manner concerning Arius, or would have insert'd the Term HOMOOUSIOS into his own Chronicon? Which word always displaced him, as we shall see afterwards. How should Eusebius say, that there were three hundred and eighteen Bishops present at the Nicene Synod? when in his Third Book concerning the Life of Constantine, he writes in most express words, that something more than two hundred and fifty sat in that Synod. Yet I don't doubt, but the Ecclesiastick History was finish'd by Eusebius some years after the Nicene Synod. But, whereas Eusebius had refus'd to close his History with that Peace which after Diocletian's Persecution shone from heaven upon the Church, as he himself attests in the beginning of his work; he deserv'dly avoided mentioning the Nicene Synod, lest he should be compell'd to set forth the stripes and blows of the Bishops quarrelling one with another. For Writers of Histories ought chiefly to take care of and provide for this, that they may conclude their work with an illustrious and glorious close, as Dionysius Halicarnassensis has long since told us in his companion of Herodotus and Thucydides. Now, what more illustrious Event could be wish'd for by Eusebius, than that Repose which by Constantine had been refus'd to the Christians, after a most bloody Persecution; when the Persecutors being every where extinct, and left of all Licitum taken off, no fear of past evils was now left remaining? With this Peace therefore Eusebius chose to close his History, rather than with the mention of the Nicene Synod. For in that Synod the Divisions seem'd not so much compos'd, as renew'd. And that, not by the fault of the Synod itself; but by their pernicious obstinacy was refus'd to acquiesce in the most wholesome determinations of the Sacred Council. And Let thus much suffice to have been said by us in reference to the Life and Writings of Eusebius.

It remains, that we speak something concerning his Faith and Orthodoxy. And in the first place I would have the Readers know, that they are not to expect here from us a defence of Eusebius. For it belongs not to us to pronounce concerning a false, matters of this nature, in regard in these things we ought rather to follow the Judgment of the sacred Church, and the Opinion of the ancient Fathers. Therefore we will set down some Heads only here, wherein relying as on some firm foundations, we may be able to determine with more of certainty concerning Eusebius's faith. \* Whereas therefore the Opinions of the Ancients in reference to Our Eusebius are various; and some have thought, that he was a Catholic's; others, an Heretic's; others \* bishoppers, that is a person of a doubtful and wavering faith; we must enquire, to which Opinion chiefly we ought to assent. 'Tis a constant Rule of the Laws, in doubtful matters the more favourable and milder opinion ought to be embrac'd. Besides, whereas all the Westerns, Saint Jerome only excepted, have entertain'd honourable Sentiments concerning Our Eusebius; and whereas the Gallian Church hath embrac'd him amongst the number of Saints, as may be

\* Chap. 4.6

b Life of Constant. Book 1. Chap. 28 & 36. c Id. B. 4. Chap. 36.

d Book 4. Chap. 34. 35.

\* Ecclesi. Hist. B. 1. Chap. 20. Note (k.)

\* Chap. 4.

\* Book 1. Chap. 1.

\* In the Preface to his Comments on Daniel.

\* Chap. 19.

\* Twentieth year of His Em. pite.

\* Chap. 8.

\* false, See Secret.

\* Double Tongued. See Secret.

\* Book 1. Chap. 13.

## Valeſius's Account concerning the Life and Writings

\* In the  
Martyro-  
logy.

be gathered from Victorius Aquitanus, a Uſur-  
der, and others; without question 'tis better,  
that we should ſubſcribe to the Judgment of our  
Fathers, than to that of the Eaſtern Schiſmaticks.  
Laſtly, whoſe authority ought to be greater in  
this matter, than that of the Biſhops of Rome?  
But Gelafius in his Book De Dubus Naturis,  
has recounted Our Euſebius amongſt the Catho-  
lick Writers, and has recited two authorities out  
of his Books. Moreover, Pope Pelagius \* terms  
him the moſt honourable amongſt Hiſtorians, and  
pronounces him free from all Spot of Hereſie, not-  
withſtanding he had highly commended heretical  
Origen. But ſome body will ſay, that the Judge-  
ment of the Eaſterns is rather to be followed, in  
regard the Eaſterns were better able to know Eu-  
ſebius, as being a man of their own Language. But  
it may be answered, that there are not wanting  
ſome amongſt the Eaſterns, who have thought well  
of Our Euſebius. Amongſt whom is \* Socrates,

\* See his  
defence of  
him, in  
Book 1.  
Chap. 21.  
Book 2.  
De Synod.  
Nicenſi,  
Chap. 11.

and \* Gelafius Cyzicenus. But, if the judgment  
of the Seventh Oecumenical Synod be oppoſed a-  
gainſt us, Our answer is in readineſs. For,  
Euſebius's Faith was not the Subject of that  
Synod's debate, but the worſhip of Images. In  
order to the overthrowing whereof, when the Ad-  
verſaries, a little before conven'd in the Imperial  
City, had produc'd an Evidence out of Euſebius's  
Letter to Conſtantia, and laid the greateſt ſtreſs  
thereon; the Fathers of the Seventh Synod, that  
they might leſſen the authority of this Evidence,  
cryed out, that Euſebius was an Arian. But  
they did this by the by only, from the occaſion  
and hatred of that Letter, not deſignedly, or after  
a cogizance of the Cauſe. They do indeed produce  
ſome paſſages out of Euſebius, whereby they would  
prove, that he adher'd to the Arian Opinion. But they  
make no difference between Euſebius's Books before  
the Nicene Council, and thoſe he wrote after that  
Council: which nevertheless ought by all means to  
be done, to the end a certain and juſtneſſe might  
be pronounc'd concerning Euſebius's faith. For,  
whatever he wrote before the Nicene Synod,  
ought not to be objected and charg'd as a fault  
upon Euſebius. Farther, Euſebius's Letter to A-  
lexander, wherein he intercedes with him for  
Arius, was doubtleſs written before the Nicene  
Synod. Therefore, that Teſtimony of the Fa-  
thers of the Seventh Synod againſt Euſebius,  
although it has the greateſt authority, yet ſeems  
to us a raſh judgment, before the matter was  
heard, rather than a Synodal Sentence. But the  
Greeks may have leave to think thus con-  
cerning our Euſebius, and to call him a Heretick  
upon the Arian Hereſie, or even an Arian.  
But who can with patience bear Saint Jerome,  
who not content to term him Heretick, and A-  
rian, does frequently ſtile him a Ring-leader of  
the Arians? Can he be juſtly termed a Ring-  
leader of the Arians, who after the Nicene  
Synod always condemn'd the Opinion of the  
Arians? Let his Books De Eccleſiaſtica Theo-  
logia be perus'd, which he wrote againſt Mar-  
cellus long after the Nicene Council. We  
ſhall find what I have ſaid, that they were  
condemn'd by him, who would affirm, that the  
Son of God was made of things which are  
not, and that there was a time when He was  
not. Athanaſius does likewiſe atteſt the ſame  
thing concerning Euſebius, in his Letter about  
the Decrees of the Nicene Synod, in theſe  
words. Καὶ μετὰ τὴν ἐν Νίκαιᾳ συνέ-  
δον, οὗτος ὁ ἄνθρωπος, &c. And truly he was unhappy  
in that: For, to the end he might clear

himſelf, he in future accuſed the Arians, be-  
cauſe, when they would maintain that the Son  
[of God] exiſted not before He was be-  
gotten, by this means they might deny Him to  
have exiſted before His incarnation. And this is  
the Teſtimony which Athanaſius gives Euſebius, who  
bore Euſebius a private grudge. But St Jerome  
who had no reaſons of hatred againſt Euſe-  
bius, yea who had profus'd ſo much from his  
writings; who had render'd his Chronical Ca-  
non, and his Book De Locis Hebraicis into  
Latine; yet brands Euſebius with this reproach,  
which even his moſt malicious Enemy never  
ſuſtain'd on him. The reaſon of which thing  
I am not able to find out, unleſs it be, that  
Saint Jerome, having conceiv'd an hatred a-  
gainſt Origen, beyond meaſure perſecuted all the  
defenders of his Opinions, and eſpecially Our  
Euſebius. It muſt indeed be confeſt, that Our  
Euſebius (although he can't deſervedly be termed  
a Ring-leader of the Arians, yet) after the  
Nicene Synod was perpetually converſant with  
the Chief of the Arians, and together with  
them oppoſed the Catholick Biſhops, Euthaſius  
namely and Athanaſius, the principal Main-  
tainers of HOMOOUSIOS. That  
aſſe ſeems worthy of reprehension in Euſebius,  
that although he always aſſerted the E-  
ternity of the Son of God againſt the A-  
rians, yet never heartily approv'd of the word  
HOMOOUSIOS. 'Tis certain, he has  
never made uſe of that term, either in his  
Books againſt Marcellus, or in his Orations  
concerning the faith againſt Sabellius. Yea, in  
his Second Book againſt Sabellius, he does plainly  
intimate, that that word, in regard it occurs  
not in the Scriptures, is diſpleaſing to him. For  
thus he ſays. Sicat ego de his que poſſunt quaeri,  
interium ſcilicet non quaerere: &c. As therefore  
concerning thoſe matters which may be ſearch'd  
into, 'tis ſluggiſhneſs not to enquire: ſo, in  
reference to them which there is no neceſ-  
ſity of ſearching into, 'tis boldneſs to en-  
quire. What things then ought to be ſearch'd  
into? Thoſe which we find recorded in the  
Scriptures. But, what we don't find in the  
Scriptures, let us not ſearch after. For, were  
it behoveable that they ſhould be known to  
us, doubtleſs the Holy Spirit would have  
plac'd them in the Scriptures. And a little  
after he has theſe words. Let us not in ſuch  
a manner expoſe our ſelves to danger, but  
let us ſpeak faſely. But if any thing be  
written, let it not be blotted out. And in  
the end of his Oration he expreſſes himſelf  
in this manner. Speak what is written, and  
the controverſie will be ended. In which words  
Euſebius no doubt touches upon the term  
HOMOOUSIOS. But now, if you pleaſe,  
let us hear the Teſtimonies of the Ancients  
concerning Euſebius. Wherein this is chiefly  
to be remark'd, although the Judgments of men  
concerning our Euſebius have been various, in  
reference to the purity of the Eccleſiaſtick teach-  
ings; yet all do unanimouſly give him the  
commendation of moſt profound Learning. One  
only perſon, Joſeph Scaliger, has lived in  
our Fathers memory, who, hurried on with a  
raſh boldneſs and luſt of reproaching, has en-  
deavour'd to deprive Euſebius of this Glory  
of his Learning, which even his Adverſaries  
never err'd him. His words, if any one on Euſe-  
bius be deſirous of knowing them, we have plac'd  
amongſt the Teſtimonies of the Ancients; not  
that

\* See Scaliger's  
Eccleſiaſtick  
hæreſes, chap.  
27: and  
Book 6.  
De Exord.  
raſh boldneſs  
and luſt of  
reproaching,  
has endeavour'd  
to deprive Euſe-  
bius of this  
Glory of his  
Learning, which  
even his Adverſa-  
ries never err'd  
him. His words,  
if any one on  
Euſebius be deſi-  
rous of knowing  
them, we have  
plac'd amongſt  
the Teſtimonies  
of the Ancients;  
not that

## of Euſebius Caſarienſis.

that we have any great value for his judg-  
ment, in this particular eſpecially; but with  
this deſign rather, that his unreaſonable de-  
traction might be expoſed to publick view.  
Who having reſolv'd to write Comments on  
Euſebius's Chronical Canon, in the very ex-  
traance of that work, reproves Saint Jerome,  
becauſe he hath termed Euſebius a moſt Learn-

ed man. And at firſt I had indeed deter-  
min'd, to have reaſon'd at large againſt  
Scaliger, and to have confuted his Opinion by  
a more copious answer. But in regard that  
matter requires a greater Leiſure, and would  
peradventure be tedious to the Readers, it  
will be more opportunely deferred to another  
time.

Errata



then were eminent, and are still renowned, I suppose that I have taken in hand a subject very necessary, because I have not found any Ecclesiastical Writer which hath hitherto employed any diligence in a work of this nature; I hope all will agree it will appear a most profitable work to those who prize the useful knowledge of History. And indeed I therefore wrote an Epitome of these things, when I compiled my *Chronical Canons*; but this more ample declaration hereof I now purpose to undertake. And the beginning of my narration shall be, that our Saviour Christ, and from his Divinity, the conception whereof far exceeds the reach of humane capacity. For it is requisite for him that he would commit to writing an Ecclesiastical History, thence to begin, even from the incarnation of Christ, a diviner than it seemeth to many, in as much as from him we are honoured with the name of Christians.

[illegible]

Father, *His Generation who shall be able to declare?* *I*sa. 53, 8.  
 For the Father no man hath known but the Son; neither at any time hath any fully known the Son but the Father alone which began this. *Mat. 11:27*  
 That Light that shone before the World, that Intellectual and Effential Wisdom that was before all Ages, the Living God, the Word, who was in the beginning with the Father, who but the Father alone, the hearty and the Mighty one, who is before every creature and workmanship whether visible or invisible, the first and only begotten Son of God, chief Captain of the rational and immortal Host in heaven, the Angel of the great Council, the <sup>b</sup> finisher of the secret Will of the Father, maker and worker of all things together with the Father, who after the Father, is Cause and beginning of all things, the true and only begotten Son of God, Lord, God, Father of all Creatures, receiving Dominion and Rule from the Father, together with Divinity, Power, and Honour. For, according to the Mystical and Divine expressions of the Scriptures concerning him, *In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him nothing was made that was made.* And the beginning of *Mt. 1:1* who is the most ancient of all the Prophets, who declares by inspiration of the holy Spirit the Creation and disposition of the Universe, doth thus; *to wit*, that God the framers of the World and Architec[t] of All, granted to Christ himself, and to none other, that is, to his Divine and only begotten Word, the making of infinite Creatures, and that he conferred with him alone the Creation of Man; *for God said, faith, Let us make Man after our own image, both male and female, let them be fruitful and multiply, and fill the earth, and subdue it, and have dominion over the fish of the sea, and over the fowls of the air, and over every creeping thing that creepeth upon the earth.* *Gen. 1, 26.*  
 Hence another Prophet, thus speaking of God in Hymns, *He spake and they were Made, He commanded and they were Created.* He introduced the Father and Maker, commanding, as Universal Lord, with his Royal beak, but the Word of God next to him, (not different from him who

## CHAP. II.

*A brief Summary concerning the Præexistence  
and Divinity of our Lord and Saviour Jesus  
Christ.*

Whereas therefore there is in Christ a twofold Nature, the one resembling the Head of the Body, by which He is understood to be God, the other rightly compared to the feet, by which He hath put on our humane nature, subject to like passions with us, for the sake of our Salvation; the ceremonies of four befubquent narration will be perfect and entire, if we begin the declaration of the discourse of the whole History concerning Him, from those that were both Head and principal, Heretofore to both the Antiquity and the Modernity of Christianity will be manifestly declared, against them which suppose this Religion new, and strange, of yesterday and never before apparent. But to declare the Generation, Dignity, Effence, and Nature of Christ, no speech can sufficiently serve. Wherefore also the Holy Ghost in the Prophets

In the Style, or Texts of many Chapters, but the Mellancolies of the Chapters, but any one may see that this Title is not suited for this place, Christ therefore rightly put in the place of the first, began the second Chapter, and was vainly placed, *Christ*

inings<sup>1</sup> contributing to his Fathers commands. Therefore from the first original of Mankind, all who are faind to have been eminent for righteousness and the virtues of this region, both about the time of the first great worshipper, and before him, especially *Abraham* and his sons, and as many as in the times following were accounted just; and the Prophets also who contemplated with the pure eyes of the mind, have acknowledged him, and have attributed to him, as to the Son of God, due honour. And he being in no wise foolish about his Fathers worship, <sup>2</sup> was appointed a father to teach all men the righteousness of his Father, the Lord God; therefore as often as in the likenesses of man upon *Abraham*, as he sat at the Oak of *Mamre*,<sup>3</sup> but the forthwith falling down upon his face, although with the outward eye he beheld but man, worshipped him as God, and made supplication to him as Lord; and that he was not ignorant who he was, he professed when he uttered those words, *O Lord, which indeed is the whole Gen. 18, chap. xviii, v. 3. Is not thy name the Lord mighty?* For if it be so.

<sup>1</sup> *conversus* to religion also.

<sup>2</sup> *Or, as appointed, or made, Valf.*

<sup>3</sup> At these words the *Maz.* Med. *Fac. Gen. xviii, M.S.* begin the second Chapter, in which agrees *Rupert Stuephen's* Edit. But, following *Stuephen's* explanation, have otherwise distinguished the Chapters: for which we give the reason before, *Valf.*

and immutable / person or nature of God Almighty  
 may be transformed himself into the likeness of man  
 and so by an appearance in  
 a bodily shape deceive the  
 eyes of the beholders ; so  
 that the Scripture shoulde  
 feign such things fallily ; that  
 God and Lord , who  
 judgeth the whole earth , will  
 execute judgment , appearing  
 in the shape of man  
 who else can be called  
 Lord ( for it is not law

full to faye it of the first Author of all things  
but only his preexistent Word? Of whom al-  
Ips. 107-  
20a. so it is faid in the Pfalms, *Hic fecit huius  
mundum* and *healed them, and delivered them from their  
deflections*. The fame, *Myster* plainly calleth  
Gen. 19.  
24-25. the Lord, next after the Father, faying, *The Lord  
doveth bring downe and fire from the Lord out of  
Heaven upon Sodom and Gomorrah*. The fame  
doth the Divine Scripture call God, appearing  
again unto Jacob in the figure of a Man, and  
Gen. 31.  
23. faying unto *Jacob*, *Thy name fhall be no more  
called Jacob, but Ifrael fhall be thy name, becaufe  
thou haft prevailed with God*. At which time  
Gen. 32.  
30. *Jacob* named that place the Vifion of God, faying,  
*For I have feen God face to face, and my life is  
left*. Moreover, neither is it lawfull one  
to impute that the apparitions of God in the Scrip-  
ture may be attributed to the inferior Angel  
and Minifters of God: for neither doth the Scrip-  
ture, if at any time any of them appeared unto  
men, conceal the fame; exprefly faying, not  
God, or the Lord, but that Angels fpake; which  
may eafily be confirmed by innumerable testi-  
monies. This fame alfo doth *Iefus* the fuccellor  
of *Mofes* term chief Captain of the great power  
of the Lord, as Prince of Celestiall Angels,  
and Arch-Angels, and all fupernatural powers, and  
being the power and wifdom of the Father, and  
to whom the fecond place in the rule and govern-

That he was God. But he that appeared to *Jossuz*, in no wise stile himself God, but calls himself Gods chief Captain. But this Dignity being inferiour to the Supreme power and Divinity, and being not Regal, but belonging to a General, as one would say . . . . . The rest, by reason of the great age of the M.S. could not be read, which indeed is great pity. For it is both a most elegant Schollion, and also written by the hand of that very Antiquary who wrote out the M. S. that is by a most learned and ancient hand. *Valer.*

For of him also the Scripture speaketh the same words, *When the Lord said that he came for to Exod. 3. see, God called to him out of the midst of the bush, 4, 5, 6, and said, Moses, Moses; and he answered, what is it? And he said, come now I bid thee; put thy shoes off thy feet, for the place where thou standest is holy ground. And he said unto him, I am the God of thy fathers, The God of Abraham, the God of Isaac, and the God of Jacob: Now that there is a certain Essence living and subsisting before the foundations of the world were laid, which manifested unto the Father and the God of all at the Creation of all Creatures, termed *The Word*, and the *Wisdom of God*; beside the before produced demonstrations, Wisdom her self, in her proper person by Solomon plainly speaking and delivering her Mysteries after this manner, is to be heard: *I Wisdom*, Prov. 8. *have created a Tabernacle: Counsel, Knowledge, and Understanding* have by calling climbed unto me, *Throne me King*, King of Kings, and Princes decree justice, *Through me Princes have made their way*. To this the addeth, *The Lord himself* 22, 23; *scilicet* *he* *the* *beginning* *of* *my* *ways*, *for* *the* *accomplishing* *of* *his* *Works*, *I* *have* *been* *ordained* *before* *the* *foundations* *of* *the* *world* *were* *laid*, *and* *from* *the* *beginning*: Or ever the earth was made, before the well-fountains flowed out, before the foundations of the mountains were firmly set, and before all hills, began to be me. When he spread and prepared the Heavens, I was present with him; and when he bound in due order the depths under Heaven I was by, compassing all things, I was free in Whom he daily delighted, rejoicing continually before his face, when he rejoiced at the perfect finish-*

John 8: 71. For thus it is written, *And it happened when he*  
*1415* *1420* *1425* *1430* *1435* *1440* *1445* *1450* *1455* *1460* *1465* *1470* *1475* *1480* *1485* *1490* *1495* *1500* *1505* *1510* *1515* *1520* *1525* *1530* *1535* *1540* *1545* *1550* *1555* *1560* *1565* *1570* *1575* *1580* *1585* *1590* *1595* *1600* *1605* *1610* *1615* *1620* *1625* *1630* *1635* *1640* *1645* *1650* *1655* *1660* *1665* *1670* *1675* *1680* *1685* *1690* *1695* *1700* *1705* *1710* *1715* *1720* *1725* *1730* *1735* *1740* *1745* *1750* *1755* *1760* *1765* *1770* *1775* *1780* *1785* *1790* *1795* *1800* *1805* *1810* *1815* *1820* *1825* *1830* *1835* *1840* *1845* *1850* *1855* *1860* *1865* *1870* *1875* *1880* *1885* *1890* *1895* *1900* *1905* *1910* *1915* *1920* *1925* *1930* *1935* *1940* *1945* *1950* *1955* *1960* *1965* *1970* *1975* *1980* *1985* *1990* *1995* *2000* *2005* *2010* *2015* *2020* *2025* *2030* *2035* *2040* *2045* *2050* *2055* *2060* *2065* *2070* *2075* *2080* *2085* *2090* *2095* *2100* *2105* *2110* *2115* *2120* *2125* *2130* *2135* *2140* *2145* *2150* *2155* *2160* *2165* *2170* *2175* *2180* *2185* *2190* *2195* *2200* *2205* *2210* *2215* *2220* *2225* *2230* *2235* *2240* *2245* *2250* *2255* *2260* *2265* *2270* *2275* *2280* *2285* *2290* *2295* *2300* *2305* *2310* *2315* *2320* *2325* *2330* *2335* *2340* *2345* *2350* *2355* *2360* *2365* *2370* *2375* *2380* *2385* *2390* *2395* *2400* *2405* *2410* *2415* *2420* *2425* *2430* *2435* *2440* *2445* *2450* *2455* *2460* *2465* *2470* *2475* *2480* *2485* *2490* *2495* *2500* *2505* *2510* *2515* *2520* *2525* *2530* *2535* *2540* *2545* *2550* *2555* *2560* *2565* *2570* *2575* *2580* *2585* *2590* *2595* *2600* *2605* *2610* *2615* *2620* *2625* *2630* *2635* *2640* *2645* *2650* *2655* *2660* *2665* *2670* *2675* *2680* *2685* *2690* *2695* *2700* *2705* *2710* *2715* *2720* *2725* *2730* *2735* *2740* *2745* *2750* *2755* *2760* *2765* *2770* *2775* *2780* *2785* *2790* *2795* *2800* *2805* *2810* *2815* *2820* *2825* *2830* *2835* *2840* *2845* *2850* *2855* *2860* *2865* *2870* *2875* *2880* *2885* *2890* *2895* *2900* *2905* *2910* *2915* *2920* *2925* *2930* *2935* *2940* *2945* *2950* *2955* *2960* *2965* *2970* *2975* *2980* *2985* *2990* *2995* *3000* *3005* *3010* *3015* *3020* *3025* *3030* *3035* *3040* *3045* *3050* *3055* *3060* *3065* *3070* *3075* *3080* *3085* *3090* *3095* *3100* *3105* *3110* *3115* *3120* *3125* *3130* *3135* *3140* *3145* *3150* *3155* *3160* *3165* *3170* *3175* *3180* *3185* *3190* *3195* *3200* *3205* *3210* *3215* *3220* *3225* *3230* *3235* *3240* *3245* *3250* *3255* *3260* *3265* *3270* *3275* *3280* *3285* *3290* *3295* *3300* *3305* *3310* *3315* *3320* *3325* *3330* *3335* *3340* *3345* *3350* *3355* *3360* *3365* *3370* *3375* *3380* *3385* *3390* *3395* *3400* *3405* *3410* *3415* *3420* *3425* *3430* *3435* *3440* *3445*

God fulfilled before all things, and that to some he appeared, though not to all men, let thus much suffice at this time to have been by us briefly related. <sup>a</sup> Now for what cause he was not preached of old unto all men, and unto all Nations as now he is, that I shall briefly appeare. Thus the reception of man's nature into the world, was not able to receive the most wife and most excellent doctrine of Christ. For, immediately in the very beginning, after that primitive happy state of life, the first man, being careles of the commandment of God, fell into this mortal and frail life, and changed this curied earth for those heavenly delights and pleasures of old. And his posterity, when they had replenished this world, appeared far worse, one or two excepted; they gave some credit to the doctrine of Moses, and led a life no worthy to be called life: And moreover they builded not their minds to erect either City or Common-wealth, nor to profit in Arts or Sciences: They had not amongst them so much as the science of either of Laws or Statutes, or moreover of Virtue, or Philosophy: But wandring in deserts, they lived like wild and ferce Savages: They corrupted their natural understanding, and the feeds of Reason and gentleness fowm in mans mind with most execrable willfull malice, and abused themselves upon the pleasures of the flesh, which pleasures, as some

times they defiled one anothers bodies, sometimes they shed one anothers blood, and sometimes they spared not to devour one anothers flesh, yea they audaciously undertook to wage war with God, and attempted those Gigantick-combats so much

[illegible]

\* The term in the Original is [*zēōē*], and it signifies *faiety* or *fullness*; it is the same in Robert Stephens Edit. But *Vulgate* says it should be [*zēōē*] which he translates (*torpor*) i. e. a *listless* heaviness, for to, fays he, it is written in the Fulk, and Savill. M, SS.

[illegible]

\*Necrophos as unto a multitude, yet \* corrupted and tainted  
as men were with old Customs, Figures and Signs of a kind of  
flood this  
deceitfully; as if it had been spoken by Eusebius in praise of the Jews  
but the words of Eusebius have a clean contrary meaning. For he  
says, that the Jews being corrupted by the contagion of their former  
life, God thought it sufficient to predicate them to be the Jews, and  
not the Christians. Symbols of more than one thing, and  
Myrieties, as though they ignorant, and accustomed to the Superstition of  
the Heathens, Chrysostom, on Matthew, says the fable, "Ei διακο-  
νωται, from whence the participle here used comes, signifies *to be*  
*to be corrupted*, and from a pitfall discipline to fall into a luxurious  
and dilute course of life. From whence [Εὐσεβίου] Εἰς τὴν  
τὸν αἵματι τοῦ Θεοῦ ὡς φέρεται; a phrase taken from the  
above no rule to follow, as if they, in their whole course of life  
This word occurs also in the writings of Dion Cassius, Valer,

Myſtical Sabbath, and Circumciſion, and introductions unto other intelligible contemplations, but not the perfect and plain initiation into the ſacred Doctrines. But when the Law, famous among them, was publiſhed abroad, and diffuſed, like a moſt ſweet Odour amongst all men, and thereby many of the *Gentiles* then had their

"mines and manners civilized by Law-makers and Philosophers every where, and their rude and brutish favenges changed into a meek and mild temper and behaviour, so that there ensued perfect Peace and friendship and mutual commerce amongst them; then at the last to all men, and to the *Gentiles* throughout all the world, as it were now prepared and fitted to receive the knowledge of the Father, the same Person again, the School-master of Virtue, his Fathers Minister in all goodnes, the Divine and Celestiall Word of God manifested himselfe, about the

beginning of the *Roman Empire*, in Humane Shape, for bodily substance nothing differing from our Nature, and therein wrought and suffered such things as were consonant with the Oracles of the Prophets, who foretold there should come a Son of Man, and that he should be both Man and God, a mighty worker of Miracles, an Instructor of the *Gentiles*: in the worship of his Father, and withall they foretold his Miraculous Birth, his New Doctrine, his wonderfull Works, moreover the manner also of his Death, his Resurrection from the Dead, and last of all his Glorious and Divine Return into Heaven. The Prophet Daniel therefore by the Divine Spirit beholding his Kingdom that shall be in latter Ages, and that it should be moved by the power of that Divine Spirit, hath thus more after the manner of Man, and to Man capacity described the Vision of God,

[illegible]

Kingdom

*Kingdom shall never be destroyed.* These things can manifestly be referred to none other than to our Saviour, the Word that was in the Beginning with God, God the Word, termed the Son of Man by reason of his Incarnation in the latter times.

But because we have in proper and peculiar \* commentaries collected the Oracles of the Prophets touching our Saviour *Jesus Christ*, and have elsewhere confirmed by evident demonstrations those things which have been delivered concerning him, at this present we will be content with the promises.

\* He means his Books of Evangelical Commentaries, which ten only are now extant.

over, this *Ecclesiastical History* of Eusebius ought to be so much the more esteemed by us, because he wrote it after almost all his other works. *Valeſ.*

### CHAP. III.

*That the very Name of Jesus, and also that of Christ was from the Beginning both known and honoured among the Divine Prophets.*

\* Now that the Name both of *Jesus*, and also of *Christus*, was of old honoured among the Prophets before of God, it is now an opportune time to declare. First of all *Moses*, knowing the Name of *Christus* to be most especially Venerable and Glorious, when he delivered Types and Symbols of heavenly things, and mystical forms, agreeable to the Divine Oracle that said to

Exod. 25, him, *Se thou doe all things after the fashion*  
40. *that was shewed thee in the mount,* the Man whom he  
entitled (as much as he lawfully might) the  
High-Prince of God, the same he styled *Christ*,  
and thusto the dignity of High-Prince, and  
thereunto in his judgements and prerogatives  
among men, he for honour and glory put-to the  
Name of *Christ*. So then he deemed *Christ* to  
be a certain Divine thing. The same *Moses* also,  
when being inspired by the Holy Ghost, he had  
well foretold the Name of *Iesus*, judged again the  
same *Iesus* of singular prerogative. For this  
Name of *Iesus*, which before *Moses* his time  
had never been named among men, *Moses* gave  
to him first, and to him alone, whom he knew  
well by sight, and by the voice of God, to  
receive the Universal principality after his  
death. His Successor therefore, before that time

<sup>b</sup> Numb. 13. 16. Where the Sept. Ed. calls him [Ἰσὴν Ἰσὴν, i. e. Aulē]. But Jeteron (on this place in the Sept. Ed., it is corrupted; Hōstet being dignified by Aulē, which Name is yet further enlarged by Ἰσὴν, which all him) says, that Ἰσὴν is as Ephraim does mean, in his Son monftra. Evangel. 6. §. Chap. 17. in Iktōw he is Named Ἰσὴν, i. e. Jofeph, Numb. 17. v. 28. Jalef.

to succeed in the Government of the true and most pure Religion. Thus to two men who surpassed all people of that Age in virtue and glory, one being then High-priest, the other to be chief Ruler after him, *Moses* gave the Name of our Saviour *Jesus Christ*, as an Ensing of the greatest Honour. The Prophets also who came after, Prophefied plainly

of Christ by Name, foretelling long before-hand the treacherous practice of the Jewish people against him, and the calling of the Gentiles by him, what *Ieremie* saying thus, \* The Spirit before our face, Christ our Lord, is taken in their wits, of whom see *Jakez*, under the shadow of his wings, of which shall be preferred also among the Heathen; and David alle, being very much perplexed, speaking thus, *My heart was troubled, till I reached unto thee, O God, my strength, and mine refuge, mine help, mine deliverance, mine strength, mine refuge, mine help, mine deliverance, mine strength, mine refuge, mine help, mine deliverance,* &c.

me, and I will give that the Heavens for thine inheritance, and the ends of the earth for thy possession. The Name of Christ therefore among the Hebrews hath not only honoured those that were adorned with the High-priesthood, being adorned with figurative and mystical oil prepared on purpose, but Kings also, whom Prophets by the Divine appointment anointing, made figurative *Christs*, because they bore in themselves a resemblance to the regal and the kingly power, as the truly and true *Christ, The Word of God*, who governeth all things. And moreover we have learned that certain of the Prophets also by being anointed have typically become *Christs*. So that all these have a relation unto the true *Christ*, the Divine and Heavenly Word, the only High-Priest of all the whole World, therefore only King of all the Creation, and the only chief Prophet of the Father among all the Prophets. The proof hereof is demonstrable: For none of them that of old were typically anointed, whether Priests, or Kings, or Prophets,

ever obtained for great a measure of Divine power and virtue, as the Saviour and our Lord *Jesus*, the only and true *Christ*, hath thence. Indeed none of them, how famous soever they were among their own followers throughout many Ages, by reason of their dignity and honour have caused by their being typically called *Christ*, that such as were conform to them should be called *Christians*. Neither did the Honour of Adoration thus exhibited by their subjects unto any of them, hinder after the death of any of them have the minds of any been so much affected towards him, as to be ready to die for the maintenance of his Honour: neither hath there been any to great far and common among all the Nations throughout the whole World for any of them. For the power of the figure and shadow was not of such efficacy in them, as the preference of the truth exhibited by our Saviour. Who though he received not from any the Ensigns and Badges of the High-priesthood, nor indeed \* lineally descended according unto *Heb. 7.* the flesh from the Priestly Race, nor was advanced by a Guard of Armed men unto his Kingdom, nor was made a Prophet after the manner of the ancient Prophets, nor obtained any preeminence, or prerogative among the *Jews*; yet for all this he was adorned \* by the Father with all these dignities, though not in Types and Symbols, as in every truth. And although he obtained not the Priesthood, and although he obtained not the Priesthood, yet he did, whereof I mention hath been made, yet hath he been more truly filled *Christ* than they all. And he, as being the only and true *Christ* of God, hath by that truly venerate and Sacred Name of his filled the whole World with *Christians*: Nor doth he deliver henceforth types and shadows unto his followers, but naked virtues, and an heavenly life accompanied with the undoubted Doctrine of verity.

B 3                      And



#### CHAP. IV.

*That the Religion, by him declared to all Nations,  
is neither New, nor Strange.*

[illegible]

\* At these words the Maz., and Fuk. M. SS. and the Kings M. S. and the Old sheets begin the 4<sup>th</sup> Chapter.

\* Ifai, 66, 8.

\* Gal. 62.

s (as Mus-  
as appears  
original Note  
at [אַרְטִי],  
the word here  
, and is a  
proper name,  
Terah the  
Abraham, of  
the Gen. 11.  
 mistake. For  
Abraham, was  
in God lo-  
cally col-  
lature: nei-  
think so, as  
words, when  
this, in this  
Abraham,  
vision of his  
before trans-  
[אֶל עֵלֶּךָ] Ant

and

and virtuous fortune, and in profection of sincere Piety towards the one and the only God who is above all; they were no less devout about all this than we are. They cared not therefore for corporal Circumcision; no more do we care for the observation of Sabbaths; no more do we care for abstinence from certain meats, and distinction of other things, which *Moses* first instituted and delivered to be typically observed; no more do *Christians* regard such matters now. But they of Old time evidently knew the very *Christ* God. For that which appeared to them, gave unto them *spiritual* walking, which was covered with *Moses*; and afterwards with the Prophets, were hewed before. Hence thou maist find those darlings of God honoured with the name of *Christ*, according unto that saying of them, \* See that ye touch not my *Christ*, neither deal perverly with my Prophets. It is manifest therefore that the service of God, which was instituted by the godly of Old about the time of *Abraham*, and published of late unto all the *Gentiles* by the Doctrine of *Christ*, ought to be accounted the first, the eldest, and the ancientest of all. But if they say that *Abraham* long time after stood under the commandment of Circumcision, yet before the time thereof he is said to have been justified by his faith; the Scripture speaking thus, \* *Abraham* believed God, and he was imputed unto him for righteousness. And he being such a one already before Circumcision, the Oracle from God, who manifested himself unto him, even *Christ* himself, the Word of God before-hand hath uttered this unto him in these words, concerning those who in future Ages should be justified after the same manner with himself, saying thus, \* And all the Tribes of the earth shall be blessed in thee, And all those who are great shall be glorified in thee, and all the Nations of the earth should be blessed in him. We may by consideration easily perceive that this is fulfilled in us. For he, through Faith in *Christ*, the Word of God who appeared unto him was justified, when having left the superstition of his fathers, and the error of his former life, he confessed one only God who is over all, and worshipped him with virtuous works, and not with the ceremonious service of the Law delivered afterwards by *Moses*. Unto him, being such a one, it was said that, *In thee shall all Tribes be blessed*. And thus we see that the truest manner of Religion which *Abraham* followed, is found at this present among *Christians* alone throughout the world, practised by them in works which are far more evident than words. What then hindreth but that we may henceforth confess, that one and the same way of living, and the same kind of Religion is common to us, who have our name from *Christ*, with them who of Old sincerely served God and were so dear unto him. It plainly appears therefore that that perfect and exact rule of Religion, which hath been delivered unto us of old time, is the same which *Abraham*, *Moses*, *David*, *Strangers*, but (if we could to speak the truth) the first, the oneonly, and the true one, And of these matters let thus much suffice.

## CHAP. V.

*Of the times of our Saviours Manifestation<sup>u</sup> unt  
Men.*

**B**Ut, after this preparation wherein by way of Preface we have laid down such things as are fit to usher-in the *Ecclesiastical History* we

design, it now remained that we take the first step as to the journey from the appearance of our Saviour in the flesh, calling upon God, the Father of the Word, and upon *Jesus Christ* himself, of whom we Treat, our Saviour and Lord, the heavenly Word of God, that he will be our help and fellow-labourer in the declaration of the Truth. It was now therefore the two and fortieth year of the Reign of *Augustus*, and the eighth and twentieth year after the subduing of *Egypt*, and the death of *Antonia* and *Clopatra*, in whom the Rule of the *Protectors* in *Egypt* ceased, when our Saviour and Lord *Jesus Christ* at the time of the first *β* Taxing, which was when *Ϟ* *Cyrinius* was Governor of *Syria*, was born in *Bethlehem* of *Judea*, agreeable to the Prophecies, that were before of him. Which Taxing under *Cyrinius*, *Flavius* therefore *Joseph*, a most famous Historiographer among the *Hebrews*, maketh mention of; adding these words to another History concerning the Seed of the

[illegible][illegible]

The first year of Augustus, according to Eusebius's computation, is that wherein Virginius and Panfa were Consuls. Therefore the forty second year of Augustus falls on his thirtieth

rehabilitate

perhaps finished but ten years after, when *Cyrenius* was prefect of Syria, after the building of *Archelaus*; his reasons are these: *Josephus* mentions but one: after this Exilement once made why should it be repeated, and that by the same person? For if he had done it equally and exactly, what need of a new one? If not, another person ought rather to be sent who might do it better: What had a Roman Magistrate to do with any thing of Government in *Judea* whilst *Herod* lived, who in all right was King there, and was to be acknowledged by the Roman Senate? Lastly, about the time of Christ's Birth *Saurianus* and *Porus* were procurators in Syria, and not *Cyrenius*, I shall not take upon me to determine this difference; the Reader has here the form of the Arguments on both sides, and is left to his liberty to be swayed by which party he pleases.

**ANGUSTUS** *Galileans*, which sprang up about the same time, whereof amongst us also *Luke* in the *Acts* of the *Apostles* maketh mention, saying thus, \* After \* This in this man rose up one \* *Judas* of *Galilee* in the days of the *Taxing*, and drew away much people after of *Judas* of him: he also himself perished, and all even as *Galilee* we many as obeyed him, were destroyed. The same indeed, *Josephus* before mentioned in his eighteenth Book of *Antiquities*, doth agree in and the banishment confirm thus, word for word, " *Cyrenius* one of *Archelaus* " the number of the Roman Senators, a man who *M. Antioch*, before his deposition, there could " and who was greatly renowned in other re- be no rea- son why " *speaks*, came with a few men into Syria, being " sent on purpose by *Cæsar*, as Judge of the Na- " tion, and to take Valuation of their Estates. " And a little after, he saith, *Judas Galitanus*, a " man of the City named *Gamala*, having taken " upon him one *Sadduceus* a *Pharisee*, earnestly " solicited the people to Rebellion: Both of " lustion of " them affirming, that the *Taxing* of this Tribute " *M. Antioch* inferred nothing but manifest Servitude, and ex- " flates could be made by " *berry*. And in his Second Book of the Wars " Magistrate of the Jews, he writeth thus of the same Person: " there, where a " *fluxed* up the people of that Region to detest- " King, that on, upbraiding them for paying Tribute to some " was ant " ty to the Romans, and having God their Sov- " and an " of the Ro- " reign, for suffering mortal men to be their ma- " mens, Go- " *sters*. So far *Josephus*. " neither was *Judas* in any danger to be brought into Servitude by " Strangers, as long as it obeyed a *King*, that is, a King of their own " Nation, *Valer.*

## CHAP. VI.

That in this time, according to the Predictions of the Prophets, the Prince of the Jewish Nation who before by succession had held the Priesthood, first, Jesus Christ, and that Herod, the First of the *Alans*, became their King.

**N**OW at that time, when *Herod*, the First of them who by descent was a Foreigner, had obtained the Rule over the Jewish Nation, the Prophecy written by *Moses* was fulfilled, which \* Gen. 49. said, \* There shall not want a Prince in *Juda*, neither a Leader, till of his Loins, until he come for whom it is reserved. Whom he declares to be the expectation of the Gentiles. Indeed the things of that Prophecy hung unaccomplished all the time that it was lawful for the Jews to live under Princes of their own Nation: who taking their beginning as high as *Moses* himself, continued down their Reign even to the Empire of *Augustus*: under whom *Herod* the First \* Foreigner had the

\* *Joseph* *Stalger*, in his Antiquities upon Eusebii's *Chronicon*, has sufficiently made it evident, that *Herod* was no Foreigner. *Josephus*, in his 2. B. of *Antiquities*, Chap. 6. calls *Herod* *γυναικὸς Ἰουδαίου*, i. e. a Jew as to his Lineage, *Valer.*

Government of the Jews granted him by the Romans: who, as *Josephus* declares, was by his fathers side an *Idumean*, by his mothers, an *Arabian*: But, as *Africans*, one not of the vulgar sort of Writers, says, they who have been more accurate about his pedigree, say he was the son of *Antipater*, who was the son of one *Herod* an *Ascalonite*, who was one of the servants which Minstrilled in the Temple of *Apollo*. This *Antipater*, being taken by *Idumean* thieves whilst he was yet a child, remained a long time among them, because his father being one of a mean Estate was not able to redeem him. And being brought up after their manner of breeding, became at length very familiarly acquainted with *Hyrcanus* the High-priest of the Jews. This very man was that *Herod* who lived in the time of our Saviour. When therefore the principality of the Jews was come into the hands of this Alien, then was the expectation of the Gentiles even at the doors, according unto that Prophecy: For then the Line of their Naive Princes and Governors was broken off, which had been drawn down by a continued Succession from *Moses* himself until that time. For before they were taken Captives and carried into *Babylon*, Kings reigned over them, beginning from *Saul* who was the first, and from *David*. Before their Kings Princes bore Rule over them, whom they called Judges, beginning their Government after *Moses*, and his Successor \* *Jesus*. After their return from *Babylon* there ceased not amongst them a form of Government, an *Archiepiscopate* together with an *Oligarchy*, the best ruling, and they but few in number. For the High-Priests had held that preeminence until *Pompey* the Roman Captain coming upon them by main force, besieged and ransacked *Jerusalem*, polluted the Holy places, by entering into the Sanctuaries of the Temple, and sent prisoner to *Rome* the High-priest whose name was *Archelaus* with his sons, who by succession from his Progenitors had continued unto that time both Prince and Priest; and committed the Office of High-priesthood unto his brother *Hyrcanus*, and from that time forth made the whole Jewish Nation become Tributary to the Romans. And indeed not long after, *Hyrcanus*, the last of those to whom the High-priesthood by succession befall, being taken prisoner by the Partisans, *Herod* the first Foreigner, as I said before, had the Government of the Jewish nation delivered to him by the Roman Senate and the Emperor *Augustus*. Under whom, whereas the presence of Christ was apparent, the long-lookt for Salvation of the Gentiles was accomplished, and their calling consequently followed, according to the predictions of the Prophets. Since which time the Princes and Rulers of *Juda* (those I mean who were of Jewish extraction) ceasing straightway the series and course of the High-priesthood, which among them by order of succession after the decease of the former was always, as it was next, went to fall into the next of blood, was confounded. Hereof thou hast *Josephus* a witness worthy of credit, declaring how that *Herod*, after that he was intrusted with the rule over the Jews by the Romans, assigned them no more High-priests of the ancient Priestly Race, but conferred that honour upon certain obscure persons; and how that the same course which *Herod* had taken in constituting High-priests, was followed by his son *Archelaus*, and after by the Romans who succeeded him in the Government of *Juda*. The said *Josephus* declares, how that *Herod* first shut up under his own Privy-Seal the Holy Rule of the High-priest, not permitting the

the High-priests to keep it any longer in their own custody; and that after him *Archelaus*, and after *Archelaus* the Romans did the same. And let these things be spoken by us to evidence the truth of another Prophecy, which by the coming of our Saviour Christ Jesus was accomplished. For most plainly and expressly of all other, the Holy Scripture in *Daniel* describing the number of certain weeks unto Christ the Ruler (whereof we have in another place intreated) foretelleth that after the accomplishment of those weeks the Jewish anointing should be abolished. And this is plainly proved to have been fulfilled at the time when our Saviour Jesus Christ came in the flesh. And let these things necessarily be fore-observed by us for the proof of the truth of the times.

\* He means his Books of genealogical Descent, or Illustration. For in the eighth Book of that work he Treats of *Daniel's* weeks, which he assumes were complicated at our Saviours coming, according to the opinion of *Africans*, *Valer.*

## CHAP. VII.

Of the disagreement supposed to be among the Gospels about the Genealogy of Christ.

**B**UT in as much as *Matthew* and *Luke*, committing the Gospel to writing, have differently delivered unto us the Genealogy of Christ, and are thought by many to disagree very much among themselves, so that almost every one of the faithful, through ignorance of the truth, hath ambitiously striven to comment upon those places, come on, let us rehearse a certain History which is come to our hands concerning the premises, the which *Africans* (whom we mentioned a little before) hath let down in an Epistle written to *Arifides* about the concordance of the Genealogy of Christ in the Gospels: and having indeed \* blamed the Opinions of others, as wrested and false, he delivereth this History that he himself had met withall, in these very words: " For seeing that the names of kindred in Israel were numbered either after the line of nature, or after the rule of the Law; after the order of Nature, as by succession of natural seed, after that of the Law, as when any one begeth a son in the name of his brother who deceased without issue; " For because a peripetuous hope of the Resurrection was not yet granted them, they flattered out in some sort the promise to come " with this kind of mortal Resurrection, that the name of the deceased might continue and never be quite blotted out. Because therefore of them, " that are reckoned in this Genealogy, some succeeded their fathers as natural sons, but others received their name whence they received not their nature, mention is made of both; as well of them who were truly fathers, as of them who were titular only and as fathers. Thus neither of the Gospels is found false, the one drawing the Pedigree by the Natural, the other by the Legal line. For the race both of *Solomon*, and that also of *Nathan*, are so wrapped and covered together, by reviving of persons deceased without issue, by second marriages, and by raising up of seed, that not without cause the same men are supposed to have had divers fa-

\* The chief cause of confounding of Families was, when the woman, having had children by a former husband, hath, to remedy, and bore children by her later husband. After which, let us suppose the son, begotten by her last husband, to have married a wife, and afterwards to have died without issue. Then, if his brother by the mother side marry his widow, and begot children of her, in these children there will be a confounding of Families; in so much that by nature they may be called this man's and have one name, but by Law the others, and bear another name. *Valer.*

\* Others, whereof some were only nominative, \* others fathers indeed. Thus the account in both \* Gospels is true, and is brought down to *Joseph* accurately and exactly, though by a various and differently line. And, that what I say may plainly appear, I will recite " the alteration of Families. If we count the Generations (as \* *Matthew* \* *doth*) from *David* by *Solomon*, *Matthan* will be found the third from the end, who begot *Jacob* the father of *Joseph*; but if from *Nathan* the son of *David*, according unto \* *Luke*, then the third \* *is* like manner from the end " will be \* *Melchior*, whose son was *Heli* the father of \* *Joseph*. For *Joseph* was the son of *Heli*, the son of *Melchior*. *Joseph* therefore being as it were, the mark we stood at, we must then how \* each person is termed his father, as well *Jacob*, who deriveth his pedigree " from *Solomon*, as *Heli* who descended from " *Nathan*; and besides, how, in the first place, " these two, *Jacob* and *Heli*, were brethren, then, in the next place, how their fathers *Matthan* and " *Melchior*, born of divers kindreds, may be made appear to be Grand-fathers to *Joseph*. Now therefore thus it was: *Matthan* and *Melchior* marrying, one after the other, the same wife, begot children who were brethren by the mother; the law not forbidding a widow, either dismissed from her husband, or after the death of her husband, to be married unto another man. " First therefore *Matthan*, descending from *Solomon*, begot *Jacob* of *Espha*: for this is said to be the name of the woman's name. After the death of *Matthan*, *Melchior*, who descended from *Nathan*, being of the same Tribe, but of another race (as we said before) took this widow to his wife, and begot *Heli* his son. Thus shall we find *Jacob* and *Heli*, though of a different race, yet by the same mother to have been brethren. One of whom, namely *Jacob*, after *Heli* his brother was deceased without issue, married his wife, and begot on her the third, *Joseph*, by nature indeed and reason his own son; whereupon also it is written, *And Jacob begot Joseph*; but by the Law he was the son of *Heli*; for *Jacob* being his brother raised up seed unto him. Wherefore neither is that Genealogy which concerneth him to lose its authority, the which indeed \* *Matthew* the Evangelist reciting faith, *And Jacob begot Joseph*, i. e. but \* *Luke* on the other side, *Which was the son*, \* *as it was supposed* (for he addeth this withall) " of *Joseph*, which was the son of *Heli*, which was the son of *Melchior*. Nor could he more significantly and properly have expressed that way of Generation according to the Law. Therefore in his recital of procreations of his sort, he passeth over in silence even to the end, the word of *Begetting*, carrying the whole series of Families step by step up as high as *Adam*, who was the first of God. Neither is this matter destitute of good proof, or rather and hastily devised. For the kinsmen of our Saviour according to the flesh, either out of desire to make known the Nobility of their stock, or simply to tell the story, have very truly delivered even these things unto us; how that *Idumean* \* *Theraps* invading the City *Ascalon* in Palestine, took Captive together with other Ispolis out of " the



<sup>1</sup> *Cochaba* was a village near the ruins of Desaguadero, <sup>2</sup> *Nazara* & <sup>3</sup> *Cochaba*, towns of the Jews, <sup>4</sup> Many of the Jews, <sup>5</sup> gladious of the Jews, <sup>6</sup> preferring their pedigree, had private copies thereof, taken out of the publick archives; <sup>7</sup> we often see Gentlemen do at this day amongst us, <sup>8</sup> *Id'el*.

[illegible]

NOW Christ being born in *Bethlehem of Judæa* at the time before manifested, according to the predictions of the Prophets, *Hierod*, upon an enquiry made by the *wise men* that came from *the East*, asking where that was that was born King *of the Jews*? for they said they had seen his Star, and had therefore made such a long journey with diligence, because they most ardently desired to worship him that was born, as *God*: *Hierod*, *I say*, being not a little troubled, judging his Government to be in very imminent danger, demanded of the Doctors of the Law, then in the Nation, where they expected Christ should be born: when he knew of the Prophecy of *Micah*, who foretold he was to be born in *Bethlehem*, by one express Edict he commands all the young children both in *Bethlehem* and in all the coasts thereof from two years old and under, according to the time which

\* Joseph,  
Aniq.  
B. 17, c. 8.  
\* seventeenth Book of Antiquities  
lamentable a manner he ended his life  
for word thus; "But the diseafe  
yet more bitterly violent, Good  
judgment of his enormities upon  
gentle feaver not expelling it fo  
the outward touch and feeling, as  
ly burning him within. More  
vehemently frayed, and after  
thing could suffice him, he had  
entrails with tharp configuration  
the Colick-pu: a pylegmatick  
mour appeared about his feet.  
diseafe had gotten about the pu  
more than that, there was a pur  
Genitals, and it bred worms  
a thornets of breath, which was

**T**he words of  
the prophet  
**I**n the new  
B.C., 21.  
of his  
Hil-  
in M.S.  
epies of  
words:  
were a  
therefore  
divided  
they are,  
That divi-  
tion Exo-  
lowed, and  
therefore  
no alien-  
here, to  
be made  
false.

It was said, therefore by the Divine  
who made it their business to go  
to the bottom of things, and to  
bring forth from the heart of man  
the horrible offences. Thus much  
beforehand Writer relates in the  
Book. And in the Second \*Book  
he speaks of him after the fame  
manner as follows: "After that he  
was lying upon the whole floor  
of his body tormented him exceeding  
pains: He had a fever but not of  
an inflammable itching over all his  
continual tortures of the Colon: It  
was so grievous, that he would judge him  
Hydropical, because he was  
of the lower belly, and such a  
Gentils as bred worms, more  
and difficulty of breathing with  
all the pains. This moved those  
who pretended to know the mind  
term thereof diffeases a punishment

"his death he most wickedly  
 "commanded" another of his  
 "own fons, having slain" a  
 "of them before, to be put  
 "to death, and then soon af-  
 "ter died in most exquisite  
 "torture. And fuch was the  
 end *Heracl* made, fuffering a due punishment  
 for his cruelty towards the infants of *Beeth-*  
*lem*, which he contrived on purpofe to deftroy  
 our Saviour. After his death an Angel appeared  
 to *Joseph* then in *Egypt*, and commanded him  
 to take the young Child and his Mother and return  
 into *Judea*, telling him they were dead who fought  
 the young Childs. To which the \* *Evangelist* Matt. i.  
 further adds, faying, *when he heard that*  
*Archelaus* reigned in *Judea* in the room of his  
 father *Heracl*, he was afraid to go thither, *not*  
*withftanding being warned of God in a dream he*  
*turned afide into the parts of Galilee.*

## CHAP. IX.

of the Times of Pilate.

**T**He said Historian agrees also concerning the Reign of *Archelaus* after the death of *Herod*, declaring the manner of it, how both by his fathers Testament, and also by the decree of *Augustus* *Cæsar*, he obtained the Kingdom of *Judea*: And how, when after ten years he was depofited from his Government, his brethren, *Philip*, and *Herod* junior, and *Lysanias* governed their Tetrarchies. The same Author, in the eighteenth Book of his Antiquities, makes it plainly appear, that *Pontius Pilate* was made Procurator of *Judea* in the twelfth year of the Reign of *Tiberius* (who then was Emperour, succeeding *Augustus*, who had Reigned fifty seven years) and continued to full ten years, almost as long as *Tiberius* lived. From whence their fiction is manifestly confuted, who of late have published Acts against our Saviour. In which chiefly the title or note of Pontius Pilate, time, inscribed upon the said Acts, does evidently show the Authors thereof to be liars. For those things which these men have impudently feigned concerning the salutary passion of our Lord, are said to have been done when *Tiberius* was Consul the fourth time, which fell out to be the seventh year of his Reign. At which time it is certain *Pilate* was not come as Governour into that year, if we may believe *Josephus*; who in his forefaid Book does expressly shew, that *Pilate* was made Procurator of *Judea* by *Tiberius*, in the twelfth year of his Reign.

And by the Judges. See *Cælius* *Lex. Jurid.* the word *Acta*. These Acts of *Pilate* were counterfeited by the Enemies of Christianity, in the Persecution under *Maximinus*, as *Eusebius* affirms, Lib. 9. c. 5.

## CHAP. X.

Of the High-Priests among the Jews, in whose time *Christ* Preached the Gospel.

**A**T this time therefore, namely in the fifteenth year of the Reign of *Tiberius*, according to the \* Evangelist, and the fourth of *Pilate's* Procuratorship of *Judea*, *Herod*, \* *Lysanias* and *Philip*, being Tetrarchs over the rest of *Judea*, our Lord and Saviour *Jesus*, the Christ of God, being about thirty years of Age, was Baptized by *John*, and then first began to Preach the Gospel. And the Sacred Scripture says, that he finished the whole time of his Preaching under *Pilate*, he adds, that the rest of *Judea* was governed by the Tetrarchs, *Herod*, *Philip*, and *Lysanias*. But *Lysanias* never had any part of *Judea*, for *Antioch* was not a City of *Judea*, but of *Syria*. Yet *Eusebius* may be excused, if we say, that by *Judea* he understood the whole dominion of *Herod* the great. For his manifest that he had the Tetrarchie of *Lysanias* given him by *Augustus*. For the Roman Emperours used to bestow these Tetrarchies on those Kings that were their confederates and friends, that they might thereby the more oblige them. It is strange that there is no mention of this *Lysanias*, of whom *St. Luke* speaks, either in *Josephus*, *Dion*, or the rest.

*Annas* and *Caiphas* being High-priests, meaning thereby that all his Preaching was terminated in all that space of time wherein they executed the course of this High-priests Office. Although therefore he be now in the singular number, when *Annas* was High-priest, and continued till *Caiphas* came on, yet there are scarce full four years contained within this space of time. For, *Herod* (1) but since from the time now mentioned, the Laws and the functions about Holy matters were almost abolished, the High-priesthood also ceased to be for life and hereditary, neither was the worship of these words God rightly performed. But the Roman Governor of *St. Luke* nouns made sometimes one, sometimes another, do no way mean what High-priest, none bearing that Office above a *Eusebius* year. \* *Josephus* indeed in his Book of Antiquities does relate, that from *Annas* to *Caiphas* there were in one continued Order four High-priests; his words are these. \* *Valerius Gratus* to wit, that "leaving out *Annas* from being High-priest, "made *Ismael* the son of \* *Baphis* High-priest; "not long after he removed him, and made *Eleazar* "son of the High-priest *Annas*, High-priest; "within a year after he deprived him, "and gave *Simon* the son of *Cannibis* the High-priesthood. He, after he had held that honour continued "not more than a year, had \* *Josephus*, whose full *Caiphas* name also was *Caiphas*, for his successour. For this, is manifest therefore that the whole time of our *Luke* speaks Saviours Preaching was not complete four years, there- within which space of time there were as many as seven High-priests made, reckoning from *Annas* his *Josephus* bearing that Office, to *Caiphas* his promotion to it, \* every one of which bore the Office one year. And The Holy Gospel therefore is right in naming not concerning *Caiphas* to be the High-priest that time, nor in which our Lords salutary passion hapned. From which authority of the Gospel also it is evi- dent, that the time of Christs Preaching does not pre- disagree with the account we have laid down, that of Now our Lord and Saviour *Jesus* Christ, not long after his beginning to Preach, called twelve men, of whom he named Apostles, giving to them in par- ticular a Title more honourable, and preferring being High-priest before the rest of his disciples. Besides, he did not chose other seventy men, whom he sent two by two before his face, into every of those places and Cities whither he himself would come.

time, which is absurd and was never heard of, but that *Luke* means by these words, that in this fifteenth year of *Tiberius*, *Caiphas* was High-priest, and *Annas* was one that had born that Office very lately. (See 1) *Hennards* note on *Luke* chap. 3. v. 2. where he treats of this doctrine honestly and ingenuely. 2) Whoever had born the High-priests Office, those were called High-priests during their lives, and took 12 years. So *Josephus* declares h. 10. of *Antiq.* *Pilate*.

\* *Josephus*, *Antiq.* h. 18. chap. 4. *Eusebius* is here very much mistaken for *Josephus* does not speak of the same time that *St. Luke* does; *Josephus* speaks of the first ten years of *Tiberius's* Reign, in which time *Valerius Gratus* was Procurator of *Judea*; but *Luke* speaks of *Tiberius's* second ten years, when *Pilate* was Governour of *Judea*. *Pilate*.

\* Or *Phabi*, as some Copies read it. *Pilate*.  
\* On *Josephus*, or, *Josephus*, as it is in the old Editions of *Rohauer*, *Pilate*.

*Eusebius* understands *Josephus* h. 25. if *Josephus* had said that those four High-priests, *Annas*, (or *Annas*), *Ismael*, *Eleazar*, and *Simon* executed the High-priesthood, each the space of one year, indeed *Josephus* says this expressly of the two last; but not of the two first. For he declares that *Ismael* indeed was put out a little after he was made High-priest by *Valerius*: But *Josephus* is so far from making *Annas* to have been High-priest but one year, that from his words it is plainly gathered he held the High-priesthood three years at least. See *Josephus's* *Antiq.* h. 20. div. 8. *Pilate*.

\* He means *John* 11. 18. but the Evangelist does not say there that he was made High-priest that same year.

## CHAP.

## CHAP. XI.

What hath been testified concerning John the Baptist, and concerning Christ.

**T**He sacred History of the Gospel also mentions the beheading of *John the Baptist* by *Herod* Junior, to have been not long after this. To which also agrees *Josephus*, who both makes mention particularly of *Herodias* by name, and also expressly declares, how that *Herod*, having put away his former wife lawfully married to him, took this woman his brothers wife by force from him being yet alive, and married her; she was the daughter of *Archelaus* King of the *Arabians*; and that upon her account, *Herod* having slain *John*, went to war with *Archelaus*, incited at the disgrace of his daughter. In which war, he relates that *Herod* and his whole Army were vanquished in a Battel, and that these things befell him upon account of his cruelty towards *John*. The same *Josephus* does agree with the Evangelical History in the account it gives of this *John*, especially as to his confining him to have been a most righteous man and a Baptist. He says further, that *Herod* was deprived of his Kingdom for the sake of this *Herodias*, and was together with her banished to *Phoenicia* a City of *Gallia*. All this he relates in his eighteenth Book of Antiquities, where also he writes these very words concerning *John*: "But some of the Jews judged *Herod's* Army to have been overthrown by God, he avenging justly on him the murder of *John* called the Baptist. For him *Herod* had slain, who was a good man, and one that exhorted the Jews to the exercise of virtue, commanding them to deal justly with one another, and to believe them selves piously towards God, and so to come to be baptized. For *Baptism*, said he, was then only well-pleasing to God, when it was used, not for the exciting of some certain offences, but in order to the cleansing of the body, the soul being before purified by righteousness. Now when many flock to him from every quarter (for they were strangely taken with hearing of such discourses) *Herod* fearing lest through the power of full pervasion of the man, his subjects should revolt, (for they seemed ready to do any thing that he advised) judged it better to cut him off before any innovation hapned by him; then, after it was come to pass, and had greatly endangered his affairs, to repent he did not when it was too late. Upon this very mistrust of *Herod*, he being put into bonds, was sent to the forefaid Cattle of *Macherus*; and there slain. Thus far he concerning *John*. The same Author in the same Book makes mention also of our Saviour in these words: "About that time there was a man, a wife man, if he may be called a man; for he wrought wonderful miracles, and taught all that with delight would embrace the truth. He had many followers, both Jews and Gentiles. This was he that was called Christ. Whom though he was accused by the chief men of our Nation, and *Pilate* condemned him to be crucified, yet those who at first loved him forbore not to worship him. For he appeared unto them alive on the third day, as the holy Prophets had predicted, who foretold that there and many more wonderful things concerning him. And till this day that Sect continues, which of him are called *Christians*. Seeing there-

fore that this Writer, being a Jew born and bred, has in his works recorded thus much of our Saviour and *John the Baptist*, what evasion can remain to the Forgers of those Acts against them, that they should not evidently be proved to be the most impudent of men? But thus far of these matters.

## CHAP. XII.

Concerning our Saviours Disciples.

**M**oreover, the names of our Saviours Apostles are to all apparently manifest in the Gospel, but as to the seventy disciples, a particular catalogue of them is nowhere extant. But *Bar* \* There is *nabos* is said to have been one of them, of whom *Carologie* I the 70 Disciples, written by the Apostles, and also most especially in *Paul's* Epistle to the *Galatians*. *Sepphus* also, they say, was *Dortheus*, another of them, he that together with *Paul* wrote but it was to the *Corinthians*: for so says *Clement* in the fifth Book of his Institutions, where also he affirms *Cephas* (that *Cephus* of whom *Paul* speaks, \* But when *Cephus* came to *Antioch* I will send *Gal.* 2. *to him the same*) a name like of *Peter*, to have been one of the seventy disciples. *Matthias* also, who was numbered with the Apostles in the room of the Traitor *Judas*, and the other who had the honour to be propofed in the same lot with him, are reported to be of the number of the Seventy. *Thaddais* likewise, of whom I will by and by adjoin an History as it came to our hands, is reported to have been one of them. Let us that shall attentively observe, will find, even from *Paul's* testimony alone, that our Saviours disciples were more in number than Seventy. For he says, *Christ* after his Resurrection was *seen first* 1 *Cor.* 15. of *Cephus*, then of the twelve, after that he was *seen* 1 *Cor.* 15. of above five hundred Brethren at once: of whom some were *fast asleep*, but the greatest part, he declares, were alive when he wrote these things. Then, says he, he appeared to *James*. \* He is said to have been one of the seventy disciples of our Saviour, and also one of the Lords Brethren. Lastly, since there being many more besides the twelve, who were called Apostles by way of mention, of which *Paul* himself was one, he farther adds saying, *That he was seen of all the Apostles*. But to Outland the full number of this. The fore-mentioned History concerning *Thaddais* was thus:

was not of the number of the 12 Apostles, but of the disciples of the Lord. Indeed, in his Epistle, to the *Cor.* chap. 15. v. 7. seems to favour this opinion, where, reckoning up those to whom *Christ* appeared after his death, after he hath named the 12 Apostles, and five hundred others, he adds after that he was seen of *James*, &c. *Paul*, Bishop of *Jerusalem*, our Lord, he that was Outland the full number of this. The fore-mentioned History concerning *Thaddais* was thus:

## CHAP. XIII.

The History of the Prince of the Edessens.

**T**He Divinity of our Lord and Saviour *Jesus* Christ being every where famous by reason of his wonderful power by which he wrought miracles, drew together an innumerable company even of foreigners, and inhabitants of Countreys far remote from *Judea*, who were sick and troubled with all sorts of pains, hoping to be recovered. Therefore King \* *Abgar*, the then *Or, Abgarus* for he is called in some Copies, *Patrik*, worthy

14  
 Tiberius, worthy Governor of the Nations lying beyond  
 Agbarus, being much weakened with a fore  
 difeafe, incurable by humane skill; as soon as he  
 heard of the great Name of Jesus, and of his  
 wonderful works attested by all, sent a Letter to  
 him by a Letter-carrier, humbly beseeching him  
 to vouchsafe to cure his diftemper. Now though  
 he did not then hearken to his request, yet he vouch-  
 safed to give him answer by his own Letter, where-  
 in he promised to send one of his disciples, who  
 should both cure him, and also bring salvation to  
 him, and his relations and friends. Soon after  
 therefore this promise was exactly fulfilled. For  
 when after his Resurrection from the dead, and Ascension  
 into Heaven, Thomas, one of the twelve Apostles,  
 moved thereto by Divine impulse, sent Thaddæus,  
 chosen one of the seventy disciples of Christ,  
 to be a Preacher and Evangelist of the  
 Doctrine of Christ. By whom all that which our  
 Saviour had promised, was fulfilled. The written  
 evidence of this matter we have taken out of the  
 Office of Records within the princely City of  
 Edessa, in which Agbarus then was Governor.  
 For among the publick records there, wherein the  
 antiquities of the City and the Acts of Agbarus  
 are contained, are found these things, thus pre-  
 served to our days. Nothing hinders but that we may  
 hear the very words of the Letter, which we have  
 taken out of the ancient Rolls, and faithfully trans-  
 lated out of the Syriack Tongue in these words,  
 thus:

A Copy of a Letter written by King Agbarus to  
 Jesus, and sent to him to Jerusalem by Ananias  
 the Courier.

"Agbarus Prince of Edessa, to Jesus the  
 good Saviour, who hath manifested himself  
 within the confines of Jerusalem, sendeth ge-  
 ering. I have heard of thee, and of the Cures  
 wrought by thee without Herbs or Medicines,  
 for, as it is reported, thou dost restore sight to  
 the blind, thou makest the Lame to walk, thou  
 cleansest the Leprous, and thou dost cast out  
 devils and unclean spirits, and thou healest those  
 that are tormented with diseases of a long con-  
 tinuance, and thou dost raise the dead. When I  
 heard all this of thee, I was fully persuaded to  
 believe one of these two things, either that thou  
 art very God, and art come down from heaven  
 to do such things, or else the Son of God, and  
 to perform them. Wherefore, I have now  
 written to thee, beseeching thee to come to me,  
 and cure my disease. For, I have heard that the  
 Jews murmur against thee, and contrive to do  
 thee mischief. I have a City, a little one in-  
 deed, but it is beautiful, and capable of recei-  
 ving us both. Thus wrote Agbarus, as then but  
 a little enlightened from above. It is also worth  
 while to hear the Answer of Jesus returned to  
 him by the same Courier; short indeed it is, but  
 it has much of power and efficacy in it; it was  
 thus:

The Answer of Jesus to Agbarus the King, sent by  
 Ananias the Courier.

"Blessed art thou, Agbarus, who hast belie-  
 ved in me whom thou hast not seen. For it  
 is written of me, that they which have seen me  
 should not believe in me, that so they which have  
 not seen me may believe and be saved. But as  
 men that our Lord said to Thomas after his Resurrection, John, 20.  
 29. Blessed are they that have not seen me, and yet have believed. But this  
 Epistle of Christ to King Agbarus, is to be so considered, that  
 representation of the Apostle Thomas four years, Valf.

"concerning what thou writest about my coming  
 to thee, know, that all things for which I am  
 sent must be here by me fulfilled; which being  
 fulfilled, I shall be taken up and return to him  
 that sent me. But after I am ascended, I will  
 send thee one of my disciples, who shall cure thy  
 diftemper, and give life to thee, and to them  
 that are with thee. To this Letter there is  
 this farther added in the Syriack Language,  
 "After Jesus was ascended, Jesus, called also

"Thomas, sent Thaddæus, the son of Alphaeus, to be the  
 Apostle who was one of the seventy disciples, to  
 Agbarus. When he was come, he shod with  
 a Talaria the son of Tobias. As soon as it was heard  
 that he was come, having  
 manifested himself by the  
 miracles he wrought, Ag-  
 barus was told, that the  
 Apostle of Jesus was come  
 thither according to his pro-  
 mise in his Letter. Now  
 Thaddæus began to cure  
 every disease and diftemper  
 by the power of God to the  
 wonder of all. When A-  
 barus heard of the great and wonderful works  
 wrought by him, and how in the Name and by the  
 power of Jesus Christ he cured diseases, he had  
 some suspicion, that this was the person about  
 whom Jesus wrote to him, saying, when I am  
 taken up, I will send thee one of my disciples,  
 who shall heal thy diftemper. Having therefore  
 called for Tobias, with whom Thaddæus abode,  
 I have heard, said he, that there is a certain  
 powerful man come from Jerusalem, who  
 lodges at thy house, that performs many Cures  
 in the name of Jesus. There is a stranger, Sir,  
 replied he, come to my house who does many  
 miracles: Bring him, said Agbarus, to me.  
 Tobias went home to Thaddæus and told him,  
 Agbarus the Governor of this City having  
 sent for me, commands me to bring thee to him,  
 that thou mayest cure his diftemper. I will go,  
 replied Thaddæus, for it is chiefly upon his ac-  
 count that I am with power sent hither. Tobias  
 therefore getting up early next morning, took  
 Thaddæus along with him, and went to A-  
 barus. When he was come, to Agbarus (his  
 Nobles being present and standing round him)  
 there appeared a wonderful sight in the face  
 of the Apostle Thaddæus, as he came in to him,  
 and therefore he worshipped him. All that were  
 present wondered at that, for they saw nothing  
 of that light which appeared only to Agbarus.  
 Then he asked Thaddæus, art thou, in truth a  
 disciple of Jesus the Son of God, who wrote  
 thus to me, I will send thee one of my disciples,  
 who shall cure thy diftemper and give life to  
 thee, a-d to all with thee? Thaddæus answer-  
 ed, for as much as thou hast firmly believed in the  
 Lord Jesus who sent me, therefore am I sent to  
 thee, and if thy Faith in him does still increase,  
 according to thy belief thou shalt have the desires  
 of thine heart fulfilled. Agbarus made him an-  
 swer, I did so firmly believe in him, that I would  
 have raised Forces to have destroyed the Jews  
 who crucified him, had I not been inhibited from  
 that purpose by the Roman Empire. Jesus Christ,  
 replied Thaddæus, our Lord God fulfilled the  
 will of his Father, and having finished that, was  
 taken up to his Father. Agbarus said unto him,  
 41 be.

"believed both in Him and in his Father. There-  
 fore, said Thaddæus, I lay my hand on thee, in  
 the name of the same Lord Jesus Christ: and  
 having done so, he was presently cured of the  
 disease and diftemper that he had. Agbarus  
 wondered greatly when he saw that really accom-  
 plished, which he had heard concerning Jesus,  
 by his disciple and Apostle Thaddæus, who  
 without the help of Herbs or Medicines, re-  
 stored him to his former soundness. And not  
 only him, but one Abas, the son of A-  
 bas who had the Gout, he coming and falling  
 down at Thaddæus's feet, received a blessing  
 by prayer and the laying on of his hands, and  
 was healed. Many others also of the same City  
 with them were cured by the Apostle, who  
 wrought wonderful Miracles, and Preached the  
 Word of God. After all this, Agbarus spake  
 thus, We believe, Thaddæus, whatever thou  
 dost, thou performest by the power of God,  
 and therefore we greatly admire thee. But,  
 We pray thee moreover, give us some farther  
 account of the Advent of Jesus, How and after  
 what manner it was; of his power also, and by  
 what virtue he wrought those mighty Works  
 we have heard. I shall now be silent, replied  
 Thaddæus, because I am sent to publish thee  
 the Word of God: But assemble all the men of thy  
 City together to me to-morrow, and I will  
 preach the Word of God to them, and will  
 disperse the Word of life among them, and ex-  
 pound the Advent of Jesus, after what manner  
 it was, his Commission, and for what reason his  
 Father sent him, the power of his Works, the  
 Mysteries he declared to the world, by what  
 power he wrought so great Miracles, his new  
 Preaching, the tender and mean reputation he  
 made himself of, the despicableness of his out-

"ward man, how he humbled himself even unto  
 death, how he suffered his Divinity, how many  
 and great things he suffered of the Jews, how  
 he was Crucified, how he descended into Hell,  
 and rent asunder that Inclosure never before fel-  
 lered, how he rose again, and together with him-  
 self, raised those from the dead who had lain  
 buried many ages; how he descended from hea-  
 ven above, but ascended to his Father accom-  
 panied with a great multitude, how with glory  
 he is set down at the right hand of God his Fa-  
 ther in Heaven, and how he will come again  
 with power and glory to judge both quick and  
 dead. Agbarus therefore commanded the men  
 of his City to come together very early and here  
 Thaddæus preach. After this he commanded,  
 that Gold and Silver should be given to Thad-  
 dæus: But he refused it, saying, how shall we,  
 who have left all that was our own, take any  
 thing that is another's? These things were done  
 in the three hundred and fortieth year. All  
 this being translated word for word out of the  
 Syriack Tongue, and not unprofitable to be read,  
 we have thought good to set down opportunely  
 in this place.

Three hundred and fortieth year according to the account of the Edessians, falleth with the first year of the two hundred and second Olympiad, from which time to the beginning of the two hundred and second Olympiad, there are just three hundred and forty years. Now the beginning of the two hundred and second Olympiad falleth with the sixteenth year of Tiberius Cæsar, in which year, as many of the Ancients believed, our blessed Saviour suffered and ascended. So that this account falls right, placing Thaddæus his coming to Edessa, and his curing King Agbarus on the same year, in which our blessed Saviour suffered. Note that the Edessians begin their year, from the Autumnal Equinox, according to the custom of the Syrians, and almost all the Eastern Nations. Valf.

## THE SECOND BOOK OF EUSEBIUS PAMPHILUS.

### THE PREFACE.

Wherefore was necessary to be premised by way of Preface to Our Ecclesiastical History, both concerning the Divinity of the comfortable Word-like Antiquity of our doctrine and Evangelical Police, and also moreover concerning the Manifestation our Saviour lately made of himself, his Passion and the Election of the Apostles, we have Treated of in the foregoing Book, and briefly summed up the profits thereof. Now therefore in this, We will diligently look into what followed upon his Ascension, partly from what we find noted in Holy Writ, and partly from other Records, which we will mention in due place.

### CHAP. I.

Of those things which were instituted by the Apostles, after the Ascension of Christ.

First of all therefore, Matthias, who, as before hath been manifested, was one of the Lords disciples, by lot was elected into the Apostleship of the Traitor Judas. Then, seven approved men were by prayer and imposition of the Apostles partly of Rufinus, partly of the King's, Maz, and Fuk, M. SS. for, what goes before is a Preface, Valf.

hands Ordained Deacons for the publick Administration of the Churches affairs; of which number Stephen was one; who immediately after his Ordination, as if he had been made Deacon Stephen's only for this, was the first that, after the Lord, lived in plain by those very Jews that had been tyrod in by all: some say it was the third year after Christ's passion, which was the birth of Caladus, to Synodus. Others say he was martyred on the 11th of the Calend, of June, that same year in which Christ suffered. So Scatiger says in his Excerpt. Chronolog. which he puts out with Euseb. Chronicon, p. 68. and these seems to have been the opinion of Eusebius, as appears from this place, Valf.

## CHAP.

*How Philo went on an Embassy to Caius upon  
the Jews Account.*

There are now extant only two books of his Reign; and the calamities that befell the Jews, in *Constitutiones*, wherein he gives forth both the malice and the insolent rage of his Government in innumerable instances, likewise the distresses the Jews underwent in his Reign; and declares how himself went Embassador to Rome upon the account of his Countrymen; that dwelt at Alexandria; and that at Alexandria he dwelt at that reasoning be-

for *Caius* for the Laws and customs of his own nation, he obtained nothing besides laughter and reproaches, and narrowly escaped the danger of being put to death. *Josephus* mentions all this in his eighteenth Book of Antiquities, writing thus much word for word: "Moreover, there hap-  
" pening a sedition at *Alexandria* among the Jews  
" that dwell there, and the

b Philo says there were five  
 Embassadors of the Jews de-  
 sento Rome; See his de Legat,  
 ad Caium sub fine. These Em-  
 bassadors were sent upon two  
 accounts, first, the Jews com-  
 plained that the Alexandrines  
 defiled their Profane<sup>1</sup> bring-  
 ing up their children, Saturnu-  
 than, and then, that the Alex-  
 andrines went about to deprive  
 the Jews of their freedom of  
 the City Alexandria. Valse,

“jects of the Roman Empire built Temples and  
“Altars to *Cains*, and at all points worshipped  
“him as they did their gods, the Jews only  
“*said he*, accounted it a vile thing to erect Sta-  
“tues to him, and to swear by his name. When  
“*Apion* had urged these and many other vehement  
“accusations against them, whereby he hoped, as  
“it was likely, to incense *Caius*, *Philo* chief of  
“the Jewish Embassy, a man every way famous,

“So the chief Magistrate among the Jews at Alexandria was called: He held his place as long as he lived; and at his death the Jews chose another into his room. See *Phily in Flaccum*. Vales-

"bad him, commanding him to depart immediately from his presence. And the Emperor was so highly incensed, that none doubted but he would most severely punish the Jews. But *Philo* being much reviled went out, and, as they say, spoke to the Jews that were about him, as

a Philo's meaning here is, that Cain indeed was angry with the Jews as to appearance, and in words; but that in reality he did not hate God, and his hostility against himself. For, in this *Cain* would have himself called God, he provoked God to take vengeance of him. *Advincens* says (wherein the word here also is derived) "Cainus, quia in ira agens in seipsum, pascit."

I will hereunto annex onely  
so much as shall make it evidently plain to the  
Readers, that these miseries straightway without

any delay befell the Jews upon account of their enormous impieties committed against Christ. First of all therefore he relates, that in the Reign of *Tiberius* one *Sejanus* of the City of *Rome*, a person who then could do much with the Emperor, did use his utmost endeavour to destroy that whole Nation : and that in *Judæa*, *Pilate*, in whose time that horrible wickedness was most audaciously committed against our Saviour, attempting something about the Temple at *Jerusalem* which yet stood, contrary to the customs and ordinances of the Jews, raised vehement commotions among them.

CHAP. VI.

*How great miseries befell the Jews after their audacious wickedness committed against Christ.*

HE relates further how, after the death of Tiberius, Caius assuming the Government, was every way forcibly injurious towards many, but above all he most heavily annoyed the whole Jewish Nation, which in short we may understand from *Pilate's* own words, writing thus word for word. "So great therefore was the extravagancy and pride of *Caius's* carriage towards all, but more especially towards the Jewish Nation,

which he bitterly labored, and appropriated to himself all their <sup>b</sup> *Profane* *Cities*, beginning with those <sup>c</sup> *at Alexandria*, filling them with his own images and Statues. For in that he suffered others to consecrate Statues to him, he feared them to himself. And he changed and transformed the Temple at *Jerusalem*, which hitherto had remained undefiled and dignified with all the privileges of a Sanctuary, and made it into a Temple dedicated to himself.

“causing it thence forward  
“to be called the Temple  
“of CATIUS JUNIOR  
“JUPITER CONSPI-  
“CUIOS. Moreover the  
fame Authour, in his second  
Book which he intituled  
*of Virtues*, relates innumera-  
ble other calamities, such  
as are grievous beyond all  
expression, that befeel the  
Empire during the reign of

Jews dwelling at *Affandria*, during the Government of the formidable *Cains*. To whom *Josephus* agrees, who notes that the troubles, with which the whole Jewish Nation was molested, began even from the times of *Pilate*, and from those enormous facts committed against our Saviour. Let us therefore hear what he also declares in his second Book of the Jewish wars, in these words, saying, "Pilate being by *Tiberius* King Procurator into Judea, brought into Jerusalem by night the veiled Images of *Cesar*, which are called his Statues."

“Statues. As soon as it was day this raised  
“great commotion among the Jews. For those  
“who were near were affronted at the fight, in  
“that their Laws were violated and trampled  
“on. For they account it a detestable thing to  
“place any graven image in the City. These  
“things if thou comparest with the Evangelical  
“writing, thou shalt understand that that voice

**Joh. 19.**  
**25.** **¶** In place  
*habebis*  
 is unlikeli-  
 hood, in that he  
 thought that those  
 things, which he

When the water was to be brought was at that time a long and long race, for which there was great indignation among the multitude; and when Pilate was at Jerusalem, they flock to about the judgment Seat, and began to exclaim. But he (for he foresaw there would be a tumult among them) mingled armed Soldiers, clad like the common people, amongst the multitude, and forbidding them to use their swords, but commanding them to take up their staves with clubs, gave them a sign from his Tribunal, so Jews were beaten, and many of them killed. For he said, "I have said unto you, ye shall not kill." And they received permitted, others were trodden to death in the crowd by those of their own party that fled. And to the multitude, being affronted at the calamity of those that were slain, were silent. Moreover, the same Writer relates innumerable other commotions raised in Jerusalem; and shews, that even from that time forward both the city and all Judaea was distracted with Seditions, wars, and manifold contrivances of mischief, and iniquity, upon one another, until the siege in the Reign of Vespasian by way of revenge befell them. After this manner therefore their hateful wickedness persecuted the Jews for their excessive divinations committed against Christ,

year of his Reign. Its absurd therefore to say, that those mischief, which befell the Jews long before Christs death, happened to them for no other cause than for their wickedness committed against Christ. Besides, *Fufenius* thought, that one and the same Act of *Pilate*s was mentioned both by *Philo* and *Josephus*. But *Josephus* speaks of the Images of the Emperor; and *I bido*, of the gilded Bucklers, which had no Image, but only the name of the Emperor to whom they were dedicated, and *Pilate*s name that made that dedication. Moreover, what *Josephus* relates, happened in the first year of *Pilate*s Government; but, what *Philo* reports, came to pass when *Pilate* had been many years Governor.

*Corban* comes from קרבן, which signifies *promiscuously* to draw nigh, and to offer: the Evangelist renders *Corban*, a gift (*Matth. 15. v. 5.*) i. e. that which is presented and consecrated to God in the Temple: it signifies also the place where the Offerings so called were laid up. Dr Hammond.

## CHAP. VII.

*That Pilate made himself away*

**I**T is also worth knowing, how that this same *Pilate*, who condemned our Saviour, in the Reign of *Caligula*, whose times we now Treat of, fell, as it is famed, into great troubles, that he was forced  
 Thus is, by reason  
 of despair. This is confirmed by *Eusebius* in his *Chronicon*; In the third year of *Caligula*, *Eusebius*, says he, *Pilate* falling into great troubles killed himself. *Philostorgius*, *Philosophus*, in *Leges*, ad *Caligulam* gives this description of this *Pilate*, *Virum sibi ipsum æquum, et uti vultus æquus, et uti vultus æquus*. That is, he was a man of a fair countenance, and of a fair heart: which testimony is so much the more credible, because it came out of *Telliphus's* mouth, who was an eyewitness of *Pilate's* detestable acts. A character well befitting him that condemned our Saviour, *Walef*.

to be his own Murderer and Revenger, laying violent hands on himself: Divine justice, as it was meet, not long deferring his punishment. This those Grecians do Record, who have written <sup>b</sup> Olympiads, giving an account what was done, and in what time performed.

Grecians, games instituted for the exercise of their youth, to the honour of *Jupiter Olympus*, near unto whose Temple they were performed in the Olympian field. The time was (as onely *Pindar* has revealed) at the full moon which followed the Summer Solstice. They were celebrated every fifth year: and the interval was called *OLYMPIAD*, consisting of four *Julian* years, and the odd fifth *Julian* festive day. The relictuation of these Games by *Jehus*, is so much more taken notice of than the first celebration by *Jehus*, that this was many years after, is yet accounted for by *Homer*, that this was the first celebration of the Games by *Jehus*, upon which the Grecian Chronology lieth it self, as upon the certain token, to which their reckoning does refer. See Mr. *Bayly*, *Gregory of Oxford*, de *Antiq. & Epob.*

## CHAP. VIII.

*Of the Death that happened in Claudius his time.*

**B**y *Claudio* having led the Empire not full out  
four years, *Claudio* the Emperour suc-  
ceeded him. In whose time a Death oppressed the  
whole world, of which those Historians make  
mention, who are wholly averse from our Reli-  
gion. And to the prediction of the Prophet *Agaius*,  
of whom there is mention in the *Acts* of the  
Apostles, concerning this Death that should come  
upon all the world, was comp'ed. *Luky* having  
in the *Acts* mentioned this Death that happened  
in the time of *Claudio*, adds this farther, saying,  
*That the brethren which were in Antioch, were*  
*one according to his ability, join to them who were*  
*in Judah by the hands of Barnabas and Paul.*

CLAUDIO.  
AD 11.  
28, 29, 30.

## CHAP. IX.

*The Martyrdom of James the Apostle.*

**N**OW about that time, to wit, in the Reign of A.D. 12. 1.  
*Claudian*, Hered the King stretched forth  
 his hands to vex certain of the Church: and he  
 killed *James* the brother of *John* with the sword.  
 Concerning this *James*, *Clement*, in the seventh  
 Book of his Institutions, relates a memorable Hi-  
 story, speaking as he had heard from his prede-

ceffours. "For he says that he  
that a accused him before  
the Judgement-seat, seeing  
him openly and willingly re-  
fute and declare the faith of  
Christ, was moved there-  
of, and professed that he also  
was a Christian. And so  
says he, they were both to-  
gether led away to suffer.  
"And, as they were going,  
he besetted *James* to par-  
ticular him, who, after a short  
denigration, said peace be  
to thee. Kissed him, and  
said that they were both be-  
headed together by the sword."

pleaded together. Then al-  
fo, as Holy \* writ declares, <sup>b</sup> *Herod*, perceiving \* Acts 12,  
that the killing of *James* very much pleased the <sup>3.&c.</sup>  
<sup>b</sup> This *He-  
red*, called also *Agrippa*, was eldest son to *Arisobolus* by *Bernice* his  
wife, daughter of *Salome* Sister to *Herod* the great: which *Agrippa*  
was eldest son to *Herod* the great by his wife *Mariamne* the *Arifoncan*.  
See *Montaigne* Acts, and Mon. chap. 4. Sect. 34. So that this *Herod*  
was Grandchild to *Herod* the great. *Jeseph*, Antiq. B. 18. c. 7.





obscenity and uncleanness not to be named. For there is not, nor can there be invented, any thing so impure, which their most lewd Sect does not far surpass; deluding silly women laden with all manner of iniquity.

## CHAP. XIV.

Of Peter the Apostle's Preaching at Rome.

**T**he devil that eater of all goodnes and most treacherous enemy of mans salvation, at this time produced this *Simon* the author and contriver of so much mischief, that he might be the great Antagonist of the divine Apollon of our Saviour. But the Divine and Celestial grace, which is always affluant to its Ministers, by their appearance and presence soon quenched the flame, kindled by the devil, humbling and deprelling by them all haughtiness and swelling pride that exalted it felt against the knowledge of God. Wherefore, neither the devices of *Simon*, nor of any other which then were hatch'd, became any ways prevalent during the age of the Apostles. For the splendour of the Truth vanquished and prevailed against all machinations, and the power of the divine Word, which had newly enlightened mens minds from heaven, did both flourish upon earth, and also was conversant and did effectually cooperate with the Apostles. Straightway therefore the foresaid Impostor, having the eyes of his mind blinded by a divine and wonderful splendour and light, as soon as he was detected by the Apostle *Peter* in *India* in what he had wickedly committed, took a great journey over sea, and fled from the Eastward to the Western parts; concluding that he could no other way live freely, and according to his own mind. Arriving at *Rome*, by the help and assistance of a devil there lying in wait, he in a short time so far perfected his attempt, that the inhabitants of that City set up an Image to him and worship'd him as God. But all succeeded not long according to his mind. For soon after, in the reign of *Claudius*, the benign and most endearing providence of God brought *Peter*, that valiant and great Apostle, for courage chief of all the rest, to *Rome* against this mighty destroyer of mankind, who, as a stout Leader of God, armed with celestial weapons, brought that precious merchandise of intelligible light from the East to those that dwelt towards the West: declaring to them that Light and Doctrine comfortable to the soul, to wit, the publication of the Kingdom of heaven,

## CHAP. XV.

Of the Gospel according to Mark.

**W**hen therefore he had published to them the divine Word, immediately the power of *Sim* was extinct, and, together with the man himself, destroyed. But to great affliction of Pious enlightened the minds of them that were the hearers of *Peter*, that they thought it not sufficient barely to hear him once, nor were contented that the death of *Simon* Magnus happened at *Rome* in the time of *Claudius*; for *Enchiridion* which *Peter* came to *Rome* in *Claudius* his reign, and that presently after, *Simon*'s magical arts were by his coming destroyed together with the Author. Though there be others that say *Simon* was destroyed in *Alex*'s time. *Valf.*

## The Ecclesiastical History

ted to have received the publication of the doctrine of the celestial Word by word of mouth and unwritten. Therefore they earnestly entreated *Mark*, *Peter*'s follower, whose Gospel is at this day extant, that he would leave with them some written Record of that doctrine they had heard. Neither did they desist till they had prevailed with the man, and thus they gave the occasion of writing that Gospel, which is called the Gospel according to *Mark*. When the Apostle *Peter* understood by the Revelation of the holy Spirit what was done, he was much delighted with the ardent desire of the men, and confirmed that writing by his *Enchiridion* in the Churches. *Clement* in his sixth Book of which place Institutions relates this passage. To whom the most illustrious Bishop of *Hierapolis*, by name *Papias*, may be added as a witness. Furthermore, *Peter* mentions it. *Valf.* *Rome* *Mark*, in his former Epistle, which, as they say, was parallel to *Rome*, *Peter* himself does intimate to *Matheus* much (calling *Rome* by a figure *Babylon*) in these words. \* *The Church that is at my things, Babylon called together with you, salutes you, &c.* *1 Pet. 5. and so doth Marcus my son.*

## CHAP. XVI.

That Mark first Preached the knowledge of Christ to the Egyptians.

**B**ut this *Mark* going into Egypt is reported *Enchiridion* to have been the first publisher there of the *us* in his Gospel he had written, and to have taught Churches *Chonice*, in the very City of *Alexandria*. And furthermore, that to great multitude both of men and ing into *Egypt*, who there embraced the Faith of Christ, going to the professed from the very beginning of seven and second year of philosophical a course of life, that *Phil* vouches: the *Alexandria* of his writings to relate their converse, their thoughts of Assemblies, their eating and drinking together, and their whole manner of living.

*Georg. Synellus* say he went in the third year of *C. Caligula*; is the opinion of *Enchiridion* Patriarch of *Alexandria* that *Mark* went thither in the ninth year of *Claudius*. *Valf.*

## CHAP. XVII.

What Philo relates of the Affect in Egypt.

**I**T is reported that this *Philo* in the times of *Claudius* came to be familiarly acquainted with *Peter* at *Rome*, who then Preached the Word of God there: neither is this unlikely. For that work of his, of which we speak, being by him elaborated a long time after, does manifestly contain all the Ecclesiastical Rules which are to this present observed amongst us. And seeing he describes evidently the lives of the *Affect* amongst us, he does make it sufficiently perspicuous that he did not only see, but also very much approve of and admire the Apostles' life: men of his time, who being, as it is probable, were originally Jews, upon that account did then observe of a law in a great measure the Judicial Rules and ceremonies. First of all therefore, in that Book they themselves he intimated, *Of Contemplative life*, or, of *Christians*, having professed that he would infer from them, who led a retired, and more severe and strict sort of life: so they were called from that Philosophical term [*Enchiridion*] which signifies the exercise of virtue and abstinence; and any one that led such a life was called *Enchiridion*, i.e. *Affect*. The Reader may have farther where he will find this distinctly delineated at large.

nothing

nothing disagreeable to truth, or of his own head, into that account which he was about to give,

*b* That these *Therapeutae* were not Christians we will show hereafter. Some say they were Jews; but that is unlikely: for *Philo* never terms them so in that Book wherein he describes them, but at very beginning calls them *Therapeutae*; besides, the *Epistola* (as *Philo* himself witnesses in his Apology for the Jews, cited by *Eusebius* Lib. 8. *de praeparatione*) were only in *Galilea* and *Palestina*; but these *Therapeutae*, he says were scattered all over the (then known) world. *Lactantius* attributes many things to these *Therapeutae*, which the Sect of the Essenes by no means allowed: as for example, that they had women conversant among them called *Therapeutissae*; now *Philo* says expressly that the *Epistola* hated womenkind. See *Philo de vita Contemplativa*, and *Josephus* Lib. 2. *de vita* of the Jewish was. B. 2. Chap. 11. *Valf.*

necessary positively to affirm or content about it. But he attests that in the first place they part with their goods; saying that as soon as they betake themselves to this course of Philosophizing they "put over their wealth and possessions to their relations. Then, casting away all care of worldly matters, they leave the Cities, and make their abode in gardens and solitary places; well knowing the conversing with men of a different and disagreeing persuasion to be unprofitable and hurtful. Which thing the Christians of that time seem to me to have imitated out of a generous and most fervent ardour of faith, endeavouring to emulate the prophetic severe course of life. Therefore in the *Acts* of the Apostles (which contain nothing but the perfect truth) it is shewed, that all the disciples of the Apostles selling their possessions and goods, divided the price among the brethren according as every one had need, that so there might not be any indigent person among them. For as the Word says, *as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the Apostles feet: and distribution was made unto every man according as he had need.* After *Philo* has attested the very same things with these of the *Therapeutae*, he adds thus much farther concerning them, word for word saying, "This sort of men indeed is diffused far and wide over the whole world. For it was requisite that both Greeks & Barbarians should be partakers of so excellent a benefit. Egypt especially is full of them, throughout all its divisions, but most of all about *Alexandria*. But from all places the principal of them retire themselves into a most commodious place above the Lake *Maria*, situate upon a little rising hill, excellently well seated both for wholeness of air and safe convenience of abiding, as into the Country of the *Therapeutae*. Then, after he has described their houses, alter what manner they were built, he speaks thus of the Churches which they in divers places. "In every house there is a Chapel called a *Gynaeceum*, and *Monasterium*, in which alone by themselves they perform the mysteries of an holy life. They bring in

## of Eusebius Pamphilus.

"thither neither meat nor drink, nor any corporal provisions or necessities; but only the Law, and the divine Oracles of the Prophets, and Hymns and such like, whereby knowledge and piety are increased and perfected. And a little after, he says: "All the interval of time from Sun rising to the Evening they spend in meditations of Philosophie: For reading the holy Scriptures, they Philosophize after their Country way, and expound allegorically. For they suppose that the words are only notes and marks of some things of a mystical nature, which are to be explained figuratively. They have writings of some ancient persons, who have been before famous leaders of their Sect, and have left them many Monuments of that learning which consists in dark and secret expressions, which they, using as original platforms, do imitate thereby that course of study. This certainly seem to be words of such a man as had heard some of our Religion expounding the holy Scriptures. And it is very likely that the writings of those ancient persons, which he says they had, were the Gospels and writings of the Apostles, and certain expositions of the ancient Prophets, of which for many are contained both in other Epistles of *Philo*, and also in that written to the Hebrews.

Afterwards *Philo* thus writeth concerning the new Platform composed by them. "They do not only spend their time in contemplation, but they compose Songs and Hymns to the praise of God of all sorts of meter and musical verse, which they write in grave and solemnly rhymes. He relates many other things of them in that Book I mentioned: But I judged this sufficient to be selected and picked out, in which certain marks of Church discipline are propounded. But if any one shall think what *Philo* here says to be in no wise proper to the Evangelical poline, but may be adapted to others besides those I have mentioned, he will certainly be convinced by *Philo*'s following words, in which, if he shall duly weigh the matter, he will receive a most undoubted testimony of this thing. Now he writes thus: "Having first laid the foundation as a certain foundation, they build thereupon the other Virtues. For none of them takes either meat or drink before Sun set: for they hold it requisite to spend the day in the study of Philosophie, and the night in making necessary provision for the body. Therefore they allow the whole day to study, but allow a very small portion of the night for bodily provision. Some of them forget to eat for three days together, so great is the desire of knowledge that posses them. But some others

"The composition of *Philo* and *Isidore* was not in use to any in the Church, as these words of *Philo* must suppose, if we ascribed them to be his; for the Christians: that came in after the times of *Antony*, when learned men began to cultivate the Christian faith. So that neither can these words of *Philo* be any way understood of Christians. The junior *Philo* indeed (as his Epistle to *Tran* Lib. 1. to *Apoll.* 97. says) was a counsellor of the Christian in their cities, *carmen christi* *regnum* *Dei* *ipse* *scilicet* *in*  *Alexandria* *Lib. 1. c. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

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that they both suffered Martyrdom at the same time, *Dionysius* Bishop of *Corinth*, writing to a *Dionysius* Roman, doth thus affirm: "So also you, by this your too great an admonition, have joyned together the plantation both of the *Romans*, and of all of the *Corinthians*, made by *Peter* and *Paul*. For both of them coming also to our City of *Corinth*, and having planted us, did like manner instruct us. Likewise they taught both together into *Italy*, and having taught the *Corinthians*, had there, suffered Martyrdom at the same time. And thus much I have related, that the History by way of hereof might be yet farther confirmed.

as *Eusebius* hereafter declares, B. 4. Chap. 23. The same thing *Clement* *Romans* in his Epistle had before done. *Dionysius* therefore says to *Soter*: "You by this your admonition have again united the Plantation of the *Romans* and *Corinthian Churches* heretofore made by *Peter* and *Paul*. This I have the more largely explicated, because the Christians, and especially *Chrysostom*, have been much mistaken in the Version of this place. *False*.

*Dionysius* does not expressly say that *Peter* and *Paul* suffered on the same day, but only at the same time; which may be so understood, as that there might be an interval of many days between their sufferings. *Prudentius* [ad *sydnam*] says they were both Martyred on the same day, but not in the same year: and that there was a years space between their deaths. With *Prudentius* agrees *Augustine*, in his 2d Sermon, *De Sanctis*, Lib. 2, Edit. *Apoll.* But *Simon Metaphrastes* takes these words of *Dionysius* so, as if he said that *Peter* and *Paul* were Martyred on the same day together. His words are to be found in *Comment. de peregrinat. Pauli ad Aegyptum*, *Serm.* 3. *Valer.*

## CHAP. XXVI.

How the Jews were vexed with innumerable mischiefs, and how at last they entered upon a war against the Romans.

At these words began the chapter, *M*oreover *Josephus*, discoursing at large about the calamities that happened to the whole Jewish nation, makes it manifest in express words,

# THE THIRD BOOK OF THE ECCLESIASTICAL HISTORY OF EUSEBIUS PAMPHILUS.

## CHAP. I.

In what parts of the world the Apostles Preached Christ.

**N**OW the affairs of the Jews being in this posture: the holy Apostles and disciples of our Saviour, being dispersed over the whole world Preached the Gospel. And *Thomas*, as Tradition hath it, had *Parthia* allotted to him; *Andrew* had *Scythia*, *John* *Asia*, where after he had spent much time, he died at *Ephesus*: *Peter*, his

amongst many other things, that a great number of the most eminent persons amongst the Jews, following having been cruelly beaten with scourges, were crucified even in *Jerusalem* by the command of *Felix*, Titus of the For it happened that he was Procurator of *Judea*, Kings M. when the war at first broke out, in the twelfth year of *Nero's* Reign. Afterwards, he says, that "after the revolt of the Jews there followed great and grievous disturbances throughout all *Asia*, those there of the Jewish nation being by the inhabitants of *Asia*, and every City every where destroyed as enemies, and without all commiseration: in so much that a man on might be the Cities filled with dead bodies that begins to lay unburied; and the aged together with the infants cast forth dead, and women not having to much as any covering upon those parts which nature commands to be concealed: and the whole Province was full of unspeakable calamities: which of But the dread of what was threatened was greater, and more grievous than the mischiefs every where perpetrated. Thus much *Josephus* relates word for word. And such was the posture of the Jews Affairs at that time.

whole place thus, [And thus much I have related that the History hereof might be yet farther confirmed. Moreover, *Josephus*, discoursing, &c.] and put the full point after these words, [makes it manifest in express words.] The same reading is observed by the Med. and Vulg. M. SS. But the reading and punctuation in the Kings M. S. seems to me to be almost forgot to put you in mind, that these words [of *Josephus*] in the title of this chapter, ought to be taken adverbially; for to *Rapine* translates it, *Ut innumeri Judei malis afflictis sint, ac nonnulli contra Romanos arma mouerint*. *Valer.*

B. These are the words of *Josephus* in his second Book of the Jews wars, page 814, Edit. Genev.

In the original 'tis here *etiam in Asia*; in *Josephus* and *Nicetas* 'tis written *etiam in Asia*. By the Province we must in this place understand *Judea*, which after the death of *Agrippa* the Elder was reduced into the form of a Province, and governed by Procurators sent from the Emperor. *False*.

probable, Preached to the \* Jews \* scattered \* *Pet. i. 1.* throughout *Pontus* and *Galatia*, and *Bithynia*. \* The Jews were dispersed at several times, and for several causes. First, when they were carried Captive into *Babylon* and into *Egypt* and *Syria*, and also when they were sold by *Pompey*. Then, in the times of the *Maccabees*, they did not of their own accord remove out of *Judea* into *Egypt*. For the Law forbid not the Jews to remove into other Countries, as it is manifest from the Book of *Ruth*. Thirdly, they dispersed themselves upon account of gaining Proselytes, which they admitted of all Nations, whence it came to pass that they were scattered over the whole world. *False*. Those Jews that were dispersed in Europe had their chief Assembly at *Alexandria*; and there the Septuagint translation of the Bible was in use; and thence they were called \* *John 7. 35.* *Discipuli* *Exhymos*, *that is* *persons of the Hellenists*. And of these there were many also in *Jerusalem*, which used the same translation of the Seventy.

Seventy words thus skilled in the Greek tongue; and these living not in Greece are yet called (A.D. 6. 1.) *Evangelists*, because they used the Greek language in the 72 translation, whereas the other are called there (See A.D. 6. 1.) *Evangelists*, Hebrews, who used the *Septuagint* Paraphrase. The *Asian* & *African* mentioned \* *Pet. i. 1.* they had *Babylon* for their Metropolis, and used the *Targum*, or *Caldee* paraphrase of *Onkelos* in their Synagogues.

*Gappadocia* and *Asia*. Who, at last coming to *Rome*, was crucified with his head downwards; for he desired to fulfil. It is needless to say any thing of *Paul*; who having fully Preached the Gospel of Christ from *Jerusalem* unto *Ilyricum*, at last suffered Martyrdom at *Rome* in the b. It is very true of *Nero*. Thus much *Origin* declares doubtless word for word in the Third Tome of his Expositions of *Isaiah* on *Genesis*.

*Origens*, whom *Eusebius* here quotes, does think; whether it be at those words, *and Thomas*, &c. or rather at those, *Peter* *in* *probat*, &c. For *Eusebius* has not shown us where they begin. *False*.

## CHAP. II.

Who First Preached over the Roman Church.

AFTER the Martyrdom of *Paul* and *Peter*, *Linus* was the First that was elected to the Bishoprick of the Roman Church. *Paul*, writing from *Rome* to *Timothy*, makes mention of him in the salutation at the end of the Epistle; saying, \* *Enubius greeteth thee, and Pudens, and Linus, and Clotavia*.

## CHAP. III.

Concerning the Epistles of the Apostles.

**I**NDEED, one Epistle of *Peter*'s, called his First, hath by general consent been received as genuine. For that the worthy Antients in former ages quoted in their writings, as being unquestionable and undoubted. But as for that called his

\* That this 2d Epistle of S. Peter was not at first received in the Church of Christ with so universal agreement and consent as the former, may be concluded from this passage in *Epiphanius*. But notwithstanding, there are great and sure evidences of this Epistles being written by the acknowledged Author of it, as (1.) The words of *Simon Peter* with the Addition of an Apostle of Jesus Christ (Chap. 1. v. 1.) (2.) There is a whole passage in this Epistle (Chap. 1. v. 16, 17) which doth signify belong to Peter, that of having been on the holy mount with Christ, and hearing these words, *This is my beloved son*, &c. which certainly belongs to the transfiguration, Matth. 17, where once *Peter* and *James* and *John* were present with Christ. (3.) This is said to be a 2d Epistle (Chap. 3. v. 1.) written much to the same purpose with the former. (4.) St. *Peter* speaking (v. 18.) Of the *possession* that should come, &c. cites that Prediction from the *Apostles* of our Lord Jesus (v. 19) where it is reasonable to believe that this Epistle (Chap. 3. v. 3.) is referred too; for in it those very words are met with (and are not in the other Apostolic writing) *I know this first*, &c. Compare Jude the 17, 18, with a Epistle. *Pet. i.* All this is manifestly evident, and is removed to secure the authority of this Epistle, and to convince us of the author of it. See Dr. Hammond's preface to the 2d Epistle. *Pet.*

have used the authority of such writings as are questioned as spurious: likewise what they say of those Scriptures that are Canonical and by general consent acknowledged as genuine, and also what concerning those that are not such. And thus many are the writings ascribed to *Peter*, of which I have known only one Epistle accounted to be genuine, and universally acknowledged as such by the Antients. But of *Paul's* there are fourteen Epistles manifestly genuine, and undoubted. Yet it is not fit we should be ignorant, that some have rejected that to the *Hebrews*, saying, it is by the Roman Church denied to be *Paul's*. Now what the Antients have said concerning this Epistle, I will in due place propose. But as for those *Acts* that are called his, we have been informed from our Predecessors, that they are not accounted as unquestionable and undoubted. And whereas the same Apollin, in his Salutations at the end of his Epistle to the *Romans*, makes mention among others, of one *Hermas*, who, they say, is Author of that Book entitled *Pastor*; you must know that this Treatise also has been questioned by some, upon whose account it must not be placed amongst those which by general consent are acknowledged as genuine. But by others it has been judged a most useful Book, especially for such as are to be instructed in the first rudiments of Religion. Whereupon we know it is at this time publicly read in Churches; and I do find that some of the most Antient writers do quote it. Let thus much be spoken in order to a representation of the Holy Scriptures, to discriminate those Books, whose authority is in no wise contradicted, from those that by general consent are not acknowledged as genuine.

## CHAP. IV.

Of the first Succession of the Apostles.

**T**HAT *Paul* therefore, Preaching to the Gentiles, laid the foundations of those Churches from *Jerusalem* and round about unto *Ilyricum*, is manifest both from his own words, and also from what *Luke* has related in the 2d *Acts*. Likewise in what Provinces *Peter*, Preaching the Gospel of Christ to those of the Circumcision, delivered the doctrine of the New Covenant, is sufficiently apparent from his own words out of that Epistle of his, which, we have said, is universally acknowledged as genuine; which he wrote to the Jews that were dispersed throughout *Pontus* and *Galatia*, *Gappadocia*, and *Asia*, and *Bithynia*. Now how many and what sincere followers of them have been approved as sufficient to take the charge of those Churches by them founded, it is not easy to say; except such and so many as may be collected from the words of *Paul*. For he had very many fellow labourers, and as he termed them fellow founders; many of which were by him vouchsafed an indelible remembrance, he having in his own Epistles ascribed to them an everlasting commendation. But *Luke*, enumerating, in the *Acts*, the disciples of *Paul*, makes mention of them by name. Moreover, *Timothy* is reported to have been the first that was chosen to the Bishoprick of the Episcopalian Church: as also *Timothy* of the Churches in *Cyret*, *Luke*, by original extract an Antiochian, by profession a Physician, for the most part accompanied *Paul*, and being diligently conversant with the rest of the Apostles, has left us, in two Books written by divine inspiration, Lessons that are medicinal for our souls, which he procured of them.

them. The one is the Gospel, which he \* pro-  
fesses he wrote even as they delivered it unto him,  
who from the beginning were eye witnesses and  
Ministers of the Word, in all which things, he  
says, he had perfect understanding from the very  
first. The other is the Acts of the Apostles, which  
Treatise he composed now not of such passages as  
he had received by report, but of what he had  
seen with his own eyes. They say also that Paul  
was wont to mean the Gospel according to Luke,  
when speaking, as it were of his own Gospel, be-  
cause 1 Tim. 4. says, I according to my Gospel. Of the rest  
of the followers of Paul, Crispinus is by the Apostle  
himself declared to be one, who was sent by him  
into \* Galatia. Limas also; whom in his second  
Epistle to Timothy he mentions to be at Rome  
with him, who was before manifested to have been  
the first that was chosen to the Bishoprick of  
Rome, after Peter. Clements also, who was likewise  
confirmed the third Bishop of Rome, is attested  
by Paul himself to have been his fellow labourer,  
and companion in sufferings. Furthermore,  
that *Demetrius* (by name *Dionysius*, whom  
Luke in the Acts records to have been the first  
that believed after the Sermon made by Paul to  
the Athenians in *Arsenapeum*) another *Dionysius*,  
one of the Antients, a Patrouer of the Corinthian  
Church, to E- Church relates to have been the first Bishop  
of the Apollines in their several times.  
Now we will proceed to that part of our History  
and *Arsenapeum* which follows in order.

\* These words of St Paul occur  
2 Tim. 4.  
to, where  
we now  
read, *Crispi-  
nus to Galatia*.  
But the  
Antients,  
among  
whom Eu-  
scholus seem  
to have  
read *Gala-  
tia*: to E-  
Church relates  
to have been  
the first Bishop  
of the Apollines  
in their several  
times. Now we  
will proceed to  
that part of our  
History and  
*Arsenapeum*  
which follows in  
order.

But the other reading is the true, with *Clement* confirms in  
his *confession*, *Apoc.* Theodorus reads *Galatia*, but says that thereby is  
meant *Galatia*, *Vald.*

\* *Arsenapeum* was the Senate or standing Court of Judicature in  
Athens, by whose Laws and orders any new gods were received among  
them; and therefore as soon as they perceived that Paul was a promul-  
gator of strange Deities, they bring him to the *Arsenapeum* to have  
him examined what Gods they were that he thus preached. Two  
Judicators they had at *Arsenapeum*; one every year changed, made up  
of 500, chosen men, of whom the Republick consisted; the other  
perpetual, which judged of Murders and the like capital Offences;  
and this was in *Arsenapeum*, of which and the customs thereof, See Ba-  
dama on the *Pandectis*. Why it was called *Arsenapeum*, *St Aug.* de  
civitate Dei l. 18. c. 18. The Judges which sat in this Court were called  
*Arsenapeum*, who were looked upon with such reverence, that an *arsenapeum*  
ignited signified probably an excellent Person. Gell. l. 12. c. 7.  
*Dionysius* was one of these *Arsenapeum*.

## CHAP. V.

Of the last Siege of the Jews after Christs death.

**A**fter Nero, who held the Government thir-  
teen years, Galba and Otho having reign-  
ed a year and six months; *Vespasian* grown fa-  
mous in the wars against the Jews, was made Em-  
peror in *Judea*, being proclaimed by the Army  
there. He therefore going immediately to Rome,  
committed the management of the war against the  
Jews to his son *Titus*. Moreover, after the  
Ascension of our Saviour, when the Jews, besides  
the audacious wickedness committed against him,  
had now contrived and executed very many cruel  
designs against his Apostles, (first *Stephen* being  
stoned to death by them; then after him *James*  
the son of *Zebedee* and brother of *John* beheaded,  
and last of all that *James* who was first chosen  
into the Episcopal seat there, after our Saviours  
Ascension, Murdered according to the fore men-  
tioned manner.) when the rest of the Apostles,  
were by innumerable miles laid wait for to be put  
to death; and being driven out of *Judea*, were

gone to Preach the doctrine of the Gospel to all  
Nations, assisted by the power of Christ who had  
said unto them; \* Go and teach all Nations in \* Math. 28.

And furthermore, when the whole con-  
gregation of the Church in *Jerusalem*, according  
to an Oracle given by revelation to the approved  
persons amongst them before the war, were com-  
manded to depart out of the City, and inhabit  
a certain City (they call it  
\* *Pella*.) beyond *Jordan*, in-  
to which when those that be-  
lieved in Christ had removed  
from *Jerusalem*; and  
when the holy men had as it  
were totally relinquished the  
Princely Metropolis of the  
Jews, and the whole Coun-  
try of *Judea*: then at length  
divine vengeance seized them  
who had dealt so unjustly  
with Christ and his Apo-  
stles, and utterly destroyed that wicked and abo-  
minable generation from among men. But,  
how great calamities then befell the whole nation  
in every place, and how they especially who were  
inhabitants of *Judea* were driven to the extremity  
of misery; and how many \* Myriads of men, to-  
gether with women and children, were destroyed  
by Sword and Famine, and by infinite other kinds  
of death; and how many and what Sieges there  
were of the Jewish Cities; and how great mis-  
eries and more than miseries they beheld who fled  
into *Jerusalem* it self, as into the best fortified  
Metropolis; and also the manner and order of the  
whole war, and every particular action therein,  
and how at length the abomination of desolation  
predicted by the Prophets was set up in the very  
Temple of God, heretofore famous, but now  
about to suffer all manner of pollution, and to un-  
dergoe its last destruction by fire: He that is de-  
sirous to know all, may accurately read all this in  
the History written by *Josephus*. But, how the  
fame Writer relates, that a multitude of about  
thirty hundred thousand persons assembled together  
from all parts of *Judea* at the time of the passover  
feast, were shut up in *Jerusalem* (as it were, says  
he, in a prison) I think it requisite to shew in  
those his own words.

\* For it was fit, that at that \* immedi-  
ately time (wherein they had killed the Saviour and yet before  
Benefactor of all, Christ the Son of God) that these words  
in the same days, I say, they should be shut up as by *Christo-*  
i were in a Prison, to receive that destruction his Latine  
from divine vengeance which awaited them. But translation  
I will omit the particular relation of those mis-  
eries which befell them, and their great sufferings by a passage  
at the sword and other ways, and do not think it ne-  
cessary to propose only the Calamities of the of *Josephus*  
Famine, that to they who shall read this our work his Hist.  
may from that part of their suffering understand, the Jewish  
that the divine punishment for their enormous im-  
pieties committed against the Christ of God did  
not long after light upon them.

M. SS. Copies, and also without any necessity. Neither *Rufinus* nor  
*Nicetas* both inserted this passage of *Josephus* in his *History* and *Eusebius* did  
sufficient to intimate it, and to produce some words from it, as are  
those, *Josephus* in *cap. 7. §. 1. c. 2. as it were in a prison*; which words *Euse-*  
*bius* does sufficiently show to be *Josephus* in, in that he says, *Josephus*  
*in cap. 7. §. 1. c. 2. as it were in a prison*. In the common Editions of *Eusebius*  
these words *Josephus* were wanting, which we have put in,  
warranted thereby by the old M. SS. copies, Mox. Med. and Fink. we  
found those words also in the Kings M. S. which *Rufinus* *Stephane* made  
use of in his Edition of *Eusebius*; who too much favoured his own  
conjecture, by expunging those words here, and putting them in a little  
after, thus, *Josephus* in *cap. 7. §. 1. c. 2. as it were in a prison*, against  
the authority of all Copies, *Vald.*

## CHAP. VI.

Of the famine that oppressed the Jews.

Come on therefore, Let us again take the fifth  
Book of *Josephus* his History into our hands,  
and rehearse the Tragedy of those things then and  
there done, \* Moreover (says he) for those that  
were rich to stay it was equally destructive.  
For they were slain for their wealth, under a pre-  
tence of their revelling to the enemy. *Josephus*  
also with the famine, the insolent rage of the fe-  
ditious increased, and both those mischiefs  
daily grew more extremely sharp and violent.  
Besides, there was no food any where openly to  
be seen: but they rushed violently into houses,  
and made a strict Search: and when they had  
found any, they beat the masters of the houses  
after a most cruel manner, because they denied  
they had any: but if they found none, they  
tortured them, as if they had found carefully  
hid it. Moreover, the bodies of the wretches  
were a certain sign whether they had any food  
or no: for those who were yet strong and lusty  
they supposed had plenty of provision, but such  
as were already lean and macerated, they meddled  
not with. For it seemed irrational to kill those  
that were ready to die for want of sustenance.  
Many also privately exchanged their estates, the  
richer sort for one measure of wheat, the poorer  
for one of barley: Then locking themselves up  
in the inmost recesses of their houses, some of  
them by reason of their excessive want of food,  
eat the unground corn; others made bread of it  
after such a manner as needfully and fear advised  
them. Indeed there was no where any table  
furnished, but they snatched the meat while it  
was raw from the fire, and tore it from one an-  
other. The food was miserable, and the spe-  
cacle truly worthy of Lamentation; in that the  
stronger sort got all, whilst the weaker bewail-  
ed their own condition. Famine doubtless is  
superior to all the affections of the mind; but  
nothing is so utterly destroyed by it, as a dis-  
tinct and observant behaviour. For that which  
otherwise is worthy of a reverent regard, in  
this case (to wit, in the necessity of famine)  
is contemned. Therefore the wives took the  
meat from their husbands, the children from  
their parents; and, which was most exceedingly  
lamentable, the mothers snatch it out of the very  
mouths of their infants, yea, they spared not  
to deprive them of those very drops of milk  
which were their only sustenance to keep them  
alive, whilst their most beloved babes languish-  
ed in their arms. And whilst they eat such  
food as this, they notwithstanding could not  
secure themselves from being discovered; be-  
cause the Seditious were every where at hand,  
preying upon them; for when they at any time  
saw a house shut, that was a sign that those with-  
in were eating \* *Idols*, and immediately break-  
ing open the doors they rushed in, and que-  
rying the bins of meat even out of their very jaws,  
they took them away. The old men, who would  
not part with their food were beaten; and the  
women which hid what they had in their hands  
were drawn about by the hair of the head. No  
compassion was shewn to the hoary-headed, or to  
infants, but lifting up the little children of  
high, hanging at their mother's milk, they  
dashed them against the pavement. Now to  
those, who prevented their incurion and before-

\* hand devoured what they would by force have  
taken away, they were more inhumane, as if such  
had done them an injury. Moreover they in-  
vented cruel ways of torments for the searching  
out of provision; for they stopped up the pal-  
lage of the privies of those miserable men with  
the public called *Orobos*, and thrust sharp rods up  
their fundaments; and to force any person to  
confess he had but one loaf of bread, or to extort  
from him a discovery of his having but one hand-  
full of meal hidden, he underwent such torments  
as are most horrible to be heard. Now the  
tormentors themselves were not oppressed  
with hunger; for it would have seemed less  
cruel for them to have done all this out of ne-  
cessity: but they did it to exercise their out-  
raged insolence, and to procure themselves  
provision for the following days. Those also,  
who by night crept out as far as the Roman  
watch to gather wild herbs and grafs, they met;  
and when they supposed they had now escaped  
the enemy, these men by force took them from  
what they had gotten. And when they often  
increased, and by the most Sacred Name of God  
beseeched them to communicate some part of  
that to them which they had brought off with  
the hazard of their lives, they imparted nothing  
thereof to them; yea, they were to look upon  
it to be a kindness, that they were not also killed,  
as well as robbed of what they had gotten. To  
this, after some other words, he adds, saying,  
The Jews, after they were hindered from going  
out of the City, were deprived of all hope of  
relief. And the famine encreased extremely,  
so consumed the people throughout every house  
and family. The houses were filled with wa-  
men and infants destroyed by the famine; and  
the narrow streets with dead old men: The  
children and young men as pale as ghosws wan-  
dered up and down the market places, and sell  
down wherever the distemper seized any of  
them; neither were the sick able to bury their  
relations: and those who were strong were  
loath to undertake it, both upon account of the  
vast numbers of the dead, and also because of the  
uncertainty of their own condition. For very  
many drops down dead upon those whom  
they were interring. Many also took them  
elves to their Coffins or Sepulchres before  
death seized them. Neither was there moun-  
ning or lamentation in these calamities; but  
the famine had suppressed every ones affection. In *Josephus*  
And they who struggled with the very pangs of *Idols* it is  
death, with dry eyes beheld those who went to *Idols*, *Idols*  
rest before them. A profound silence and dark-  
ness laden with death encompassed the City, SS. copies  
But the thieves were more pernicious than all of *Idols*  
this: For they dugged through into houses, as it is said  
now turned into burial places, and robbed the *Idols*, *Idols*  
dead: and taking away the coverings, from off which is  
the better the Corps, went on laughing. They also tried *Idols*  
the edges of their sword upon the dead bodies of the *Idols*  
and some of those that lay along, and yet alive, call that  
they ran through, to make trial of the sharpness of *Idols*  
of their weapons: But those that beseeched them *Idols*  
to make use of their hand and sword upon them, *Idols*, and  
by way of scorn they let alone to be destroyed *Idols* in En-  
glish, from the *Idols*. And every one of them that *Idols*  
died, leaving the Seditious yet surviving, in *Idols*, *Idols*  
\* Olfensive here the religion of the Jews, who in *Idols* parts of the  
world were they were, always prayed to God with their eyes turned  
towards the holy City and the Temple. We have an example of this  
custom in Dan. 6. 10, and 1 Kings 8. 48, and 1 Esdr. 8. 38. Hence  
perhaps was derived the custom of the Christians, to pray towards the  
East. *Idols*.

"their eyes stedfastly upon the Temple. At first they gave command that the dead should be buried at the charge of the publick Treasury, not being able to endure the stench of the dead bodies; but afterwards being insufficient to continue doing, they cast them from the walls into deep pits; which Titus having viewed round, when he beheld them filled full with the dead, and a thick gore issuing from the purrified bodies, he sighed, and stretching forth his hands, called God to witness, that it was not his fact. To all this, after the interposition of some words, he adds, saying: "I will not be afraid to declare what grief commands me to speak; I think, had the Romans been slack to destroy those flagitious wretches, that either they would have been swallowed by the earth opening under them; or that the City would have been drowned by an inundation; or that, like Sodom, it would have been destroyed by lightning. For it had brought forth a generation of men by far more abominably impious than those, who had suffered such things. By reason therefore of the desperate outrageousness of those men, the whole body of the people was together with them destroyed. And in his sixth Book he writes thus: "Of those who perished being destroyed by the famine throughout the City, the multitude was innumerable; the afflictions that befall them cannot be uttered. For in every house, where there appeared but the least shadow of provision, there was fighting, and such as were dearest friends strove one with the other, snatching from one another the miserable provisions of their life. And they were those that dyed believed to expire for want of sustenance. But the thieves searched those that gave up the ghost, least any one having meat in his bosome should feign himself to die. The thieves themselves, empty and hollow for want of sustenance, wandered and hunted up and down like mad dogs, striking against the doors like drunken men; and by reason of their stupified condition, breaking into the very same houses twice or thrice in one hour. Necessity made all things to be eaten: and what was unfitting to be given to the most ferd irrationall creatures, they gathered up, and endured to eat. Therefore at the last they did not forbear to eat girdles and shoes: and pluckt the leather from off their Bucklers and eat it. The stumps of old hay were made food by some; and others gathered the very flaks or small fibres of plants, and fold the least weight of them for four Attick drachms. But what need I speak of the sharpness, and extremity of the famine, as to the eating things without life? For I will declare such a fact, the like whereof is nowhere recorded either amongst the Grecians or Barbarians; which may seem both horrid and be related, and also incredible to be heard. Indeed least I might seem to potherly to relate monstrous stories, I could very willingly leave this sad accident unmentioned; but that I have innumerable witnesses thereof, to wit, men that are contemporary with me. And besides, I should do my Country a very frigid and inconsiderable kindness, should I goe about to conceal the rehearsal of what it really suffered. A woman, of the Region beyond Jordan, by name Mary, the daughter of Eleazar, of the village Babasar, (which word signifies, The house of Hyppor) for defect and wealth eminent, lying with the rest of the multitude into Jerusalem, was there together with them besieged. All her goods, which

"she had taken with her out of the region beyond Jordan and brought into the City, the tyrants robbed her of. The remains of what she had, which was of greatest value and price, and what ever provision of food she could any way procure, the spearmen breaking in daily took from her. A most vehement indignation moved the woman, and oftentimes the reviled and cursed those ravenous pillagers, and provoked them against her self. But when none of them could be either intigued by anger, or moved by compassion to kill her; and the being grown weary of finding victuals for others; and that provision being now no where to be found, the famine also having entered her very bowels and narrow, and her anger being more exceedingly hot than the famine was sharp; she took fury and necessity as her advisers, and in a hostile manner it is the invaded Nature it self. And having snatched eight little up her son, for he had a sucking child, *And, as the noble Baby, said this, amidst these Wars, Famine, and Sedition, for whom shall I preserve that?* as the Edition of the *Genius* says, *and the famine must precede that for the outside, but the Seditions are more mischievous than both these evils. Be thou there, Pater.* The Jews, as well as the Grecians, believed, that the Ghosts of such as had been murdered follow those that killed them, to take revenge of them. In this sense those words may be taken, that occur Gen. 4, 10, *The voice of thy brothers blood crieth unto me from the ground.* I.e. thy brother, whom thou hast violently slain, requires that I should revenge him; and punish thee for his murder. Then it follows v. 12, *A fugitive and a sanguine spirit thou be in the earth;* i.e. thy brothers ghost, whom thou hast slain, shall follow thee every where and be always troublesome to thee. *Pater.* ded: But they, answering that she had reserved a good part for them, uncovered the remains of her son. Horror and astonishment of mind suddenly seized them; and they stood benumbed, as it were, with amazement at the spectacle. This, said the woman, is the son of mine own womb, and this mine own fact: Eat, for I have eaten of him already; and be not you more effeminate than a woman, or more compassionate than a mother. But if you are religious and abhor this my sacrifice, I have eaten the one half already, and let the rest also remain with me. After this they went out trembling, abashed at this very one thing, and with much ado yielding to leave this food with the mother. Immediately the whole City was filled with the noise of this detestable fact; and every one letting before his eyes this unnatural deed was horribly afraid and trembled, as if it had been audaciously perpetrated in his own household. And now all who were formerly pious were with the famine, earnestly hastened to die, and happy were they accounted, who were taken away by death before they heard and saw for this great calamities. Such was the punishment the Jews underwent for their iniquity and impiety being against the Christ of God.

But it is worth while to adjoin hereunto the most true prediction of our Saviour, whereby he manifestly foretells these very things that with this manner: \* And we unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath-day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be. But the same writer adding together the whole number of those that were destroyed, says, that by the famine and by the sword in hundred and ten Myriads of things were done after the Seditions and the Thieves that were left, discovering one another, after the City was taken, were put to death: that the tallest and comeliest of the young men were referred to adorn the Triumph: that of the rest of the multitude, such as were above seventeen years of age, were sent bound to the Mines in Egypt; and that very many were distributed through the Provinces to be destroyed in the publick Shows by the sword and by wild beasts: that those who were under seventeen years of age were carried captive and sold; and that the number of these only amounted to ninety thousand. These things were done after this manner in the second year of the Reign of Vespasian, agreeable to the prelates and predictions of our Lord and Saviour Jesus Christ, who by his divine power foreseeing these things, as if they had been present, wept and lamented, according to the History of the Holy Evangelists, who have related his very words; one while speaking as it were to Jerusalem itself: *If thou hadst known (said he) even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thou shalt exult that thou shalt call a trench about thee, and compass thee round, and keep thee in on every side, and shall take thee even with the ground, and thy children within thee: Then (speaking concerning the people) For there shall be (said he) great distress in the Land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled: And again, When ye shall see Jerusalem compassed with Armies, then know that the desolation thereof is nigh. Now whosoever does compare the words of our Saviour with the rest of our Writers relations of the whole war, he cannot but with admiration confess the previdence and prediction of our Saviour to have been truly divine, and exceeding wonderful. Therefore concerning those things which befall the whole Jewish nation after the salutary passion of Christ, and after those words, whereby the multitude of the Jews desired a thief and a murderer should be released from his punishment of death, and that the Prince of life should be destroyed, it is needful to add any thing to the clear demonstration given by Vespasian. So much only is relevant as the words of Eusebius, by which he means, not his own History, as Bishop Christophorus thought, but the History of Vespasian; in our translation therefore have expressed his name; but it is not, we confess, in the original of Eusebius. Vale.*

quite furthermore to be annexed, as may represent the endearing goodness of the most excellent providence of God, deterring the destruction of them men full forty years after their most audacious villany committed against Christ. During which space, many of the Apostles and of disciples, and *James* himself the first Bishop there, he it was called the brother of the Lord being yet alive and making their abode in the City of Jerusalem, continued to be a most invincible fortification to that place: divine visitation hitherto patiently forbearing them; that, if peradventure they would yet repent of what they had done, they might obtain Remission and Salvation; and to so great patience and forbearance, adding wonderful signs from heaven forthewhich what was about to befall them unless they repented. Which signs, having been accounted worthy to be recorded by the forcible Writer, nothing hinders that but we may here propole to those that shall look upon this our work.

Let us then take the sixth Book of his History, and rehearse what is therein related by him in these words: "Therefore those Impostours, and such as feigned themselves to be sent of God, by their false persuasions deceived the wretched people at that time: So that they neither gave heed to, nor believed those evident Prodigious which foretold their delatation to be at hand. But being like persons thunderstruck and having neither eyes nor understanding, they contemned and disregarded the forewarnings of God. First, a star in the likeness of a sword flew over the City; and then a Comet continued a whole year. Further also, when, before the revolt and the beginnings of the war, the people were gathered together to the least unlearned bread, on the eighth day of the month April, at the ninth hour of the night, for great a light shined round about the Altar and the Temple, that it seemed to be bright day; and so continued for the space of half an hour. And this was judged by those that were unskilful a good sign; but by the Scribes that were skilled in the Law, it was immediately concluded to portend those calamities which afterwards happened: And at the same time the same with the Doctors of the Law, as Petrus has well observed, in *Aninadorf*, ad *Hebr.* 13 *Epiphani.* Their office it was, to keep the holy Books of the Law, and to read them to the people, in the Temple and in the Synagogues. But their principal office was to be officious with the chief Priests and Elders in the great Council called the *Sanhedrin*. See the 6, and 23 *Chapters of the Acts*. The name of *Scribe* therefore was the name of a Magistrate among the Jews as well as among the Grecians. And as the *Lysagoras* Scribe in Greece were to be present at assemblies and judicatures, and to have the custody of the Laws and Statutes made by the people, and Decrees made by the Senate; so also were the Scribes amongst the Jews the keepers of the Law. Thus this was no small honour, appears from many places in the Gospel; where our Lord, Saviour reproves their pride and insolence. After the same manner, amongst the Grecians,













justified only for his proficiency in virtue, and begotten by Mary's accompanying with her husband; and they asserted that an observance of the Law was altogether necessary for them, supposing they could not be saved only by faith in Christ and a life agreeable thereto. But others among them being of the fame name have elevated the most monstrous absurdity of the forced opinions, denying not that the Lord was begotten of the Virgin by the Holy Ghost: but notwithstanding, these in like manner also, not confessing that he existed before all things as being God the Word, and the Widom of the Father, are lead into the fame impiety with the former; especially in that they make it their business to maintain and observe the bodily worship of the Law. They also think that all the Epistles of the Apostle Paul ought to be rejected, calling him an Apostate from the Law: They made use of only the Gospel called the Gospel according to the Hebrews, the rest they made small account of: They observed also the Sabbath and all other Judicial rites in like manner as the Jews do: but on Sundays they performed the same things with us in remembrance of the Lords Resurrection. From whence, because of such opinions by them held, they got this name, to wit, the appellation of Heretics. For by this name a bigger is called amongst the Hebrews.

b. 1128

signifies E-

gens, a bigger, in Hebrew; from the them *ἡν ἔλθεις, δεξιτερὰ*, because a bigger desires, or craves supplies for his want. *Buxtorf Lexic. Rab. See Origin. Lib. 4. de Princip. concerning these Heretics,*

## CHAP. XXVIII.

Of the Arch-Heretic, Cerinthus.

WE have heard that at the same time there was one *Cerinthus* a Founder of another Heretic. *Caius*, whose words I before quoted, in that disputation of his now extant, writes thus concerning him. "But *Cerinthus* also, who by Revelation, as written by himself as it were by some great Apostle, hath feigned monstrous narrations as if they had been uttered him by Angels, and fees them abroad amongst us, saying, that after the Resurrection the Kingdom of Christ will be terrestrial, and that men living again in the flesh at Jerusalem shall be subject to desires and pleasures. He also being an enemy to divine Scri-

pture, and a desirous to induce men into error, says that there shall be the number of a thousand years spent in a spiritual feast. And *Dionysius* also, who in our time was chosen Bishop of the Church of Alexandria. In his second book concerning promises, speaking something of the Resurrection of John, as from ancient tradition, mentions this man in these words: "But *Cerinthus*, the Founder of the Heretic called from him the *Cerinthian Heretic*, was, they say, the author of that book, which *Enphusius* declares in his seventh

book. *Valf.*

"being desirous to put a creditable name upon his own forgery. For this was one of the tenets of his doctrine, that the Kingdom of Christ should be terrestrial: and those things which *Dionysius* has, being a lover of his body and altogether carnally minded, earnestly lusted after, in that he dreamt the Kingdom of Christ consisted, to wit, in the faculty of the belly and of his parts beneath the belly, that is in meats, drinks, filth, and marriages, and in those things whereby he thought these might with a greater pretence and show of piety be procured, *et cetera* in his senseless ravings, and in his false opinions. Thus far of his notions. But *Inetus*, in his first book against *Enphusius*, does recite some more secret false opinions of this man; and in his third book he declares in writing a certain story (unworthy to be forgotten) as from the tradition of *Polycarp*, saying, that *John* the Apostle going on a time to the Bath to bathe himself, and understanding that *Cerinthus* was within, retired in great haste from that place, and fled out at the door, not thinking that he perished those who were with him to do, during to go under the same roof with him, and published to all, saying, Let us be gone, lest the Bath should fall, *Cerinthus* that enemy of the truth being within it.

the greater authority for his own opinions. *Valf.*

head of *Cyprianus* read *Cyprianus* in his 3<sup>d</sup> book, c. 35. But that place in B. 7. c. 35. is rather to be corrected by this, than this corrupted from that. Our M. SS. copies M. and Med. have it written *Cyprianus* in B. 7. c. 35. So also *Nicetas* in his 3<sup>d</sup> book, c. 34. Under the name of Feasts and Sacrifices *Cerinthus* had his Lust, that he might make a show of honesty and decency. *Valf.*

## CHAP. XXIX.

Of Nicholas, and these Heretics who bear his name.

AT this time the Heretic called the Heretic of the *Nicholaists* continued for a M. SS. many very short time: of which also the *Revelation of St. John* makes mention. These boasted of *Nicolaus* as one of the Deacons who together with *Stephen* and others were Ordained by the Apostles to minister to the poor as the Author of their sect. Now *Cerinthus*, mean *Alexandrianus* in the third of his *Synonymon* Valf. relates thus much of him word for word, "He, they say, having a beautiful wife, being after our Saviours attention blazed by the Apostles for his jealousie, brought his wife forth, and permitted her to marry whom she had a mind to. For this deed, they report, is agreeable to that saying of his, to wit, That we ought to abuse the flesh. Those therefore, who follow his Heretic, simply and rashly assenting to this saying, and mistaking this deed, do most impudently give themselves over to fornication. But I am given to understand that *Nicholas* made use of no other woman besides her married; and that those of his children which were daugh-

ters remained virgins when they were old; and his son continued undefiled by women. Which things being thus, his bringing of his wife, over whom he was said to be jealous, forth before the Apostles, was a sign of his rejecting and bridling his passion; and by those words of his, that we ought to abuse the flesh, I he taught continence and an abstaining from those pleasures which are with so much earnestness desired by men. For, I suppose, he would not be according to our Saviours commandment serve two masters, pleasure and the Lord. Moreover, they say, that *Matthias* taught the same doctrine, that that we should war against the flesh, and abuse it, allowing it nothing of pleasure; but that we should enrich the soul by Faith and Knowledge. Let thus much therefore be spoken concerning those who endeavoured about that time to deprave the truth, but on a sudden were wholly extinct.

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"ers remained virgins when they were old; and his son continued undefiled by women. Which things being thus, his bringing of his wife, over whom he was said to be jealous, forth before the Apostles, was a sign of his rejecting and bridling his passion; and by those words of his, that we ought to abuse the flesh, I he taught continence and an abstaining from those pleasures which are with so much earnestness desired by men. For, I suppose, he would not be according to our Saviours commandment serve two masters, pleasure and the Lord. Moreover, they say, that *Matthias* taught the same doctrine, that that we should war against the flesh, and abuse it, allowing it nothing of pleasure; but that we should enrich the soul by Faith and Knowledge. Let thus much therefore be spoken concerning those who endeavoured about that time to deprave the truth, but on a sudden were wholly extinct.

Let thus much therefore be spoken concerning those who endeavoured about that time to deprave the truth, but on a sudden were wholly extinct.

## CHAP. XXX.

Concerning those Apostles that are found to have been married.

BUT *Clement*, whose words we even recited, after that passage of his before quoted, does reckon up those Apostles that are found to have been married, upon account of such as defile marriage; "I saying, what will they reprehend even the Apostles also? For *Peter* and *Philip* began children; and *Philip* match his daughters to husbands. *Paul* also, in one of his Epistles "sears not name his wife, whom he carried not about with him, that he might with more expedition perform his Ministration. But because we have mentioned these things, it will not be troublesome to produce also another story of his worthily memorable, which he hath set forth in the seventh of his *Synonymon* after this manner: "Now they say that *St. Peter*, seeing his wife led to be put to death, rejoiced because she was called by God, and because she was returning home: "and that calling her by her name he exhorted and comforted her, saying, O woman Remember the Lord. Such was the weakness of the Saints, and such the entire affliction of most dear friends. And thus much, being pertinent to the subject now in hand, we have here seasonably placed.

## CHAP. XXXI.

Of the Death of John and Philip.

INDEED, both the time and manner of the death of *Paul* and *Peter*, and moreover the place where after their departure out of this life their bodies were deposited, we have before manifested: concerning the time of *John's* death we have already also in some sort spoken: but the place of Sepulchre is demonstrated by the Epistle of *Polycarpus* (who was Bishop of the *Ephesian Church*) which he wrote to *Victor* Bishop of *Rome*; where in he mentions both him and also *Philip* the Apostle and his daughters after this manner: "For also in *Asia* the great Lights are dead, which

shall be raised again at the last day, the day of the Lord's coming, wherein he shall come with glory from heaven, and shall find out all his Saints. I mean *Philip* one of the Twelve Apostles who died at *Hierapolis*; and two of his daughters who continued virgins to the end of day in their lives. Also his other daughter who having lived by the guidance of the Holy Ghost, died at the *Ephesus*. And moreover *John*, who leaned on the breast of the Lord, and was a Priest and a Doctor, a place of gold, and was a Martyr and a Doctor, and *Philip* one of the Twelve Apostles, who died at *Colossae*. And also in the *Dialogue of Caius*, of which we a little before have mentioned, *Proculus*, against whom he introduced the dispute, agreeing with what we have in the forced concerning the death of *Philip* and his daughter, says thus, "After that also, the four Pro-

phets the daughters of *Philip* were at *Hierapolis*, a City of *Asia*, their Sepulchre is there, and also their fathers. Thus he, *L. 4* likewise *Philip* the in the *Acts* of the *Apostles*, makes mention of the daughters of *Philip* that lived then at *Cæsarea* of *Juda* with their father, who were endowed with the gift of Prophecy, saying word thus: "We came unto *Cæsarea* and we entered into the house of *Philip* the Evangelist, (which was one of the seven) and abode with him. And the same man had four daughters, yea, virgins, which did Prophetic. Having thus far *Philip* had therefore treated of those things which came to our knowledge last concerning the Apostles, and the Apostolic times, and the Sacred Writings, they left us, both those that are questioned as doubtful which yet are publicly read by many in most Churches, and those also that are altogether Spurious and Repugnant to Apostolical found Doctrine, we now proceed to the subsequent part of and begin our History.

*Polycarpus*, *Clement Alexandrianus* said in the foregoing chap. and so said *Eusebius*, as we will see hereafter. But from the Acts of the Apostles it may be manifestly gathered, that *Philip* the Deacon (he that Baptized the Eunuch and that had the four daughters that were Prophets) was not the same with *Philip* the Apostle, but another man. See *Hebrews* *Phileas*, in his first book Epist. 44.7. and so on, where he evidently demonstrates this. *Valf.*

This third daughter of *Philip*, *Polycarpus* separates from the other two which died virgins; whence it may be collected that she was married. Neither is this repugnant to the Acts c. 21. For it may be answered that when these things were done that *Levi* mentions, *Philip's* daughters were virgins; but afterwards one of them was given in marriage by her father. And *Clement Alexandrianus* seems to intimate thus much in those words of his, which *Eusebius* quotes in the foregoing chap. Moreover *Chrysostomus* confounds this third daughter of *Philip* with the two former. Whose translation did much trouble *Barnabas* 29. appears from his *Annals*, *Ad Romanos* c. 13. *Epiphanius* repeats this passage of *Polycarpus* in his fifth book chap. 14. where *Chrysostomus* does rightly distinguish the three daughters of *Philip*, and amends his former error. But it may here be deservedly questioned, why *Polycarpus* mentions only three daughters of *Philip*, whereas in the Acts they are counted four. I answer *Polycarpus* mentioned only three daughters of *Philip*, one was called *Hermione*, the other *Euthymia*. For so it is in *Menno Grammaticus* de Sept. See the place. *Valf.*

"I mean, that the word in *Polycarpus* here quoted by *Eusebius*, The 7<sup>th</sup> use of word *Exod.* 28. 36. for so they translate it, "The Hebrew word there, which properly signifies a *flour*, but by our translators in is English rendered a *plate* there, and afterwards *Exod.* 39. 30. it is called a *plate* of the Holy crown. It was a long plate of gold, two fingers broad, and reaching from one side of the Crown to the other. See *Meimion*, in his Treatise of the Implements of the Sanctuary, Chap. 9. Sect. 1. See *Ainward* upon the Pentateuch.

In our four M. SS. copies, Mr. Med. Fak. and St. H. *Straw*, I find it written *Exod.* 28. 36. for so they translate it, concerning the Apostles themselves, and not being being then added. *Valf.*

## CHAP.

How *Simoen* the Bishop of Jerusalem suffered Martyrdom.

**A**fter the persecution of *Nero* and *Dominian*, Report goes, that under this Emperor whose times we now recount there was a persecution raised against us by piece-meal throughout every City, which proceeded from a popular infurrection. In which we have by tradition received that *Simoen* the son of *Cleophas*, who was declared was constituted the second Bishop of the Church at Jerusalem, finished his life by Martyrdom. And this same *Victor* anathematized several who were called *Hegippus*. Who, having been quoted, giving a relation of certain Heretics, adds, that this *Simoen*, being at that time by them accused and tormented divers ways, and for the space of many days because he was a Christian, struck with a great amazement both the Judge and those about him, and at length died by the same kind of suffering that the Lord did. Nothing hinders but that we may hear the Writer relating these things word for word, thus: "Some of those Heretics accused *Simoen* the son of *Cleophas*, as being a descendant from *David*, and a Christian; and so he suffered Martyrdom when he was an hundred and twenty years old, under *Trajan* the Emperor, and in the *Atticus* of the Consular

<sup>b</sup> That is, when *Atticus* was Deputy of Syria. The Syrians used to shew their years, by the name of these their presidents. Moreover, of the Emperors Deputies some were of the Consular order; others of the Pretorian. Wherefore *Atticus* is here called *Consularis*, so that he was of the Consular order, or had been Consul. In the M.S. copies of Rufinus his translation (that is in the Kings Librarian) it is, *Martyr effudit cum ejus annorum centum xxv. l. e. he was martyred when he was 125 years old*. Valer.

<sup>a</sup> Book 3. *Cleophas*, whose son that he was, \*our former chap. 11. words have manifested. Also the same writer says that others, related to one of those called the brethren of our Saviour (whose name was *Judas*) are traced until this Emperor's Reign, after their profession of the Faith of Christ under *Dominian*.

<sup>j</sup> i. e. *Trajan* lived until this Emperor's Reign, after their profession of the Faith of Christ under *Dominian*.

<sup>k</sup> Book 3. \*before which we mentioned. For thus he writteth, "They came therefore and preface over the whole Church, as being Martyrs, and of the Kindred of our Lord. And a profound Peace ensuing over the whole Church, they continued alive till the times of *Trajan* the Emperor, until the forefaid

<sup>l</sup> That is, because he married *Mary* sister to the B. Virgin. See note A in chap. 11. of this Book.

<sup>m</sup> The Author *Chronica Alexandrina* supposes that the certain Heretics and the *Nicholaites* are here meant: to whom I do not assent. *Hegippus* means those sects which at that time were potent at Jerusalem, to wit, the *Pharisees*, *Sadducees*, and others, of whom hereafter, at book 4. chap. 33. Valer.

<sup>n</sup> That is, because he preached the Faith of Christ, as he said before, and days again, &c. chap. 12. Valer.

<sup>a</sup> stantice professed the Faith of Christ, in so much that the President and all those about him wondered greatly, how a man of an hundred and twenty years old as he was, could have endured such torments. And in fine, it was ordered he should be crucified. Moreover the same man, relating what was done in those times, adds, that until then the Church continued a pure and undefiled Virgin, those who endeavoured to corrupt the found Rule of wholesome Doctrine, if any such persons there were, abiding then themselves hitherto in obscure darkness. But after the sacred company of the Apostles was by various kinds of death become extinct, and that generation of those men, who were accounted worthy to hear with their own ears the divine wisdom, was gone, it then the conspiracy of impious error took its rise from the deceit of false Teachers, who, in as much as now at length with a bare attempt to preach words of up — the knowledge falsely to called, in opposition to the doctrine of the Truth. And thus much you will this Author, treating of these things, has after meet with this manner said. But we will proceed to what in at chap. 23. order follows of our History.

to have attributed that to the whole Church which *Hegippus* spoke of the Church at Jerusalem in particular. Valer. All these words, to the end of the chapter, are wanting in the Max. Med. and Euseb. M.S.S. neither doth *Rufinus* acknowledge them in his translation, as appears therefrom. For whatsoever added is, thought the words that went before *Hegippus* is; whereas they are not his, but *Eusebius*'s, as we may see from chap. 22. B. 4. Valer.

## CHAP. XXXIII.

How *Trajan* forbade that the Christians should be sought after.

**M**oreover, so great a persecution raged against us at that time in many places, that *Plinius Secundus* the most eminent amongst the Governors of Provinces, being moved at the multitude of Martyrs, gave the Emperor an account of the great numbers of those that were destroyed, because of their faith; and together therewith certified him, that he found they did nothing of impiety, nor acted any thing contrary to the Laws; only that they rose at break of day, and sung Hymns to Christ, as unto God; but that they abhor'd the commission of Adultery and Murder, and such like horrid crimes; and that they did all things consonant to the Laws. Upon account of which *Trajan* made this Edict, that the Christians should not be sought out; but if by accident they were lighted on, they should be punished. Which being done, the most vehement heat of the persecution that lay heavy upon us was in some measure quenched: But to those who had a mind to do us mischief there remained pretences no whit less fair and specious; in some places the people, in others the Rulers of the Provinces, forming treacheries against us; in so much that even when there was no open and general persecution, yet there were particular ones throughout the Provinces, and very many of the Faithful underwent various sorts of Martyrdoms. We have taken this account out of *Tertullianus* Apology, written in Latine (of which we before made mention) the translation whereof is thus: "But we have found that the inquisition after us has been prohibited. For *Plinius Secundus*, when he was Governor of the Province, having condemned some Christians, and deprived of some,

some, being at length troubled at their great number, asked advice of *Trajan* then the Emperor, what he should do with the Refuse, saying, that, besides their obstinacy in not sacrificing, he found nothing of impiety in their religious mysteries, only that they held early assemblies in singing Hymns to Christ as unto God, and that they had a certain summary of their polity; that they forbade Murder, Adultery, Treachery, Perfidiousness, and such like crimes. Then *Trajan* returned answer, that those sort of men should not indeed be diligently sought out, but if by chance they were lighted on and brought before the Governors, they should be punished. And this was then the posture of affairs.

<sup>a</sup> He that translated the words of *Tertullian* into Greek has rendered them unhappily. For neither does *emphatica* signify disciplines, nor *disputaciones*, to agree together. I would therefore rather translate those words of *Tertullian* thus, *quod in domo est edificatum* &c. *non est edificatum*, i. e. and that they had a certain summary of their polity. Valer.

<sup>b</sup> Here also the Greek translator of *Tertullian* hath done ill; for *Tertullian*, or rather *Tractatus*, calls those *Obis*, who were brought in before the Judges, for so the Latins use to speak. The false therefore of the Emperor *Trajan* Rescript against the Christians is this, that the Governors of Provinces should not too diligently hunt after the Christians by sending out Spies and Officers to take them, but if any Christians were by chance found out by their Officers, or if they were made appear to be such by their accusers, that then they ought to be punished. Valer.

## CHAP. XXXIV.

That *Evarestus* was the Fourth that Governed the Roman Church.

**C**lement, one of the Roman Bishops, having left his Episcopal Office to *Evarestus*, finished his life in the third year of the forefaid Emperours Reign, when he had had the charge of the doctrine of the Divine word for full nine years space.

## CHAP. XXXV.

That *Iustus* was the Third that Governed the Church at Jerusalem.

**B**ut moreover, *Simoen* having finished his life after the forefaid manner, a certain Jew, by name *Susippus*, succeeded in the Episcopal Seat at Jerusalem; there being then an innumerable company of the Circumcision (of which he was one) that believed in Christ.

## CHAP. XXXVI.

Concerning *Ignatius* and his Epistles.

**M**oreover, at this time *Polycarpe* a disciple of the Apostles flourished in Asia, to whom was committed the Bishoprick of the Church at Smyrna, by those that law and ministered to the Lord. At the same time *Papianus* was famous, who also was Bishop of the Church at Hierapolis, a man most eminently learned and eloquent, and known in the Scriptures. *Ignatius* also, renowned amongst many even to this day, who was chosen Bishop of Antioch, being the second in succession there, after *Peter*. Report goes that this man was sent from Syria to Rome to be made food for wild beasts, upon account of the Pro-

<sup>a</sup> This whole Epistle of *Polycarpe* is wanting in the copies, Max. Med. and Euseb. Neither did *Rufinus* read these words, as may be gathered from his translation. Wherefore I doubt not but they were infected by some unskilful scribe, against the mind and opinion of *Eusebius*. For how can it be, that *Eusebius* should here file *Papianus* a man most excellently learned, and very skillful in the Scriptures, whereas himself does at the end of this book expressly affirm, that *Papianus* was a man of an ordinary wit, and altogether ignorant and simple. Valer.

fection of his faith in Christ. And being led through Asia under the custody of a most watchful guard, he confirmed the Churches in every City through which he passed, by discourses and exhortations; warning them most especially to take heed of the Heretics, which then first sprung up and increased. And he exhorted them firmly to keep the traditions of the A; offices, which he thought necessary for the more certain knowledge of posterity to be put in writing, having confirmed them by his own testimony. Coming therefore at length to Smyrna, where *Polycarpe* then was, he wrote one Epistle to the Church at Ephesus, mentioning *Onimus* the Factor there; and another to the Church at Magesia standing on the River Meander, wherein again he makes mention of *Damat* the Bishop. And another to the Church at Tralles, the Governour whereof at that time he declares was *Polybius*. Besides these Epistles he wrote also to the Church at Rome, wherein he earnestly beseeches them that they would not intrude him to avoid Martyrdom, lest they should defraud him of his desired Hope. Out of which Epistle 'tis worth our quoting some short passages, for the confirmation of what we have said. Thus therefore he writes word for word, "From Syria to Rome I fight with beasts, by sea and land, day and night, bound to ten Leopards, that is, to a file of Souldiers, who being kindly treated by me, become my worl. But by their injuries I am the more intrusted; but for all that I am not justified. Oh! that I might enjoy the wild beasts that are provided for me! which I even heartily wish may be found to be fierce! which I will allure to devour me immediately, that they spare me not, as out of fear they have left me unmoored. But if they be unwilling to do it, I will compel them by force. Pardon me; I know what is good for me: Now I begin to be a disciple: Let nothing visible or invisible divert me from, or enerv my happiness of, attaining Christ Jesus. Let Fire, and the Crocs, the assaults of the wild beasts, the pulling away of bones, the cutting off of members, the stamping in pieces of the whole body, the punishment of the Devil come upon me, so I may obtain Christ Jesus. And thus much he wrote from the forefaid City to the Churches before named. Being now gone beyond Smyrna, he from Trajan sent few Letters to those at Philadelphia, also to the Church at Smyrna, and privately to *Polycarpe* the Presbyter thereof: to whom, because he well knew him to be an Apostolical man, he entrusted his flock at Antioch, being a very true and good Pastour; requesting him, that he would have a diligent care thereof. The same person writing to those of Smyrna, borrows some words, which whence he had I know not; <sup>a</sup> This passage of *Ignatius* his concerning Ch. is taken out of the Gospel according to the Hebrews, which was formerly quoted by *Eusebius*, or unknown to him, in his book of Ecclesiastical Scrip., informs us thereof; as also in his 18 B. of Commentaries on Ephesus. See *Ulpian* Annuaire, on *Ignatius* his Epistles, page 48. number 53.



TRAIAN speaking thus much concerning Christ, "But I both know and believe that after the Refur-  
 rection he was in the flesh, and that, coming  
 to Peter and those who were about him, he said  
 unto them, take hold of me, handle me, and see,  
 for I am not an incorporeal Spirit: And straight-  
 way they touched him, and believed. Ignatius  
 also speaks of his Martyrdom, and mentions his  
 Epistles, saying thus: "As one of our men, con-  
 demned to die for his faith in God,  
 said, I am the bread-corn of God, and I must  
 be ground by the teeth of wild beasts, that I may  
 be found to be pure bread. And Polycarp men-  
 tions the same Epistles in that of his to the Phi-  
 lippians, in these words, "I therefore beseech  
 you also obey those words, that are over, and to ex-  
 ercise all manner of patience, which you have  
 evidently seen not only in those blessed men  
 Ignatius, Rufus, and Zephyrus, but also in those  
 of us; likewise in Paul himself, and in the other  
 Apostles: being fully persuaded that all these  
 ran not in vain, but proceeded in Faith and  
 Righteousness; and that they are in that place  
 due to them from the Lord, together with whom  
 they suffered. For they loved not this present  
 world, but him who died for us, and was by  
 God raised for us again. And a little after he  
 adds, Both you and Ignatius wrote to me,  
 that if any one went into Syria, he should carry  
 your Letters thither. Which I will do, if I  
 can get a fit opportunity; either my self, or  
 some other, whom I will send as a messenger on  
 purpose for you. Those Epistles of Ignatius  
 sent by him to us, and all the other we had here  
 with us, we have sent to you, according as you  
 enjoined us; they are made up with this Letter;  
 from which Epistles you may profit very much;  
 for they contain Faith, Patience, and what else  
 is conducing to our Edification in the Lord.  
 And thus much concerning Ignatius: After whom  
 succeeded Heros in the Bishoprick of Antioch.

## CHAP. XXXVII.

Concerning those Preachers of the Gospel who at  
 that time were eminent.

AMONG those who were illustrious in those  
 times Quadratus was one, who, as Fame  
 says, flourished at the same time with the daugh-  
 ters of Philip, in the gift of prophecy. Many  
 others also besides these were famous at that time,  
 having obtained the first place among the suc-  
 cessors of the Apostles. Who, because they were the  
 eminent disciples of such men, built up those  
 Churches, the foundations whereof were every  
 where laid by the Apostles; promoting greatly  
 the doctrine of the Gospel, and scattering the  
 salutary seed of the Kingdom of heaven at large  
 over the whole world. For many of the then dis-  
 ciples, whose souls were inflamed by the divine  
 Word with a more ardent desire of Philosophy,  
 first fulfilled our Saviours commandment, by  
 distributing their substance to those that were  
 necessitous; then after that travelling abroad, they  
 performed the work of Evangelists to those who  
 as yet had not at all heard the word of Faith; be-  
 lying very ambitious to Preach Christ, and to de-  
 liver the Books of the divine Gospels. And these  
 persons, having only laid the foundation of faith  
 in remote and barbarous places, and confuted  
 other Passours, committed to them the culture  
 of those they had perfectly introduced to the faith,

departed again to other Regions and nations, ac-  
 companyed with the Grace and cooperation of  
 God. For the divine Spirit as yet wrought many  
 wonderful works by them; inasmuch that at the  
 first hearing, innumerable multitudes of men did  
 with most ready minds altogether admit of and en-  
 gage themselves in the worship of that God who  
 is the Maker of all things. But it being impossi-  
 ble for us to recount by name all those who in  
 the first succession of the Apostles were Pa-  
 stors or Evangelists in the Churches throughout  
 the world, we will here commit to writing the  
 mention of their names only, whose writings,  
 containing the Apostolical doctrine they deliv-  
 ered, are to this day extant amongst us.

## CHAP. XXXVIII.

Concerning the Epistle of Clemens, and those  
 other Writings, which are falsely attributed  
 to him.

AS for example, the Epistles of Ignatius,  
 which we have reckoned up, and that of  
 Clemens acknowledged by all as undoubted,  
 he wrote in the name of the Roman to the Corin-  
 thian Church. Wherein, seeing he has inferred  
 many sentences taken out of the Epistle to the  
 Hebrews, and sometimes had made use of the ex-  
 press words of it, it evidently manifests that that  
 work is not new; whence it has seemed agree-  
 able to reason to reckon this Epistle amongst the  
 rest of the Writings of that Apostle. For Paul  
 having written to the Hebrews in his own coun-  
 try Language, some say that Luke the Evangelist,  
 but others that this Clemens, of whom we speak,  
 translated that work. Which latter seems the  
 truest opinion, because the stile both of Clemens his  
 Epistle, and also of that to the Hebrews appears  
 to be very like, and the sense and expressions in  
 both the works are not much different. You must  
 also know that there is a second Epistle, which  
 is said to be Clemens his: But we know for certain  
 that this is not so generally acknowledged, nor  
 approved of as the former, because we are sure the  
 Antients have not quoted any authorities out of it.  
 Further also, some have of late produced other  
 voluminous and large works, as if they were his,  
 containing the Dialogues of Peter and Apollon;  
 of which there is not the least mention extant  
 amongst the Antients; neither does there appear  
 in them the pure form of Apostolical found do-  
 ctrine. Now therefore 'tis apparent which is  
 genuine and undoubted writings of Clemens: we  
 have also spoken sufficiently concerning the works  
 of Ignatius and Polycarp.

with Andronicus about the same time that the Apostle Peter came thither. But there is nothing said there of Peter's dispute with Apollon. What shall we say then? that the book of Clemens which contains  
 Peter's dispute with Apollon is different from his books Recogniti? To  
 clear they seem not to be the two books, for if there had been two books  
 of Clemens, the one Recogniti, the other containing the dispute of  
 Peter with Apollon, why should Eusebius mention one only, and  
 omit the other? There was therefore but one book of Clemens en-  
 titled recogniti, or apostolical Hierarchy. But was divided into two parts:  
 the former mentioned Andronicus and Papias; the latter, the  
 dispute of Peter and Apollon. Indeed Rufinus, who translated that book of  
 Clemens into Latin, does testify, in his preface to the Greek in the  
 Bishop, that there were two parts of this book in the Greek; in one  
 of which some things occurred which in the other had not: he writes  
 also that on few persons he omitted those things, because they dis-  
 agreed from found doctrine. Valer.

This name is written with a double s, in all our M. SS, but that  
 of Mr Fulgent, where it is with a single p, as it is in Papias  
 and others. Papias, in his preface, chap. 11, agrees with our copies;  
 and

and Clemens also in Lib. 10. Recogniti, where he says that Apollon Philo-  
 sophus came to Antioch with Andronicus. Lastly, Eusebius, in his 6. b. says  
 Apollon Grecoz homo qui philosophus appellatur. Apollonius et Papias  
 a Roman name, swelled into a Greek form, as is Augustus, Antoninus,  
 and the like. Apollon was a common name amongst the Egyptians,  
 derived from Apollon, whom they worshipped; as, Serapion, Andronicus,  
 and the like. Ptolemaeus King of the Cyrene was called Apollon. Where-  
 fore seeing that his Grammar in the fore of Papias was an Egyptian, it  
 seems that he should be called Apollon, rather than Apollon. For Apollon  
 that was Confess in Justinian time, th: Latin Annals call Apollon;  
 but the Clement Alexandrinum call him Apollon. Valer.

But Origen, in his 28. b. Epistola ad Græcos, makes mention of  
 these books of Clemens; and quotes a passage out of them, which is still  
 extant in the books of Clemens's Recogniti. This quotation of Origen  
 is in the 22. chap. Philocal. (pag. 81. Edit. Cantab. 1678.) and in the  
 common edition of the second place is said to be taken out of his ex-  
 ercise, it is not to be found. This quotation out of Clemens is indeed in  
 his 14. b. Epistola, on Genesis. — But I have observed that Origen  
 does often quote books, whose authority is unknown; wherein he does,  
 like the Bee, gather honey from venomous flowers. Valer.

But Papias testifies the same, chap. 11, s. Bibliotheca, and before him,  
 Rufinus in his Epistle to Guentian the Bishop, he writes, that in those  
 books Recogniti, of Clemens's there are some things, said concerning the  
 Son of God, which disagree from the true rule of Faith, and make for  
 the opinion of the Ariani. Epiphanius, in Hæres. 68. canon. chap. 15,  
 does expressly affirm, that those books of Clemens Romanus, entitled  
 de deo et deo, were corrupted and falsified by the Eusebians. Valer.

## CHAP. XXXIX.

Concerning the Books of Papias.

THE Books of Papias now extant, are five in  
 number, which he entitled, an explication of  
 the Oracles of the Lord. Irenæus mentions no  
 more than these five to have been written by him,  
 saying thus, "And these things Papias, the Au-  
 thor of John's book, the companion of Polycarp, one  
 of the Antients, attests in writings; in the fore of which he says,  
 his books; for he compiled five. Thus far Ire-  
 næus. But Papias, in the preface to his books,  
 does not evidence himself to have been a beholder,  
 or an Auditor of the Holy Apostles, but only  
 that he received the matters of faith from those  
 who were well known to them; which he declares  
 in these words, "But it shall not be tedious to  
 me, to set down in or-  
 der together with my in-  
 terpretations, those things  
 which I have well learnt  
 from the Elders, and faith-  
 fully remembered, the truth  
 wherof will be confirmed  
 by me. For I delighted not  
 in those who speak much,  
 as most do, but in those  
 that teach the truth: nor  
 in those who recite strange and unusual precep-  
 ts; but in such as faithfully rehearse the command-  
 ments given by the Lord, and which proceed  
 from the truth. Now if at any time I met with a  
 man who had conversed with the Elders, I made a  
 diligent enquiry after their sayings, what Andronicus,  
 or what Peter said, or what Philip, or Thomas,  
 or James, or John, or Matthew, or any other of  
 the Lords disciples, were wont to say: And  
 what Apollon and John the Elder (the disciples  
 of our Lord) uttered. For I thought that  
 those things contained in books could not pro-  
 fit me so much, as what I heard from the mouths  
 of men yet surviving. In which words its very  
 observable that he recounts the name of John twice,  
 the former of whom he reckons among Peter,  
 James, and Matthew, and the rest of the Apostles;  
 manifestly shewing thereby that he speaks of John  
 the Evangelist: but, making a distinction in his  
 words, he places the other John with those who  
 are not of the number of the Apostles; putting  
 Apollon before him; and expressly calls him The

In the Kings M. S. it is, *apollonius*, agreeable  
 to our translation. Rufinus  
 has this place so, as appears by  
 his translation. For he renders  
 it thus, *Non pigetis autem  
 nobis scribere quodam d. Presby-  
 teri discipulus, et de rebus  
 veterum expositum: cum interpre-  
 tationibus nostris.* But in the  
 other M. SS. Maz, Med, Fok, and  
 Nisibensis it is, *apollonius*. Valer.

in those who recite strange and unusual precep-  
 ts; but in such as faithfully rehearse the command-  
 ments given by the Lord, and which proceed  
 from the truth. Now if at any time I met with a  
 man who had conversed with the Elders, I made a  
 diligent enquiry after their sayings, what Andronicus,  
 or what Peter said, or what Philip, or Thomas,  
 or James, or John, or Matthew, or any other of  
 the Lords disciples, were wont to say: And  
 what Apollon and John the Elder (the disciples  
 of our Lord) uttered. For I thought that  
 those things contained in books could not pro-  
 fit me so much, as what I heard from the mouths  
 of men yet surviving. In which words its very  
 observable that he recounts the name of John twice,  
 the former of whom he reckons among Peter,  
 James, and Matthew, and the rest of the Apostles;  
 manifestly shewing thereby that he speaks of John  
 the Evangelist: but, making a distinction in his  
 words, he places the other John with those who  
 are not of the number of the Apostles; putting  
 Apollon before him; and expressly calls him The

Elder. So that hereby is shown the truth of  
 their relation, who have said that there were two  
 in Asia who had that fame name; and that there  
 are two Sepulchres at Ephesus, and each of them  
 now called the Sepulchre of John. Now I judge  
 it very requisite to make this observation. For its  
 likely that the second, (unless any one would ra-  
 ther have it to be the first) saw that Revelation  
 which goes under the name of John. Further, this  
 Papias, whom we speak of, professes he re-  
 ceived the sayings of the Apostles from those who  
 had been conversant with them; and was, as he  
 says, the hearer of Apollon and John the Elder.  
 Indeed he mentions them often by name, and has  
 set down in his works those traditions he received  
 from them. And thus much has been said by us,  
 not unprofitably, as we judge. It is also worth  
 our adding to the fore-quoted words of Papias,  
 other relations of the same Authors, wherein he  
 gives an account of some miracles, and other pa-  
 rables, which he received by tradition. Indeed,  
 what Papias the Apostle together with his daugh-  
 ters lived at Hierapolis, has been manifested by  
 what we said before. Now we are to mention, that  
 Papias, who lived at the same time, mentions his  
 receiving a wonderful narration from the daugh-  
 ters of Philip. For he relates, that in his time  
 a dead man was raised to life again; and further, that  
 there came to pass another miracle about Justus  
 who was furnished b Barabas, how that he drank  
 deadly poison, and by the grace of the Lord re-  
 covered his life. That this Justus, after our Sa-  
 viours Ascension, was together with Matias let b Bar-  
 bas by the Holy Apostles, and that they prayed  
 that one of them might instead of the Traitor Ju-  
 das be allotted to fill up their number, the Book  
 of the Acts of the Apostles doth after this manner  
 relate: And they appointed two, Joseph called Acts 1.  
 Barabas, who was furnished Justus, and Mat-  
 thews. And they prayed and said. Moreover the  
 fame writer has set down some other things which  
 came to him barely by word of mouth, to wit, cer-  
 tain strange parables of our Saviours, and Sermons  
 of his, and some other more fabulous relations:  
 Among which he says there shall be a Thousand  
 years after the Resurrection from the dead, where-  
 in the Kingdom of Christ shall be corporally set up  
 here on earth: and, I judge, he had this opinion  
 from his misapprehend the Apostolical dis-  
 courses, in that he did not see through those things  
 they spake mystically by way of similitude. For  
 he seems to have been a man of a very narrow un-  
 derstanding, as it may be conjectured from his  
 Books. Yet he gave occasion to very many Ec-  
 clesiastical persons after him to be of the same er-  
 roneous opinion with him, who have regard to  
 the antiquity of the matter, as for example, to Ire-  
 næus, and to every one also who has declared him-  
 self to be of the same opinion. He relates also in  
 his Books other interpretations of the fore said  
 Apollon's, of the sayings of the Lord; and the  
 traditions of John the Elder. To which we do  
 refer the studious Readers, and judge it require  
 now only to add to his fore mentioned words a  
 passage he relates concerning Mark the Evan-  
 gelist, in these words: "This also the Elder said;  
 Mark, being the Interpreter of Peter, came, in  
 Galilee, calls Mark the interpreter of Peter, from this place of Papias as Judge.  
 Hence 'tis, that many of the Greeks write, that the Gospel of Mark  
 was dictated by Peter. So Andronicus in his treatise, de Libris Sacris  
 p. 10. Which, how its to be understood, Papias declares in this place.  
 For it is not to be supposed that Mark wrote his Gospel from the mouth  
 of Peter dictating to him, but, when he heard Peter Preaching the Word  
 of God to the Jewish Hierarchy, Mark carefully dictated those things in  
 the Greek Language, which concerned Christ. Valer.

Fately







ARLANS. "four. Indeed, this business, a judge, is not to be passed by undisturbed; least both the Christians be molested, and also an occasion of doing mischief given to *Sycophants*. Wherefore if the men of your Province can by a due way of complaint openly charge the Christians with any accusation, and so do it, as they appear and answer it before the seat of judgement, let them make it their business only to take such a course as this *against them*; but let them not use tumultuous outcries and clamours. For its most requisite, if any person prefer a complaint, that you should have the cognizance of the matter. If therefore any one does accuse to make in *them*, and make out that they do any thing contrary to the Laws, do you give sentence according to the nature of the offence. But if it be certain, that any does frame an accusation merely out of a malicious detraction, do you determine according to the heinousness of the crime, and take care that due punishment be inflicted on him. And thus much concerning the Rescript of *Adrian*.

And *Governors* were forced to yield to these tumultuous clamours, though unwilling to it of themselves. Wherefore the Emperor *Adrian* admonished *Faustina* the Empress not to suffer himself to be induced by such requests to the persecution and slaughter of the Christians. It was an old custom in the Roman Empire, for the populace both in the City and in the Provinces, as often as they met at the publick shows, to salute the Emperors, or *Governors* what they had a mind to, with loud outcries; all at once, infusing heretofore frequent in the Writers of the Roman History. *Valf.*

## CHAP. X.

Who in the Reign of Antoninus were Bishops of the Roman and Alexandrian Sees.

ARLANS. *But* *Adrian* having paid the duties of nature after he had reigned one and twenty years, *Antoninus*, surnamed *Pius*, succeeded in the Roman Empire. In whose first year *Telephorus* departing this life in the eleventh year of his presidency, *Higinius* assumed the Episcopal Government of the Roman Church. Moreover, *Irenaeus* relates that *Telephorus* ended his life with a glorious Martyrdom; manifesting in the same place, that in the times of the aforesaid *Higinius* Bishop of the Romans, flourished at Rome both *Valentinus* the introducer of his own Heresy, and also *Cerdo* the Founder of the error of the *Marcionites*; his words are these.

## CHAP. XI.

Concerning those who were Arch-Heretics in those times.

ARLANS. *For* *Valentinus* came to Rome when *Higinius* was Bishop there: but he flourished in the times of *Pius*, and continued to those of *Anicetus*. *Cerdo* also, who was master to *Marcion*, flourished in the times of *Higinius* who was the 2<sup>nd</sup> Bishop, he went into the Church, and openly confessing his error, to continued at Rome.

ARLANS. *Rome*, sometimes teaching the error, and other while acknowledging his error; but being now and then reprehended for his impious doctrine, he withdrew himself from the Apostles. But in the 2<sup>nd</sup> of *Irenaeus* ch. 21, it is written (the ninth) to be also in Ephesus, in Hæret. *Cerdian*, and in the Epistle of *Cyprian* to *Pompeian*. *Valf.*

*Irenaeus* does not say he was excommunicated; but that he separated himself from the Church; whence it appears, that *Cerdo* condemned himself, in his own judgement, and so prevented the sentence of the Church. *Valf.*

Thus far *Irenaeus*, in his third book, against Heresies. Moreover, in his first book he again says this concerning *Cerdo*: "His own *Cerdo*, desiring the original of his errors from the Tenets of *Simon*, came to Rome in the times of *Higinius* (who was the ninth that in the Episcopal succession from the Apostles had that See) and taught, that that God, who was Preacher under the Law, and by the Prophets, is not the Father of our Lord Jesus Christ: For the Father is known, the other unknown; the one is just, the other good: *Marion* of Pontus, an impudent blasphemer, succeeding him, did mightily propagate that opinion. But the same *Irenaeus*, having founded the bottom of that immense depth of matter, full of various errors, which *Valentinus*, had put together, does fully discover the secret and occult deceit and wickedness, that like a Serpent lurking in his hole, lies hid within him. Moreover, he says there was at the same time another person (by name *Mark*) who was most expert in Magical delusions; and further, he declares their prophane rites of initiation, and their most detestable mysteries in these very words: "For some of them prepare a nuptial-bed, and perform a secret ceremony by pronouncing some words over such as are to be initiated, and a marriage, they say, thus made by them, is spiritual, and conformable to the celestial nuptials: But others of them bring [those that are to be initiated] to the water, and dipping them, use this form of words, In the name of the unknown Father of all, In the truth the Mother of all, In Him who descended upon Jesus: Another sort of them pronounce Hebrew names, to put those that are to be initiated into the greater consecration."

But *Higinius* dying, after he had been Bishop four years, *Pius* undertook the Government of the Roman Church. Moreover, at Alexandria *Mark* was chosen Pastor, *Eumenius* having far there thirteen years complete. Which *Mark* dying after he had presided there ten years, *Celidonius* succeeded; assumed the Government of the Alexandrian Church: and at Rome, *Pius* departing this life in the fifteenth year of his presidency, *Anicetus* was preferred to that See. In whose time *Hegedesippus* relates that he himself came to Rome, and *Higinius* continued there until *Eleutherus* was made Bishop. But at that time flourished *Justin* and *Higinius* was singularly eminent, one that in a Philosophical manner was an affluor of the Divine Word, and earnestly contended for the Faith in his Bishopric.

ARLANS. *Our* *Eusebius* follows him, in that he says that the following words of *Justin* were taken out of his book against *Marcion*: they are taken out of *Justin* from *Diogenes* pag. 70. Edit. Paris. *Valf.*

ARLANS. *At* that time teach the followers, and instructs them [to believe] There is another God greater than him that made the world. This man also, afflicted by devils had persecuted many throughout the world to speak blasphemy, to deny the Maker of the universe to be the Father of Christ, and to affirm there are another words [so they of Christ] are wanting in the common Editions of *Justin*; and they call to be superfluous. *Marcion* admitted, there were two Gods, the one the Creator, by whom this world was made; the other superior to him; who framed the better and more excellent things: this God, he said, we ought to confess, and to deny the other. This is the meaning of *Justin*, that that most High God the Father of Christ, and that Child came down from heaven to regenerate the other God the maker of this world, whom he called the God of the Jews. *Valf.*

greater

ARLANS. *greater* than he that made it: And all their followers, as we said, are called Christians, after the same manner as the name of Philosophers, derived from Philosophy, is in common given to all that profess it, though they differ as to their Sects and Opinions. To this he adds further, saying, "We have compiled a book against all the Heresies that ever were, which, if you be willing to read it, we will deliver to you. The same *Justin*, having wrote many elaborate works against the Heathens, dedicated also some other books, containing an Apology for our Faith, to the Emperor *Antoninus*, surnamed *Pius*, and to the Roman Senate: For he dwelt at Rome: But in his Apologie, he makes known himself, who and whence he was, in these words.

## CHAP. XII.

Concerning *Justin's* Apologie to *Antoninus*.

ARLANS. *To* the Emperor *Titus Aelius Hadrianus*, and to *Perseus* his son the Philosopher, *Justin* writes (By a Nature of *Cæsar* the Philosopher, by Adoption from *Pius*) the lover of Learning: To the sacred Senate also, and people of Rome. *I Justin* the son of *Priscus*, the Grandchild of *Bacchus*, who were of *Flavia* was *Napoli* a City of Syria-Palestine, make my Request and petition in behalf of those men (being my self one of them) who are unjustly hated and most injuriously treated by mankind. And the same Emperor, being thus addressed too by other brethren, Instigators of *Flavia*, who were vexed with all manner of molestations by the men of their own Province, that you would find this Edict to the Common Council of Asia.

ARLANS. *As* *Justin* says, that *Lucius* was by nature the son of *Cæsar* the Philosopher, and the adoptive son of *Antoninus Pius*. Now, is evident, *Lucius* was *Aelius Pius's* own son: therefore by *Cæsar* the Philosopher must be meant *Aelius Pius*. But there are two things which it is to withstand this exposition of this passage. The first is, the surname of *Philosopher* is now agreeable to *Aelius Pius*. In ancient times, *Aelius Pius* (who was adopted by *Adrian*) was a learned man, and studious, especially in Poetry, as *Capitolinus* says in his life; but his Morals were in no wise agreeable to the study and profession of Philosophy. Then further, if *Justin* would here mean *Aelius Pius*, why does he not mention his name? For the Appellation of *Cæsar* the Philosopher seems not sufficient to evidence him to be *Aelius Pius*, in as much as that appellation might be common to *Marcius* also. We could easily clear our selves of these difficulties by admitting the reading of the four R. SS. *Mæd. Fink. and Dævil*, where this place is thus written: And to *Lucius* the Philosopher, by nature the son of *Cæsar*, [who] reading *Cæsar* approves of, in his notes on the *Stoicorum*. But we judge it not to be good. For it follows in *Justin* the lover of Learning, where you see *Marcius* and *Lucius* have each their Epithets: *Marcius* is termed [the Philosopher] and *Lucius* [the lover of Learning] *Valf.*

ARLANS. *A* City of Palestine, is called *Flavia*, because there was a colony brought thither by *Flavius Vespasianus*. Before, it was called *Sichem*. Yet *Pliny* does not say there was a Colony there. After that, the Emperor *Severus* deprived it of its privileges, and reduced it to a village, because it favoured *Niggers* side. *Valf.*

ARLANS. In the Original 'his [Justin] Ruffinus translates it [positum], i.e. a Testimony. The Greek word [ἐπιστολή] signifies, to go to the Emperor, and make a request; which is in most commonly done in writing: There is extant a form of such a Petition (preserved by *Marcellinus* the Presbyter to *Theodosius Augustus*) which *Cyprianus* published lately: It begins thus; Deprecamus mandatum, ut quodammodo i. e. We earnestly request your Gratification, &c. *Valf.*

ARLANS. See note B. in the following Chapter.

## CHAP. XIII.

The Rescript of *Antoninus* to the Common Council of Asia, concerning our Religion.

ARLANS. *The* Emperor *Cæsar Marcus Aurelius* *Antoninus Augustus* *Armenicus*, Pontifex in the 19<sup>th</sup> of *Maximus*, Tribune of the People XV, Conting this full 11<sup>th</sup> to the Common Council of Asia, Rescript to the said greeting. We know indeed that the Gods do take care, this sort of men should not continue undisturbed. For it is much more suitable for them to punish such as refuse to pay them Adoration, than for you. You condemn those whom you molest and disturb, in their opinion which they have embraced, whilst you accuse them of impiety. And it would please them much more to seem to be accused and put to death for their own God, than to live upon which account they are become querulous, and do willingly lose their lives, rather than they will be induced to do what you command them. But concerning the Earthquakes, which either have been or yet do happen, it will not be inconvenient to advise you (because you depend and are out of heart when such accidents come to pass) to compare your [manner of] life and behaviour [with theirs].

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ARLANS. See note B. in the following Chapter.

F 4

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“admitted, in that there was so great a difference  
“threw between the infidels and the Elect. Of  
“which number this most admirable person was  
“one, who was the Apostolical and Prophetical  
“doctour of our age, and Bishop of the Catholick  
“Church at *Smyrna*. For every word, which pro-  
“ceeded out of his mouth, either latish been, or  
“shall be fulfilled. But the envious and malevo-  
“lent devil, that deadly enemy to the generation of  
“the just, understanding the courageousness of his  
“Martyrdom, and his unblameable conversation











G 4 THE



MAURITIUS  
BY THE  
K. OF  
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*Alto Viennensis* (in his *Chronicon*)  
says *Julius* was Bishop of Vienna  
at that time; who having been  
macerated with a long exile,  
was at last Crowned with Mar-  
tyrdom.

*Julius*. The story goes, that this  
Thyestis eat part of his own flesh;  
upon *Atreus* his brother (to be-  
revenge of him for committing  
adultery with his wife) made  
reaily, and fet before him.  
He (not knowing her to be so)  
married his own mother *Jocasta*,  
(having before been out of igno-  
rance slain his own father *Laius*),  
of whom he begot four sons,  
"enraged against us, in so much, that if there  
"were any who before had been moderate to-  
wards us by reason of affinity or friendship,  
"even these were then greatly displeased with us,  
"and mightily incensed against us. This was  
"fulfilled that which our Lord had said, that the  
"time shall come wherein \* *whosoever loveth you*,  
" *will think that he hath God for service*. From  
"thenceforth therefore the holy Martyrs under-  
"went such torments as are inexpressible and  
"above all declaration: Satan endeavouring with  
"much earnestness that some slanderous and re-  
"proachfull words might be  
"uttered by them also. But  
"the whole rage both of the  
"multitude, of the President,  
"and of the Soldiers did in  
"a more violent manner fall  
"upon \* *Sanctus*, of Vienna,  
"a Deacon, and upon *Ma-*  
" *tarnus*, a person indeed who  
"had yet lately baptized,  
"but by being proved a cou-  
"ragious Champion of Christ,  
"upon *Attalus* also, by com-  
"mon *Pergamensis*, who al-  
"ways was a pillar and prop  
"of the Churches here; and  
"lastly upon *Blasidius*, who  
"by whom Christ demon-  
"strated, that those things which  
"among men seem vile, ob-"scure, and despicable, are by God accounted  
"worthy of great honour, by reason of the love  
"shown to him, which is actually and powerfully  
"manifested, and not in pretence and those boasted  
"of. For when we were all afraid, and the that  
"was her mistress after the flesh (who also was  
"one of the Champions of the Martyrs) feared,  
"leak, by reason of the imbecility of her body, the  
"should not be able with boldness and freeness to  
"make her confession: *Blasidius* was supplied with  
"to great strength, that those who by turns tortu-  
"red her all the time from morning till evening, be-  
"came feeble and weak; and confessed themselves

overcome, having nothing further to do to  
"her; they admired also that she yet continued to  
"breathe, her whole body having been mangled  
"and pierced through; and they attested, that one  
"fort of torture was sufficient to have bereaved  
"her of life, much more so many and to great tor-  
"ments. But this blessed woman, like a coura-  
"geous Champion, recovered fresh supplies of  
"strength during her confinement: and it was a  
"refreshment, and a cause to her, and abated the  
"pain of those torments that were inflicted on  
"her, to pronounce *she chose worse, to wit, I am a*  
" *Christian, and there is nothing of wickedness*  
" *altered amongst us*. But *Sanctus*, having in an  
"extraordinary, and more than humane, manner,  
"courageously endured all the torments men could  
"invent, (the impious wretches hoping by rea-  
"son of the continuelsness and exquisite of his  
"torments to have heard some unbecoming expres-  
"sions from him,) withstood them with so great  
"a degree of courage, that he declared neither his  
"own name, nor that of his Country, nor of the  
"City where he was born, nor yet whether he  
"was a servant or a freeman: but to all the inter-  
"rogatories, he made answer in the Roman tongue,  
"I am a Christian: this he declared time after  
"time successively, instead of acknowledging  
"his name, his City, his kindred, or any thing  
"else: neither could the Heathens get any other  
"words out of him. Upon which account the rage  
"both of the President and of the tormentors a-  
"gainst him was exceeding great, and their en-  
"deavours to mangle him were obstinate and  
"earnest. Inasmuch that when they had nothing  
"further to torture him with, at last they clapt  
"plates of brass that were red hot upon the most  
"tender members of his body; which parts of  
"his body were burnt indeed; but he stood up-  
"right without bending of himself at all, was in-  
"vincible, and continued steadfast and constant in  
"his confessions; being bedewed and strengthened  
"with that celestial fountain of living water which  
"flowed out of the belly of Christ. His body \* See Joh.  
"was a sufficient evidence of what had happened, 7. 38.

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entated from the Faith, have mentioned the wonder-  
 indeed, he confesses not that it was done by the  
 preachers of those of our Religion. But our men,  
 in that they are lovers of Truth, have delivered  
 what was done in a plain and ingenious manner.  
 Amongst which number is *Apollinaris*; who says,  
 from that time that Legion, which by prayer had  
 wrought that miracle, had a name given it by the  
 Emperor accommodate to what was done, being  
 called in the Roman tongue *Fulminata*. *Tertullian*

That is, the Light-  
 aldo is a witness of this matter worthy to be cre-  
 dited, who dedicated to the Roman Senate an Apol-  
 logie for him, (which we have before made men-  
 tion of,) wherein he confirms this story by  
 long since reman-  
 t, a greater and more manifest demonstration. Thus

(in his A- therefore he writes, saying, "that the Letters of the  
 mind, the most intelligent Emperor *Marcus* were extant  
 in his time, wherein he attests, that his Army in the  
 Legion was not

named *Eux-water*, was prevailed by the Christians prayers,  
 minia upon He says moreover, that this Emperor threatened  
 account of those with death, who attempted to accuse them  
 of our Religion. To which the forementioned  
 was focal-Writer adds these words also, "What manner  
 led long "Of Laws therefore are these, which the impious,  
 before" "unjust, and cruel persons bring against us? such  
 trials?"

"Laws as *Pelagian* did not observe, although he  
 time. *Die* "had conquered the Jews; which *Trajan* in part  
 makes this "disallowed, forbidding that the Christians  
 evidence, in "should be fought for; which neither *Adrian*,  
 his 55 B.C. (although an inquisitive searcher into all things  
 where he "as *Pius*, did make authentic. But let every one  
 all the Le- "determine concerning these things according to  
 fo, the old "his own pleasure; we will proceed upon the Series  
 of the subsequent parts of our History. *Spautinus*

therefore having finished his life, (together with  
 produced by *Sau-ger*, con- those that suffered Martyrdom in *Galatia*), when  
 in this time, he was ninety years old complete, *Irenaeus* suc-  
 ceeded in the Bishoprick of *Lyons*, which See *Pe-*  
 as to the "miracle of *thibius* preceded over. This *Irenaeus* was, we un-  
 therein ob- derstand, an auditor of *Polycarpus* in his younger  
 tained by years. This person setting down (in his third  
 the prayer-book against *Heretics*) the succession of the  
 of the Church, those that followed *Heretics* the succession of the  
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than Germanicus filium Christianorum forte militum precationibus impe-  
 trato immodico cullum conseruavit. Tertul. Apol. pag. 6. Edit. Regat.  
 Paris 1634.

Qualiter ergo leges istas, quas aduersus nos fuit exsequitur impij;  
 impij, iurper, stoces, uari, demones? Quae Trajanus ex parte fru-  
 stratus est, uetando inquiri Christianos: quae nullo Hadrianus, quan-  
 quam christianorum omnia coepit; quae nullo Verus impiebat. Tertul.  
 Irenaeum doctorem; nullo Vix; nullo Verus impiebat. Tertul.  
 Apol. pag. 6. et 7. Edit. as before. We have added these words of  
 Tertullian here, that the learned Reader may see how different the  
 translation, *Eusebius* here quotes, is from the original copies of *Ter-*

tullian, which we now have.  
 "Baronius has placed the election of *Irenaeus* to the See of *Lyons*  
 on the year of Christ 180, for after the death of *Pothinus*, which  
 happened in the year 179, he says that See was vacant till the heat  
 of the persecution was over. *Pothinus*, in his Chronological  
*Index*, says *Pothinus* died in the year of Christ 179, to whom succeeded  
*Irenaeus* the year following.

## CHAP. VI.

A Catalogue of those who were Bishops of Rome.

"The blessed Apostles therefore, having found  
 "ded and built the Church, delivered the  
 "Episcopal Office to *Linus*; of whom *Paul* has  
 "made mention in his Epistles to \* *Timotheus*, A- 44 24  
 "successor succeeded him, after whom, *Cletus*, the Bishop  
 "place from the Apostles, *Clement*, had the Bishop-  
 "rick allotted to him; who had been blest  
 "Apostles, and was conversant with them; and  
 "as yet he had the preaching of the Apostles  
 "founding in his ears, and their tradition before  
 "his eyes: and nothe alone; for at that time there  
 "were many yet remaining alive, who had been  
 "taught by the Apostles. In the times of this  
 "Clement, when no small dissension rose among the  
 "brethren at *Corinth*, the Church of *Rome* sent a  
 "most complex and agreeable Epistle to the *Corin-*  
 "thians, joyning them together in peace, and re-  
 "newing their faith, and the tradition they had lately  
 "received from the Apostles. And after some few  
 "years he says, *Evaristus* succeeded this *Clement*,  
 "and *Alexander Eueristus*, then *Xystus* was  
 "constituted the sixth from the Apostles: after  
 "him *Telphorus*, who suffered a glorious Mar-  
 "tyrdom; after him *Hippolytus*, then *Pius*; after  
 "Pius *Eleutherus* is now in possession of the  
 "Episcopal Office, in the twelfth place from the  
 "Apostles. In this same order and succession,  
 "both the tradition of the Apostles in the Church,  
 "and also the promulgation of the truth, is de-  
 "scended unto us.

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of the soul of the defunct has returned into his body,  
 "and the man has had the benefit of life conferred  
 "upon him by the prayers of the Saints. And again,  
 "after the interposition of some words, he says;  
 "But if they say, that the Lord wrought such mi-  
 "racles as these in appearance only, not really, we  
 "will bring them to the oracles of the Prophets,  
 "and from thence demonstrate that all things were  
 "thus predicted concerning him, and most un-  
 "doubtedly done by him, and that he only is the  
 "Son of God. Therefore they which are his  
 "true disciples, receiving grace from him, do in  
 "the same perform all things for the benefit  
 "of the rest of mankind, according as every one of  
 "them hath received the gift from him. For some  
 "of them do certainly and truly cast out devils, in  
 "so much that those very persons who were clean-  
 "sed from evil spirits, frequently become believers,  
 "and continue in the Church. Others have the  
 "fore-knowledge of things future, and visions, and  
 "other prophetic predictions. Others by the  
 "imposition of their hands heal the sick, and re-  
 "store them to their former soundness; and more-  
 "over, as we said, the dead also have been raised,  
 "who continued with us many years after. What  
 "shall we say more? We cannot declare the num-  
 "ber of the gifts, which the Church throughout the  
 "whole world having received from God, in the  
 "name of Jesus Christ who was crucified under  
 "Pontius Pilate, does daily perform for the benefit  
 "of the Nations. She uses no deceit towards any  
 "person, neither does she sell her gifts: for as he  
 "has freely received them from God, so he freely  
 "ministers them to others. And in like manner as  
 "the same Author writes thus, "In like manner as  
 "we have heard many brethren in the Church who  
 "had prophetic gifts, and by the Spirit spoke all  
 "sorts of languages; who also revealed the se-  
 "crets of men, in such cases as 'twas profitable  
 "and necessary, and explained the mysteries of  
 "God. And thus much [concerning this mat-  
 "ter, to wit] that diversities of gifts continued  
 "with such as were worthy, until those times be-  
 "fore manifested.

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 "the old Translations of *Irenaeus* read it. *Valf.*

"and interpreter of *Peter*, delivered to us in writ-  
 "ing what *Peter* had Preached. *Luke* also, the  
 "follower of *Paul*, compiled in a book the Go-  
 "spel Preach't by him. Afterwards *John* the  
 "disciple of the Lord, he that leaned on his breast,  
 "published a Gospel, when he lived at *Ephesus*  
 "[a City] of *Asia*. Thus much the foremen-  
 "tioned Author has said in the third book of the  
 "forelaid work: And in his fifth book he discourses  
 "thus concerning the *Revelation of John*, and the  
 "number of Antichrist's name, "These things be-  
 "ing thus, and this number being extant in all ac-  
 "curate and ancient copies, and those very per-  
 "sons who saw *John* face to face, attesting the  
 "truth of these things, even when death reach us,  
 "that the number of the beast's name according to  
 "the computation of the *Grecians*, is made ap-  
 "parent by the Letters contained in it. And after  
 "some other passages, he speaks thus concerning the  
 "same *John*, "We therefore will not run the ha-  
 "zard of affirming any thing too positively con-  
 "cerning the name of Antichrist; for if his name  
 "were to have been openly declared in this age,  
 "it would have been exprest by him who saw the  
 "Revelation. For it was not seen long since,  
 "but almost in our age, about the end of *Domi-*  
 "tian's Reign. Thus much is related by the  
 "forelaid Author concerning the *Revelation*: He  
 "mentions also the first Epistle of *John*, and pro-  
 "duces many authorities out of it; as also out of the  
 "second Epistle of *Peter*. He not only knew, but  
 "also approved of the book, called *Pastor*, saying,  
 "Truly therefore hath that book said, which con-  
 "tains this, Before all things believe that there is  
 "one God, who created and set in order all things,  
 "and to forth. He quotes some words out of the  
 "Wisdom of Solomon, saying, "All the ancient Ecclesiastical  
 "Writers (as before was noted) call that book the *Wisdom of Solomon*,  
 "which we now call the *Proverbs*. But that identified none the *Wisdom*  
 "of Solomon, is Apocryphal, *Valf.*

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[illegible]

CHAP. XVII.

*Concerning Miltiades, and the books he compiled.*

**I**N the same book he makes mention of one *Miltiades*, a writer, who also wrote a book against the foresaid Heresie: having therefore

died, saying woe of those [ Hereticks, ] he proceeds, fyme woe, " Having found all this in a certain " book which they wrote in answer to a book of " our brother \* *Alcibiades*, wherein he proves, " In the " that a Prophet ought not to *steale in an extorſe* of foretelling " mind, I epitomized them. *Alcibiades* after this, in chapter ΕΠΙΤΟΜΗ  
 the same book, he enumerates the Prophets of the *New Testament*; amongst whom he recounts one *Ammias*, and *Quadratus*, he says thus, " that a false Prophet is a false witness, ( whose counsils ) comitants are licentious and audacious, " takes his beginning indeed from a voluntary ignorance, but ends, as I have said in an involuntary madness of mind : they shall not be able to show any of the Prophets, either under the *Old*, or *New Testament*, who were inspired after this manner : by such a spirit : They shall not boast of *Agabus*, nor of *Judas*, nor of *Silas*, nor of the daughters of *Philip*, nor of *Ammias* in *Philadelphia*, nor of *Quadratus* in *Corinth*, nor of any which do not at all belong to them. Again, after some few words, he says thus, " For if, as they say, "*Montanus*'s women succeeded in the gift of Prophecy after *Quadratus* and *Ammias* in *Philadelphia*, let them show us, who amongst them have been the successours of *Montanus* and his women. For the Apollie is of opinion that the gift of Prophecy ought to continue in every Church to the last Advent [ of our Lord : ] But they are unable to show [ any Prophet, ] although this is now the fourteenth year since the death of "*Maximilla*. Thus far he. Now that *Alcibiades*, whom he mentions, lists to these monuments of his diligence about the divine Scripture, books which he has compiled against the Jews, the Gentiles, and also in those against the Jews ; having prosecuted each Subject particularly in two Volumes. Moreover also, he made an Apology for the [ *Chriftian* ] Philosophy, which he profeſt, [ and dedicated it ] to the *Presidents of the Province in* ΕΡΩΤΗΜΑ  
 that Age. ΚΕΦΑΛΑΙΟΝ

## CHAP XVIII.

*How Apollonius also confuted the Cataphrygians,  
and Whom he has made mention of.*

**A** Pollonius also, an Ecclesiastick writer, employing himself about a confutation of that called the *Cataphrygian* Heresie, which in his time

was prevalent in *Phrygia*, composed a peculiar Volume against them, *wherin* he does both wound by word divorce the false Prophets, and vented both them, and also laies open the Labyrinths and mazes the Founders of that Heretic, [showing] what they have behaved themselves. Hence what he says, is these very words, concerning *Montanus*, he says, "who is this new Doctor? His works and doings." "Strine doe demonstrate: this is he who hath taught a dissolution of marriages: who has in-  
poised "Laws of fasting"  
"who has named *Episcopacy*"  
and *Tymony* (little Church)  
"of *Phrygia*." Jerusalem  
"being delirious" gathered  
together their men from  
all parts; who has con-  
stituted exactours of mo-  
neey, who, under the name  
of oblations, has libbilly  
mask't his taking of gifts  
"who gives spensds to  
those that Preach up his  
doctrine, that so by buying  
of the pounce the doctrin  
he proffesses may thrive and  
prevail. Thus much [he  
says] concerning *Montanus*.  
Concerning his Prophecies,  
a little after these words he

ter some words, he says this concerning one of those whom they call Confessours. "Moreover "*Thamison*, who has covered himself with

The *Monastirj* covered their <sup>1</sup> service under the pretext of Religion, and species of an *Obligation*, as *Apollonius* says a little before in this chapter, *False*, <sup>2</sup> *Christophorus* thought the *Cross* was meant here; but doubtless *Apollonius* means bonds, which *Themison* could not endure for *himself*, and *Christophorus* which he *loved* [the *sign* of *confession*]; and in the next words he terms *the sacred* bonds, *Vald*, <sup>3</sup> a specious pretext of a sacrifice, (he who would not bear the <sup>4</sup> sign of confession, but rid himself of his bonds by a great sum of money, when as upon that account he should in future have behaved himself *unprofitably*), does [notwithstanding] boast himself to be a Martyr, and

“in imitation of the Apostle, to write a general Epistle, for the instruction of those who have believed themselves more like true believers than he, but does [therein] defend the Tenets of his own vain Doctrine, and speaks impiously of the Lord, his Apostles, and holy Church. Again, he writes thus concerning others, who amongst them have been honoured as Martyrs; ‘But that we may speak of no more, let the Propheciets answer us concerning *Alexander*, who terms himself a Martyr, with whom the seals, with many of them pay a reverence to. Whole robes, and berries, and his other audacious facts (for which he has been punished) we need not speak of since they may be seen in that place where the public Registers are kept. Which therefore

hind the Temple of *Minerva Polias*, wherein the publick treasury was laid. So says *Harperation*, on that word. In all the Temples there was such a place, as *Furro* asserts, B. 4. But here this term must mean the publick Registry, where the publick Records are kept. *Valef.*

"Of these two forgives the others first? Does the  
 of 'Prophet [pardon] the Martyrs robbery or  
 does the Martyr [forgive] the Prophets an-  
 dices? For when as the Lord has bid, *'Provide  
 neither gold, nor silver, neither two coats, these per-  
 sons, wholly on the contrary, have commu-  
 nated heinous sins in poffessing themselves of things  
 that are forbidden. For we will evidence, that  
 those which they call Prophets, aid Martyrs,  
 have costed money not only from the rich,  
 but also from the indigent, from Orphans, a-d  
 Widows. And they have been content [of their  
 innocency] heretofore, let them say, and decide  
 the matter wuth us concerning these things, that  
 [so, if they shall be convicted, for the future they  
 may leave their viciousness. For the frons  
 [that is, the deeds] of a Prophet must be ap-  
 proved. For a tree is known by its fruit. That  
 therefore those who are detious may know the  
 truth concerning *Alexander*, Judgments was past  
 upon him at Ephesus by *Ambrosius Frontinus* in  
 these words [of *Alex*] not for the name [of  
 Christ], but the robberies he had audaciously  
 committed, being at that time an Apostate  
 from Christ. The same also had confuted *Thimotheus*  
 [a profecution of] the name of Christ, and  
 deceived the faithful [brethren] there, as *Basilius*  
 diffinit; but his own Church, where he was  
 born, admitted him not, because he was a thief.  
 Those who are detrious to know all matters not  
 false.*

Omst- "since they may be seen in that place where the  
μ is "publick Registers are kept. Which therefore  
the term in the original. At Athens there was an house so called, be-























ANTONINUS

MOSES, and the Originals of the Jewish Nation are ancienter than any thing of antiquity amongst the Grecians. And this mans books afore-mention'd are stuff'd with very much excellent learning, of several kinds. In the first of these books he saies concerning himself, that he was born next to the first successors of the Apostles. He promises also in them that he would write Commentaries upon *Genesis*. And in his book concerning *Ezra*, he confesses he was constrained by his friends to commit to writing [for the benefit of] posterity those traditions which he had heard from his Ancestors. In that same book also is mention'd *Melchior, Israhel*, and some others, whose explications he sets down.

## CHAP. XIV.

What Writings Clemens has mentioned.

That I may speak briefly, in his *Institution* he makes <sup>a</sup> short explications of all the <sup>b</sup> written word of God, not omitting those <sup>c</sup> Scriptures whose authority is <sup>d</sup> questioned by some; book; See I mean the Epistle of *Jude*, and the other <sup>e</sup> Catholic Epistles, and that of *Barabbas*, and that which <sup>f</sup> (upon the 11th) is said to be the *Revelation of Peter*: And The <sup>g</sup> Epistle to the *Hebrews*, which he assigns to the 11th book, be *Paul's*, but was written to the *Hebrews*, in where the *Hebrew* tongue, when *Lucius* had with 'tis provid' much care and pains translated, he publish it for by several quotations, that the use of the *Grecians*. Wherefore we may find the stile of the translation of this Epistle, true rendering of *the Acts of the Apostles* to be the same, ending thus: [But 'twas for a very good reason, that this title is not, [Title [Paul the Apostle] was not let before or, In] for (he saies he) writing to the *Hebrews*, <sup>h</sup> who were puffed with a prejudice against, and <sup>i</sup> a suspicion of him, very widely did not prefix his name at the beginning, lest he should cause <sup>j</sup> an aversion in them to his Epistle. But a little after, he continues, saying, Now, as a blessed translation, Presbyter said, because the Lord, being the <sup>k</sup> Apostle of the Almighty, was sent to the *Hebrews*, *Paul* through modesty, in that he was <sup>l</sup> sent to the Gentiles, does not entitle himself the <sup>m</sup> Apostle of the *Hebrews*, both in reverence to <sup>n</sup> the Lord, and also because 'twas over and above <sup>o</sup> his duty that he writ to the *Hebrews*, being the <sup>p</sup> Preacher and Apostle of the Gentiles. Again to <sup>q</sup> but <sup>r</sup> Rufinus calls them *compensate diffinitiones*. *Antyphras* therefore is the same as *antiphrasis*, or *antiphrasis*; which words *Plinius* uses in that sense, that is, *explication, interpretation*; though *Diffinitio* signifies variations only. *Palci*.

<sup>a</sup> *Antiphrasis*, according to *Hesychius's* Interpretation, is rendered the written word, *antiphrasis* is the same as *antiphrasis*, or *antiphrasis*; which words *Plinius* uses in that sense, that is, *explication, interpretation*; though *Diffinitio* signifies variations only. *Palci*.

<sup>b</sup> *Antiphrasis*, according to *Hesychius's* Interpretation, is rendered the written word, *antiphrasis* is the same as *antiphrasis*, or *antiphrasis*; which words *Plinius* uses in that sense, that is, *explication, interpretation*; though *Diffinitio* signifies variations only. *Palci*.

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<sup>d</sup> *Clemens* in the same books writes a tradition concerning the order of the Gospels which he receiv'd from the Elders before him, and it is this: <sup>e</sup> "Those Gospels, he said, which contain the <sup>f</sup> Genealogies were written first. And this <sup>g</sup> was the occasion of writing *Mark's* Gospel: <sup>h</sup> "When *Peter* preached the Gospel by the Spirit, <sup>i</sup> many who were there present entreated *Mark*, <sup>j</sup> (who had been his follower <sup>k</sup> a long time, and <sup>l</sup> though he remembered what he had said,) that he would this <sup>m</sup> write down the things which had been spoken. <sup>n</sup> "When he had compos'd the Gospel, he imparted <sup>o</sup> it to those who had increased it of him. <sup>p</sup> *Peter* <sup>q</sup> <sup>r</sup> having understood this, <sup>s</sup> used no perfratives <sup>t</sup> <sup>u</sup> either to hinder him, or to incite him to it. But must be <sup>v</sup> <sup>w</sup> *John*, being the last of all, when he saw how those <sup>x</sup> things which appertain to *Christ's* humanity <sup>y</sup> <sup>z</sup> were already manifested in the Gospels, was <sup>aa</sup> <sup>ab</sup> mov'd to the enterprise [by his acquaintance, <sup>ac</sup> <sup>ad</sup> and being inspir'd by the Spirit, he wrote a Gospel concerning *Christ's* Divinity. Thus much <sup>ae</sup> <sup>af</sup> *Clemens*. But again, the said *Alexander* in an E-<sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> 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<sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> 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<sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> 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<sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> 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<sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> 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juice says of *Antioch*. Moreover, this Perfection begun when *Maximin* was Emperor, (after a long continu'd Peace in the Church,) because of frequent, and most dreadful Earthquakes, which the Heathens, as they usually did, imputed to the Christians. *Victorinus* in his Epistle to *Cyprian* attests this: See *Barnabas* at the year of Christ, 237. *Valf.*

## CHAP. XXIX.

Concerning *Fabian*, how unexpectedly he was Elected by God Bishop of Rome.

**G**ORDIANUS *Ordianus* having succeeded *Maximinus* in the Roman Empire, *Anteros* succeeds *Pontianus*, who had been Bishop of the Church of Rome six years. And *Fabian* succeeds him after he had perform'd the Office for a month. They report that after the death of *Anteros*, *Fabian*, together with some others of his acquaintance, came out of the Country to sojourn there: where he unexpectedly came to be elected Bishop, for when all the Brethren were assembled together in the Church, in order to the Election of one who should succeed in the Bishoprick, and many of them had intentions of [Election] several eminent and worthy men, *Fabian* being there present, no one so much as thought of him. But on a sudden, as they report, a Dove came flying from above, and sat upon his head, which seem'd to be a representation of the Descent of the holy Ghost upon our Saviour in the shape of a Dove: upon which all the people, being at the same time moved as it were by the divine Spirit, cry'd out with all imaginable alacrity and one common consent, \* He is worthy: And without any delay they took him, and set him in the Bishop's Chair. At that time also *Zebinus* the Bishop of *Antioch* came to dying, *Babylas* succeed'd in the presidency. *Heracleus* also takes upon him the [Episcopate] of his charge of the Church at *Alexandria*, after *Demetrius* had executed that Office for forty three years. And *Dionysius* succeeds in the Catechetick School there, who also was one of *Origen's* scholars.

\* This was taken him, and set him in the Bishop's Chair. At that time also *Zebinus* the Bishop of *Antioch* came to dying, *Babylas* succeed'd in the presidency. *Heracleus* also takes upon him the [Episcopate] of his charge of the Church at *Alexandria*, after *Demetrius* had executed that Office for forty three years. And *Dionysius* succeeds in the Catechetick School there, who also was one of *Origen's* scholars.

\* The M. d. Maz. and Fuk. M. SS. adde these words, had executed that Office for forty three years: but the Kings M. S. and *Rufinus* own them not. *Valf.*

## CHAP. XXX.

Who were *Origen's* Scholars.

**W**HILET *Origen* executed his accustomed duty at *Cæsarea*, many, not only Natives of that Country, but also infinite others, from places most remote, forsaking their own Countries, resorted to him to be his disciples. The most eminent of them, we understand, were *Theodorus*, (who was also call'd *Gregorius*, one of the most famous Bishops in our Age,) and his brother *Abundantius*. He by persuasion induc'd them (being too much addicted to the love

\* *Epiphanius* in the Roman Learning, the *Civil Law*, which *Gregory* learn'd at the City *Berytus*, at that time when *Origen* persecuted him to nobler studies, as he, in his *Oratio* in *Origen* testifies. The same thing also *Origen* attests in his Epistle to *Gregory*, Chap. 23, of his *Epistola*. *Valf.*

into them a love of Philosophy,) to exchange their former studies, for the study of Divinity: when they had convers'd with him five years complete, they made for great an improvement [of their knowledge] in the divine Scriptures, that while they were both as yet young, they were judg'd worthy of the Government of the Churches in *Pontus*.

## CHAP. XXXI.

Concerning *Africanus*.

**A**T this time *Africanus*, \* the Author of 119 Epistles, the books entitled *Celsi* were very famous; that there existant an Epistle of his written to *Origen*, words, in which he suspects the History of *Susanna* in *Daniel*, to be fabulous, and fictitious. *Origen* the book very fully answers this Epistle. There also came entitl'd to our hands five books of this same *Africanus's* Celsus; *Amali*, written with great care and accuracy; in which books he says he took a journey to *Alexandria*, because of the great fame of *Heracles*; whether in his, as we before signifi'd, was intruited with the care of the Church there for his eminent knowledge in Philosophy, and other Hean Learning. There is also existant another Epistle of this besides, in the same *Africanus's* to *Arifides*, concerning the difference of agreement which is thought to be betwixt *Matthew* and *Luke*, in the Relation of Christ's Genealogy. In which he manifestly demonstrates of the content of the Evangelists, out of an History which came to his hands; which [Epistle] I mention also took, and placed it in the first \* book of this form in hand, being its proper place.

\* Nothing else, but certain Medicines made up of Herbs, Nerals, Magick figures, Charms, and the like: for, as *Suidas* witnesses, these *Celsi* contain nothing else, and have their Title from *Pompey's* Celsus, or *Gratius*, because they treat of love ailments. Besides, this *Africanus*, the author of these *Celsi*, seems to be a distinct person from *Africanus* the Chronologist, whom *Epiphanius* mentions, for as *Suidas* says, this Author of the *Celsi* was a *Libyan* by birth, and was call'd *Σελος*. But *Scaliger* in his *Animadv.* upon *Epiphanius* calls him *Sextus Africanus*. But perhaps that *Σελος* in *Suidas* ought to be made *Πριος*. And so he may be call'd *Africanus Celsus* from the title of his books, even as *Clement* was call'd *Stromateus*. But this *Africanus* the Chronologist was born in *Patalos* says *Epiphanius's* Chronicle; and in a town call'd *Emmusa*, and his name was *Julius Africanus*, this *Africanus* was a Christian, but the other was a Heathen, as appears by his books. There was also another *Julius Africanus* who wrote a book *De Apparatu Belli*, which book in the M. S. Copy of the King's Library has the title of *Rhen*, and under that title it is quoted by *Politianus* in his *Oppellantes*. The *Grecks* indeed were proud in receiving titles before their books, they therefore to call those books *Celsi* which were fill'd with knowledge of divers kinds, like the *Celsus*, which among the *Grecks* signifies a Girdle wrought of divers colours: for that same reason were *Clement's* books call'd *Stromateis*. *Valf.*

## CHAP. XXXII.

What Expositions *Origen* wrote at *Cæsarea* in Palestine.

**A**BOUT this time *Origen* wrote his [Comments] upon *Ecclusi*, as the same time, of which books, there came out our hands thirty five Volumes upon the third part of *Ecclusi*, into the *Vision* of the four footed beasts in the wilderness: And twenty five Volumes upon *Ezekiel*, which were all he wrote upon the whole Prophet: making his abode at that time at *Athens*, he finish'd his Commentaries upon *Ezekiel*: He also began his Comments upon the *Exodus*, and there proceeded in them to the fifth book: but

but he afterwards return'd to *Cæsarea*, and there finish'd them, being ten books in number. But what necessity is there at present to write an exact Catalogue of these mans works, which requires a work it self, which we have also written in our *History of Pamphilus's* Life the blessed Martyr of our times. In which, endeavouring to prove how great *Pamphilus's* care and love towards sacred Learning was, we have publish'd the Catalogues of *Origen's* works, and of several other Ecclesiastick Writers which he Collected. From whence, he that is desirous, may have a full information concerning all the Monuments of *Origen's* labours which came to our hands. But now we must proceed to the subsequent series of our History.

\* *Epiphanius* in one of three most elegant books concerning *Pamphilus* the Martyr's Life, as *Hieronymus* witnesseth in his *Apology* against *Rufinus*, he also quotes a piece of that work, out of the third book; he also mentions those books in his Epistle to *Nicetas*; \* 'twas in *Epiphanius's* third book *De Fide* *Pamphilus*, wherein he wrote a Catalogue of *Origen's* works. *Valf.*

\* The Med. and Fuk. M. SS. read it *ἡγεμονία*, all in one word, not *ἡγεμονία*. The *Grecks* call this *ἡγεμονία*; who were both *Martyrs*, and *Prisbyters*; therefore *Pamphilus* being a *Presbyter*, and a *Martyr*, may well be call'd *ἡγεμονία*. The *Grecks* in their *Martyrologies* have three sorts of *Martyrs*, some they call *παράκλητοι*, i.e. great *Martyrs*; some *ἡγεμονοί*, i.e. holy *Martyrs*; others *ἡγεμονοί*, i.e. the Bishops, or four times *Presbyter*; who suffer'd *Martyrdom*: all the rest they call *ὑπομάρτυρες*, namely *Martyrs*: there is not another title yet, namely *ἀγαστοί*; but this is only proper to *Stephen*, and *Timothy* he being the first of men, and the first of women which were crown'd with *Martyrdom*. Hence we may see what decency the *Grecks* use in comparison of the *Latins*; they give Epithets to their Saints, with which, as with titles they are known'd, & distinguished from other men. *Valf.*

## CHAP. XXXIII.

Concerning the Error of *Beryllus*.

**B**ERYLLUS, who was mention'd a little before, Bishop of *Bosra* in *Arabia*, subverting the Ecclesiastick Canon, endeavour'd to induce some new Doctrines alienating from the Faith: daring to affirm that our Lord and Saviour, before his Incarnation, \* *Coming amongst men* had no proper different substance. Neither any Godhead of his own, but nothing else, only the Deity of the Father residing in him. Many disputes and conferences having been held by the Bishops against this man about that point, amongst the rest *Origen* was call'd; at first he enters into a friendly discourse with the man, that he might discover what his Opinion was, which when he understood by his discourse, he reprehended him being not Orthodox; and having convinc'd him by Arguments and Demonstrations, he took *De Diffin.* him as he was by the hand, and set him into the right way of the true Doctrine, and reinfat'd him in his former fond opinion. There are also written monuments extant to this day both of *Beryllus*, and also of the Synod which was convened upon his account, which contain *Origen's* questions proposed against him, and the disputes holden in his presence, after the manner of his times, which confounded these two terms, *Substance*, and *esse*; concerning the true signification of them, see *Sacrate's* Ecclesiastick History, book 3. chap. 7. where these terms are largely discuss'd. *Beryllus* cre'd in that he believ'd Christ had no proper person before his Incarnation; but he was orthodox in that he holds Christ had not a Godhead proper to himself, only the Godhead of the Father residing in him; for the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty coeternal; otherwise there would be three Gods, not one God: therefore if this were *Beryllus's* opinion he may be excus'd, but he erred in that he asserted the Son by himself is not properly God, but has only a derivative divinity from the Father. For if he asserted that the Son should be personally before his Incarnation, it follows that he deprived him of his Divinity. *Valf.*

\* *Arnauldus* here may be best explain'd by the words of *Nicetas*, who says, he regain'd him gently, and calmly. *Valf.*

Church, and all that was done at that time. Infinite other *Admonitions* the Antients of our times have deliver'd to Posterity concerning *Origen*: which I intend to omit, as not pertinent to this present subject; but what things concerning him, are necessary to be known, may be read at large in that *Apology* for him which was written by me, and *Pamphilus* the holy Martyr of our times: which we, fellow-labourer, carefully and joyntly compos'd up, and also in the account of some of his quarrelsome Accusers, his first *Apology*.

Against *Rufinus* says, *Epiphanius* wrote six books in defence of *Origen*, *Rufinus* translated the chief of these books, and put it out under the name of *Pamphilus* the Martyr; for which he is most severely reprov'd by *Hieronymus*, for that he set forth a book of *Epiphanius's*, (whom *Jerome* always calls an *Heresiack*) under the name of *Pamphilus* the Martyr. But *Rufinus* may make answer for himself from these words of *Epiphanius*, who says that that *Apology* was written by both of them, Which also *Photas* confirms with his 1. testimony; *Photas's* *Biblioth.* Chap. 1. 10. From this book, as well as from *Epiphanius's* own words, we may gather, that *Origen* had many Enemies and opposers, because of the newness of his opinions. The chiefest of them was *Metastathus*, concerning whom, and the reason why he is not mentioned by *Epiphanius* in his History, see B. 6. Chap. 24. note (c.) *Valf.*

## CHAP. XXXIV.

Concerning Philip the Emperor.

**W**HEN *Gordianus* had held the Roman Empire six complete years, *Philip*, together with his son *Philip*, succeed'd him. The report is, that he, being a Christian, upon the day which is the last of the *Vigils of Easter*, was desirous to be a partaker, together with the congregation, of the prayers of the Church: but could in no wife be permitted to enter into the Church by him who was then Bishop, before he had made a general confession of his sins, and recounted himself amongst their number, who were reckon'd to have been in the place of penitents: for he had not done this he would not have been admitted by the Bishop, because of his many offences: and 'tis reported that he willingly obey'd, and demonstrated in his deeds, the sincerity and devoutness of his affection towards the fear of God.

\* This story concerning *Philip* the Emperor, whom *Babylas* would not admit into the Church, being then Bishop, is told by the Author of *Chron.* *Africanus*, and also by *Chrysostom* in his Oration concerning holy *Babylas*; but he does not name the Emperor. *Valf.*

## CHAP. XXXV.

How *Dionysius* succeeded *Heracles* in his Bishoprick.

**I**T was the third of *Philip's* Reign in which *Heracles* dyed, after he had Govern'd the Church sixteen years, and *Dionysius* succeed'd him in the Bishoprick of *Alexandria*.

## CHAP. XXXVI.

What other books were written by *Origen*.

**A**T this time therefore, the faith (as it was meet) daily increasing, and our doctrine being boldly preach'd amongst all men, *Origen*, *Pamphilus* (as I said) was now above fifty years old; and because he had now gotten a most excellent habit of *Martyr* in speaking through long use and exercise, he permit-*his first book*ted the *Noctaries* to \* write his discourses which of his *Apology* he deliver'd in publick, but never before this time this of him, would he suffer that to be done. About this time *Valf.*













## CHAP. XLVI.

Concerning Dionysius's other Epistles.

HE also wrote an Epistle concerning Repentance to them in Egypt: in which he layeth down his Opinions concerning the lapsid, and makes distinctions in the degrees of faults. There is also extant a particular book of his concerning Repentance, to Canon Bishop of the Church of Hermopolis. And another oburgatory Epistle to his flock at Alexandria. And amongst them there is an Epistle written to Origen concerning Martyrdom. And an Epistle to the Brethren at Laodicea, over whom Theymidreus was Bishop: He also writ concerning Repentance to the Brethren in Armenia, over whom Mercurianus was Bishop. He writes to all these, and also to Cornelius Bishop of Rome, after he had received his Epistle concerning Novatus. Where he declares that he was invited by Helennus Bishop of Tarsus in Cilicia, and those who were with him; and also by Firmilianus Bishop of Cappadocia, and by Theophilus

<sup>b</sup> Menestius and Christophor, translate *compensatio*, an hortatory Epistle; but not well; Eusebius uses the same word in his former books. Valef.

<sup>c</sup> In the Max. Med. and Fulk. M. SS. instead of *compensatio*, it is *usquequaque*; he was Bishop of Armenia the left, as I think. Valef.

## The End of the Sixth Book of the Ecclesiastical History.

Bishop of Palestine, to meet them at the Synod at Antioch, where some men endeavoured to establish the Novatian Schism. <sup>d</sup> Moreover he sends him word that he had heard Fabius was understood dead, and that Demetrianus was appointed to be his successor in the Bishoprick of Antioch. He also writes concerning the Bishop of Jerusalem in these very words: "Also blessed Alexander being in prison, there died a happy death. There is extant besides this, another Epistle of his sent by Hippolytus to the Brethren at Rome, concerning the Office of a Deacon. He also wrote another to them concerning Peace, and concerning Repentance likewise. And again he wrote another to the Confessors there, who even at that present were favourers of Novatus's Opinion. He also sent to those same men two other Epistles, after their return to the Church. He also compiled many more Epistles written to divers persons, wherein he has left to them, who at this time studiously peruse his Works, variety of profit.

<sup>e</sup> Origen translated this News was written in the same Epistle, and not in another, as Christophorus thinks. Valef.

Gar, who published Georgius Syncellus, and illustrated him with his Notes, thinks that this *diakonikos* was a kind of an Ecclesiastical Epistle, as were the Synodical, the Dimissory Epistles, and the like; but I rather assent to Rufinus, that it was called *diakonikos*, because it treated concerning the Duty of a Deacon. Valef.

# THE SEVENTH BOOK OF THE Ecclesiastical History OF EUSEBIUS PAMPHILUS.

## The PREFACE.

Dionysius the Great, Bishop of Alexandria, shall again assist us with his words in the Composure of this Seventh Book of the Ecclesiastical History; who particularly relates all the Actions of his own Times, in the Epistles which he left to Posterity: And our Narration shall take its beginning from hence.

## CHAP. I.

Concerning the wickedness of Decius and Gallus.

GALLUS.

Decius.

Emperour.

had a

of his Reign.

About this time died Origen, the

emperor lived

seventy years wanting one. But

Dionysius in his Epistle to Hermannus, writes

thus concerning Gallus. "But neither did Gallus

understand what was Decius's destruction;

neither did he before see what brought his

Decius to ruin: But he also stumbled upon the same

stone, which lay before his eyes. He, (his

Kingdom being in a happy state, and all affairs

tranquil, they were both made Cæsars by their father, and

afterwards Augusti, as may appear by their Coins, and the inscriptions upon them. Valef.

Eusebius in his Chronicle saith Decius Reigned one year, and three

months. Aurelius Victor saith he died after he had Reigned two

years complete. But Victor in his Epitome saith he Reigned 30 months.

Eusebius in his Chronicle saith one year and three months to Decius,

because he had before said that Philip Reigned seven years, whereas

he Reigned but six. After his death Decius proclaimed himself both

Emperour, and Consul, which was in the year of Christ 250. And in

the year 250, he was again Consul. And also the year after he kept

his Government, as we may gather, by a Decree of the Senate which

was made in that year, which Pollio in Valerian relates. Wherefore

he died the year following, together with his sons (when Gallus, and

Volusianus were Consuls,) being all kill'd in the Wars in Thracie.

Valef.

Baronius placeth Origen's death, at the year of Christ 256,

in the third year of Gallus and Volusianus; Eusebius here placeth

it in the same year that Decius died, and Gallus began to Govern.

But Eusebius himself in the 36<sup>th</sup> chap. of the 6<sup>th</sup> book of this Historycontinues what Baronius saith: for he says that in the 3<sup>d</sup> year of

Philip the Emperours Reign, Origen was above 60 years old. And

from the 1<sup>st</sup> year of Philip's Reign to the 3<sup>d</sup> year of Gallus and

Volusianus's Consularity, 110 years. Moreover, if we lay Origen liv'd

69 years, and died in the first year of Gallus the Emperour, he must

necessarily be born in the 4<sup>th</sup> year of Commodus the Emperour: but

the Chronicle Alexander, assigneth his birth to the ninth year of that Em-

perour. Valef.

GALLUS succeeds Decius, who was slain in a short time, together with his children, before he had fully completed the second year of his Reign. About this time died Origen, the emperor lived seventy years wanting one. But Dionysius in his Epistle to Hermannus, writes thus concerning Gallus. "But neither did Gallus understand what was Decius's destruction; neither did he before see what brought his Decius to ruin: But he also stumbled upon the same stone, which lay before his eyes. He, (his Kingdom being in a happy state, and all affairs

tranquil, they were both made Cæsars by their father, and afterwards Augusti, as may appear by their Coins, and the inscriptions upon them. Valef.

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About this time died Origen, the

emperor lived

seventy years wanting one. But

Dionysius in his Epistle to Hermannus, writes

thus concerning Gallus. "But neither did Gallus

understand what was Decius's destruction;

neither did he before see what brought his

Decius to ruin: But he also stumbled upon the same

stone, which lay before his eyes. He, (his

Kingdom being in a happy state, and all affairs

tranquil, they were both made Cæsars by their father, and

afterwards Augusti, as may appear by their Coins, and the inscriptions upon them. Valef.

Eusebius in his Chronicle saith Decius Reigned one year, and three

months. Aurelius Victor saith he died after he had Reigned two

years complete. But Victor in his Epitome saith he Reigned 30 months.

Eusebius in his Chronicle saith one year and three months to Decius,

because he had before said that Philip Reigned seven years, whereas

he Reigned but six. After his death Decius proclaimed himself both

Emperour, and Consul, which was in the year of Christ 250. And in

the year 250, he was again Consul. And also the year after he kept

his Government, as we may gather, by a Decree of the Senate which

was made in that year, which Pollio in Valerian relates. Wherefore

he died the year following, together with his sons (when Gallus, and

Volusianus were Consuls,) being all kill'd in the Wars in Thracie.

Valef.

Baronius placeth Origen's death, at the year of Christ 256,

in the third year of Gallus and Volusianus; Eusebius here placeth

it in the same year that Decius died, and Gallus began to Govern.

But Eusebius himself in the 36<sup>th</sup> chap. of the 6<sup>th</sup> book of this Historycontinues what Baronius saith: for he says that in the 3<sup>d</sup> year of

Philip the Emperours Reign, Origen was above 60 years old. And

from the 1<sup>st</sup> year of Philip's Reign to the 3<sup>d</sup> year of Gallus and

Volusianus's Consularity, 110 years. Moreover, if we lay Origen liv'd

69 years, and died in the first year of Gallus the Emperour, he must

necessarily be born in the 4<sup>th</sup> year of Commodus the Emperour: but

the Chronicle Alexander, assigneth his birth to the ninth year of that Em-

perour. Valef.

"succeeding according to his desire) perfected the holy men who offered up their prayers to God for his peace and safety, and together with them, drove away those prayers, by which they interested for him. This he writes concerning Gallus.

<sup>a</sup> Some Copies, <sup>b</sup> the King's M. S. and Stephan. Edit. instead of *perpetuavit*, read *perpetuavit*. And make it a Metaphor taken from them who sail with tide and stream. Valef.

## CHAP. II.

Who about these times were Bishops of Rome.

Cornelius having possessed the Bishoprick of Rome about three years, Lucius was appointed his successor. He having misruled in the Office not eight whole months, died, and relinquished the dignity to Stephen. It was this Stephen, to whom Dionysius wrote the first of his Epistles concerning Baptism, there being about that time a great controverſie raised, whether it were lawful for the Converts, of what Sect soever, to be cleansed by Baptism. For an old Custom had prevailed, that about these Converts only imposition together with prayer was to be used.

<sup>a</sup> At these words we should begin the 3<sup>d</sup> Chapter.

for what follows concerning Cyprian, ought to be continued in the same sentence with these last words in this Chapter. And before these words in all books we find a distinction, which shews, here is to begin another Period. But Malculus, and Christophor, begin the third Chapter where we do. Valef.

## CHAP. III.

How Cyprian, with some Bishops which were of his mind, was the first that was of the Opinion, that the Converts of any Heretical Sect whatever ought to be rebaptized.

Cyprian then Bishop of Carthage was the first of all, who thought, that Heretics should be rebaptized, not being admitted unless they were cleansed by the imposition of hands. But Agrippinus, who was Bishop of Carthage a long time before









eminent man, the very chief of the City; and before he Reigned (as Hieronimus says) was judged worthy of the Empire by common consent. This translation and mistake of Chrysoſt, has also brought Barlaam into an error. *False.*

**VALENTIAN.** "Empire, to being unable to put on the imperial dignity, because of his feebleness of body, he made his two sons Emperours, who were heirs of their fathers iniquities. The prophecy which God spake is most evidently accomplished in these two brothers: *Visting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.* For he imposed his own evil lusts which he could not enjoy, upon the heads of his Children, and imprinted on them his own wickedness, and hatred against God: Thus much Dionysius also writeth concerning *Valerian*.

[Reading] he true, it must be so rendered: the Kings M. S. and Steph. Edit. read *Amperor* but the M. S. Med. and Fik. M. S. SS. read *he himself*, which he justly obtained; and in my opinion is the better reading. For *Maximian* did obtain the Empire, which he was so desirous of, but by reason of his debility of body he was not able to carry the *burden* of the Empire, but raised his two sons to that dignity, whereupon the obtaining of all these his desires, *Dionysius* might well say of him *he imposed his evil lusts upon the children*, that he was *uteroque consue, mater of all his wishes*. As for the feebleness of body (*ἀσθενεία σώματος*) which he attributed to *Maximian*, we find it mentioned in no History, except in *Zonaras's Annals* (who was the only man that gave us a translation of the Acts of *Maximian* and his sons) and he says *Maximian* was lame. *False.*

## CHAP. XI.

Concerning what then happened to Dionysius, and to those Christians which were in Egypt.

**B**UT concerning the Persecution which raged exceedingly against him; what [sufferings] also he and others sustained upon account of the worship of the Supreme God, his own words will declare, which he wrote in an

\* The passage which follows, is an eminent fragment of the Epistle (or rather the book) which *Dionysius* wrote against *Germanus* the Bishop; and it is so to be joined to that other fragment of the same book, which you find in Chap. 40. of Book 6. *False.*

\* This place of *Dionysius* alludes to that of *Saint Paul* in the 15<sup>th</sup> Chap. of the Epistle, to the *Corinthians* v. 10; where *S<sup>t</sup> Paul* useth this same excuse, being about to commend himself; upon which place see *Chrysoſtom's* Annot. *False.*

\* These words we find in the 12<sup>th</sup> Chap. of *Tobit* ver. 7.

"therefore I will hand to hand engage in the assault made against me by *Germanus*. I came to *Amilianus* not without company, for there followed me *Maximian* my fellow Presbyter, and *Fauslus*, *Enphinius*, and *Cheremon* who were Deacons. One of the brethren of *Rome* also then present went in with us. Neither did *Amilianus* say to me at first, do not you hold solemn assemblies: for this was needless for him to have said, and a recursion from the last to the first, or principal thing in hand: for it was not his desire that we should not assemble others, but his principal care was that we ourselves should not be Christians: And he commanded me to leave off that way of worship, for he thought that if I would change my mind, others would follow my example: I replied not

"imperitiously but in short, that we ought to *VALENTIAN* obey God rather than man. But I openly pro- "Thefe

"telted that I worshipped him who is the only words occur in Chap. 5. of the Acts of the Apostles: 29. they are *Simeon* Peter's answer to the *Sanhedrin*, when they laid to their charge the preaching the Gospel: but how these words come in in this place I cannot tell, except we read with the King M. S. *ἀμαρτωλῶν ἐν τῷ ἀνθρώπῳ ἵνα ἀποστήνῃ ἡ ἀνομιλία τοῦ κόσμου*. (i.e.) I answered him not unjustly, and not much unlike that answer of the Apostle. *Val.* \* *Chryſostom* translates (ὁ ὁσὸν ἡμεῖς) *scilicet a quibusdam in Commemoria relata sunt*; but we have rendered it thus, as they are inserted in the Public Records. For the Greeks use *commemoria* in the same sense as the Latines use their word *affa*, see B. T. c. 9. note (C.) Those which wrote these *Amphilogus's*, the Latines read *de* *Amiliani* *Receptis*. We find mention of the *Registers* of *Alexandria* in several places, *Lucianus* was once Recorder of *Alexandria*, and he said he had a large library out of the City reserved for the performance of this Office; and for the good execution thereof he had the Government of a Province conferred upon him. *False.*

\* This was the form of their public Acts as *Ammonius* informs us in his 22 book. *Val.*

"I hope you will not throw your selves ungratefully towards their clergy, because they incite you to better things. *Dionysius* replied, all men do not worship the same gods, but every one worshipeth whom they think to be gods: but we pay reverence and adoration to one only God, the creator of all things, who gave the Empire into the hands of the most sacred and August Emperours *Valerian* and *Gallienus*. And to him we offer up our prayers incessantly for the permanency and stability of their Empire. *Amilianus* the Governor said unto them, who hindereth you but you may also worship him (if he be a God) together with them who are by Nature Gods: for you are commanded to worship the Gods, and also those Gods, whom all men own to be such. *Dionysius* replied, we adore no other. Then said *Amilianus* the Governor unto them: I see you are altogether ungrateful and insolent of the Emperours lenity towards you. Wherefore you shall not abide in this City, but shall be sent into the parts of *Libya*, to a place called

\* *Cephro*; for this place I have designed for you according to our Emperours command: and it shall in no wise be suffered that either you, or any others, keep your meetings, or have recourse to the places called the *Cemeteries*; but if it appears that any one of you be not gone to the place which I have commanded you to go to, or shall be found afterwards

\* in any assembly, he will bring imminent danger upon himself, for a necessary observation [thereof] shall not be wanting. Therefore

"depart

"depart hence whither you are commanded: And he compelled me, although I was sick, to depart, & here departed, and gave not one day's respite. How then can I have any leisure to call or not to call a meeting? After some passages he again saith; "But neither were we absent (by God's assistance) from a corporal congregation: for with greater diligence I gathered together those in the City, as if I had been present with them, being absent in body (as I said); but present in spirit: in *Cephro* also there was a great congregation assembled with us, some of whom were the brethren who followed us out of the City; others came thither from the rest of *Aegypt*: And there God opened to us a door [to preach his Word:] at first indeed we were persecuted, and stoned: but afterwards some of the

\* "Heathens, and those not a few, forsook their Idols, and were converted to God; for the word, which they had not before received, was then first worn amongst them by us; as if God had sent us away to them for this end: After we had here fulfilled the Ministry, he again removed us to another place: For *Amilianus* resolved to convey us into places more uncomfortable (as he thought) and more like the *Lybian* desert: And he gave command that we should altogether repair to *Marra*, having allotted particular villages throughout that Region for every of us. But he ordered us to reside near the high-road, that we might be the first that should be apprehended. For as he wholly his contrivance and provision, that when ever he had a mind to apprehend us, he might have all of us easily taken without any trouble.

"But when I was commanded to depart to *Cephro*, although I knew not where the place lay, (having scarce ever before heard the name of it,) yet I went away willingly, and not at all disturbed. But when they told me I was to depart thence to the parts of *Libya*, they who were present with me, can tell how I was then disposed; for here I will blame my self: At first indeed I was grieved and sore vexed; for although I had a better knowledge of, and was more acquainted with those places, yet they reported it was a waste Country not inhabited by brethren and good men, and exposed to the disturbances of Travellers, and incursions of Thieves. But I received comfort by the brethren, when they suggested to me, that it lay nearer to the City; and although *Cephro* had brought us a great multitude of brethren out of *Aegypt*, for that we could hold larger assemblies, yet there, the City lying nearer, we should more frequently enjoy the company of our truly beloved friends and acquaintance, for they would flock thither, and reside with us.

"And there would be particular congregations, as if it were in the more remote Suburbs. And These as it fell out to be. After some other difficult words, he thus again writeth concerning what happened we unto him. "[But perhaps] *Germanus* gloriated in his many Confessions; and he can enumerate congregations, as in Greek *ἡ δὲ ἀσπὶς ἀσπασίαν*. Those that dwell in the remote parts of the Suburbs were not bound to come to the congregation of the great Church: but in that part of the Suburbs there were particular assemblies in a Church, or some other place fit for that purpose. Thus much we may gather by this passage of *Dionysius*. Moreover the Greeks did not call those places only which joined to the City *ἐκτοῦ πόλεως*, but also the Villages which were a great way distant from the City, *canopus* which was twelve miles from *Alexandria* is called by *Athenagoras* in his book which he presented to the Council of *Nicea*, *ἐκτοῦ πόλεως*. Further, from this place we may gather, that in *Dionysius's* days there was but one Church in *Alexandria* which the Christians assembled themselves to pray: but afterwards, in the days of *Athenagoras*, the number of the Churches being increased by the beauty of the Bishops of *Alexandria*, the Citizens of *Alexandria* had particular Congregations in divers Churches; except in the solemn festivals of *Easter* and *Whitsunday*, when all the people assembled themselves in the great Church, *False.*

\* These things concerning *Germanus* are here spoken ironically. *False.*

\* By these words, *ἀσπασίαν* *Sanctiorum*, *deprivations of dignities* we may conjecture that *Dionysius* was descended of a good family; for *dignitas* is that which cometh by nobleness of birth. Thus we find, in *Geſt. Purgat. Castilian*, that *Villor* being asked by *Zenoſylus* the President, *cuius conditionis esset*, he answered, he was a *Professor litterarum*, *Romanoſum*, and when he asked him *cuius dignitatis esset*; he answered he was sprung a *Patre Decemviri Constantinienſis*, *sub militis, qui in Comitatibus militavit*. *Dionysius Alexandrinus*, before he turned Christian, was by profession an *Orator*, or teacher of Rhetoric, *False.*

\* *Athenagoras* commanded the *Alexandrians* to govern as Governors, without any *Senators*, or *Altrerns*. But afterward *Severus* the Emperor granted the *Alexandrians* power of having a Senate, as we may read in book 51. of *Dion*. And in *Athenagoras's* Epistle *Ad Solitarios* there is mention of the *Senators* of *Alexandria*. *False.*

\* This *Sabina* was the Prefect of *Egypt* under *Decius* the Emperor; of him *Dionysius* speaketh in his Epistle to *Eubius*, which Epistle is quoted in chap. 41. book 6. of this History: but *Amilianus*, who is here mentioned as Governor, afterwards killed the Emperor, as *Pollis* writeth in his 30 *Tyrannus*. *False.*

"I have continued even till this time: Wherefore These God hath reserved me for a time which he knows to be opportune, who faith, "In an ac. c. 49. v. 24. "capitule

while after that Eusebius was ordained Bishop of Laodicea: for he succeeded Socrates, as Eusebius attests a little lower. Valef.

metrius, and the rest of the Bishops: We have commanded that the Indulgence of our Gracious Bounty be published through the whole World: That all shall quickly depart out of Religious places. And for this cause you are empowered to

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dignity, there came another before the Tribu-  
nal, and accused him, saying, it was unlawful  
according to the old Laws, for him to hold  
any dignity amongst the *Romans*; for he was a  
Christian, and did not sacrifice to the Empe-  
rours; the Office belonged to him, <sup>4</sup> *Achanz*, a Thrac-  
ian (for that was the name of the Judge) being en-  
raged at this, first asked *Marinus* what Opinion <sup>5</sup> name, was  
he was of: then when he saw that he steadfastly a famous  
confessed himself to be a Christian, he granted him  
three hours respite for deliberation. When he  
was gone out of the place of judicature *Theocritus* fol-  
lowed him to the Bishop of that City coming to him, taked him by the  
a-side to discourse with him; and laying hold of  
his hand, leads him to the Church; wherein  
when he had placed him at the very Altar, he put  
his e Cloake a little a-side, and throwed him the Jewels

\* *Xylus* was dead long before he died; he died a famous Martyr in the Persecution under Valerian; and his Epistle was Confals, on the 21<sup>st</sup> of the 1<sup>st</sup> of August; & 28 we may see in *Origen's* Epistle. *Valis*,

*How Marinus was Martyred at Cæsarea.*

**A** General peace being at this time restored to the Churches in *Calabria* of *Pulsifima*, many <sup>1</sup> *Hercules* *vinis*, a man honoured with a <sup>2</sup> Military dignity, and eminent for defence and riches, was beheaded for his confession of *Christ*, upon this account. There is a certain dignity amongst the *Romanes* termed the <sup>3</sup> *Vine*, which those that obtained, are said to be made *Centurions*; <sup>4</sup> this place being vacant, *Marius*, whose course in order it was called to that promotion: when he was forthwith to have been invested in that

<sup>b</sup> The phrase in the original is [T] *ut quia* [which we have rendered *The Fine*]. It was enacted by a Law among the Romans that no *Citizens* should be beaten with rods, but with *Pines*. See *Livy*, in his 47 books: upon this account the Soldiers were by the Centurions beaten with *Pines*, whence at last the *Vine* came to be used by the Centurions. The *Centurion* in the *Life of Hadrian* uses it in this sense; and so does *Pertinax* in *Gabius*.

<sup>c</sup> In the *Max, Pulp*, and *Med. M. SS*, there is a *Pop*; here, in the *Kings M. SS*, there is none; which punctuation in the three *M. SS*, irritates, *salmagundi*. (In his notes on *Spartianus*) defends against *Caesars* *Pop*, and notes on the *Time Autours*), who thought that the *Vine* was a badge, which the *Centurions* used. The *Centurions*, who should bear that Office, when there was a place vacated, And therefore *Caesaron* read this passage thus [There is a certain dignity amongst the *Centurions* termed the *Vine*, which those that are *dealt* to be made *Centurions* when there is a place vacant; which is a badge, which the *Centurions* use.]

<sup>d</sup> *Caesaron* reads thus: *Centurion* N. S. But *Salmagundi* makes a *Pop* (as we do) at the word [Centurion]. *Caesaron* is the true reading: See Note [B] in this chapter. *F. F.*

reading. The *Chlamys* and the *Baltea* (i.e. the *Cloak* and the *Belt*) were military badges, as may be proved from innumerable places in *Chrysostom*, *Libanius*, and others. *Vilef.*

*Chrys.* The term *ἡμετέρας* (our) is here used, because the Emperor was perfected by *Martyrium*. For *Martyres* were initiated into perfection, and perfected by death; as *Dionysius* phrases it at the end of Chap. 11, in the book *Alcemon Alexandrinus* (in B. 4. *Strabo*, pag. 206.) gives another reason, why *Martyrium* is called *ἡμετέρας*; *ὅτι τῶν ἡμετέρων ἀποδόξασα ἐστὶν ἡμετέρας*, because it demonstrates the perfection of love. *Vilef.*

*A Relation concerning Astvrius.*

**A** Syrius also is much fam'd for his Religious boldness and freedom at that time : A man who was a *Roman* Senator, a singular favourite of the Emperours : and both for his nobleness of Birth and Estate, known to all persons. He, being present at the death of the forefaid Martyr, took up the Corps, wrapped it in a white and precious garment, laid it upon his shoulders and carried it away ; and when he had adorned it very richly, he deposited it in a decent Grave. This persons familiars, who lived till our days, relate infinite other things concerning him.

Concerning the mighty Miracles of our Saviour  
at Paneas.

**A**mongst which they relate this Miracle. At *Cæsarea-Philippi*, (which the *Phœnicians* & *Thosc* call *Panœas*) they report there are springs to be whom out *Eubelus* here calls *ὀνυκίας*, *Phœnicians*, are the *Grecians* which inhabited *Phœnicia*. For *Panœas* is a Greek name, the *Syrians*, or rather the *Syri* *Phœnicians*, called this City *Dan*; as *Syrom*, affirms in his *Questibus* on *Genesi*; his words are these; *Dan Phœnices obidum. quod nū*





Teachers of the Brethren in every particular. "Vilages, (such Brethren also as had a mind to come being present,) I advised them that there might be references made into this Doctrine, in the presence of a publick Assembly. And when they produced this Book as a defence, and an impregnable bulwark, sitting with them three whole days together from morning till evening, I endeavoured to discusse the contents thereof. In all which time I did extraordinarily admire the constancy of the Brethren, their love

to truth, and the great quickness and readiness of their understanding, with so much order, modesty and moderation did we propose Questions, propound doubts, and yield our assents. For we took special care never pertinaciously to defend our former opinions, when once they were found to be erroneous: neither did we shun the objections of others: But to the utmost of our power, we endeavoured to keep close to the points

of the present Question, and confirm them as well as we could: Neither if we were convinc'd, were we ashamed to be perswaded out of our opinion, and consent with others: But with a good conscience, unfeignedly, and with hearts display'd to God, we received what-ever was ground'd upon the demonstrations and declarations of the sacred Scripture. In the conclusion, the chief maintainer and champion of this Doctrine, by name *Coracio*, and made a protestation to us in the Audience of all the Brethren assembled, that he would no longer adhere to this opinion, nor dispute concerning it, nor mention it, nor preach it, so powerfully was he convinc'd by the Arguments which had been brought against it. And the rest of the Brethren, which were present, rejoiced at this conference, and at the reconciliation and unanimity which was amongst all men.

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## CHAP. XXV.

## Concerning the Revelation of John.

Having interposed some words, he afterwards says thus concerning the Revelation of John: "Indeed some of our Ancestors disowned, and wholly rejected this Book, confuting every Chapter, and demonstrating it to be an unknown and senseless work; and that the Title is forged; for they say it is not John's. Neither is it a Revelation, because it is covered over with so thick and dark a veil of Ignorance. And that not only no Apostle, but also no holy or Ecclesiastick person could have been the compiler of this work; but that it was *Cerinthus*, the founder of the Heretic, called from him the *Cerinthian Heretic*, who was desirous to have

a creditable name prefix before his forgery: For this, they say, was *Cerinthus*'s Opinion and Doctrine, that Christ's Kingdom should be terrestrial: And whatsoever he, being a carnal and voluptuous man most lustful after, in these he dream'd the Kingdom of Christ confisted, as in indulging the belly, and the parts beneath the belly, I mean, in eating, drinking, and marring, and also in festivals, sacrifices, and killing of victims, by which these might with more specious pretences be acquired. I dare not indeed reject this Book, since many of the Brethren have it in great esteem. But this is the Opinion I have of it, I think the sense or subject thereof surpasseth my apprehension, and that there is a mysterious and admirable meaning covertly contained in every part of it; for though I do not understand it, yet I suppose there is a more profound meaning comprehended in the words. I do not judge of, nor fathom these things by the line of my own reason; but attributing much more to faith, I esteem them more sublime than to be comprehended by me. I do not condemn those things I could not understand, but I rather admire them because I cannot fathom them. After these words, having carefully look'd into the whole Book of the Revelation, and demonstrated that it was impossible to be understood according to the obvious sense of the words, he goes on, saying; "But having finished his Prophesie, (as I may call it,) the Prophet pronounceth blessing upon all them who keep it, and moreover on himself too; for he saith: 'Blessed is he that keepeth the words of the Prophesie of this book: And I am John' which saw and heard these things. I do not indeed deny that his name was John, and that this was John's Book: [for I grant that it was written by some holy and divinely inspired person:] But I cannot easily be brought to give my consent that this was John the Apostle, the son of Zebedee, the brother of James, the Author of the Gospel according to John, and of the Catholick Epistle. For I conjecture by the Genius and Nature of them both, by the form of the stile, and the method of the disposition (as they call it) of the Book, that it is not the same writer. For the Evangelist does no where insert his name; neither does he make himself known either in his Epistle, or Gospel. Afterwards he thus proceeds again: 'John no where [speaks] either as concerning himself, or as concerning another. But he that wrote the Revelation prefixeth his name at the very beginning: 'Where he says, 'The Revelation of Jesus Christ, which he gave unto him to shew to his servants quickly, and he sent and signified it by his Angel unto his servant John, who bare record of the word of God, and of the testimony [of Jesus Christ, and] of all things which he saw.' Afterwards he writes an Epistle: 'John unto the seven Churches in Asia: Grace be to you, and peace.' Now the Evangelist has not fixt his name, nor before his Catholick Epistle: But, without any circumlocution, has made his beginning from the Mystery of the Divine

Divine Revelation. "That which was from the beginning, which we have heard, which we have seen with our eyes. For upon account of this kind of Revelation the Lord hath pronounced Peter blessed in these words, 'Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. But neither before the second, nor third Epistle of John which are extant, although they are very short, is John's name expressly prefixt; but he is namelessly intitled the Elder. But the other [John] thought it not enough to name himself once and so to proceed in his relation, but he again repeateth his name. \* John, even your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. And at the cloie of this Book he saith, 'Blessed is he that keepeth the sayings of the Prophesie of this book. And I John saw these things and heard them. Therefore that it was John who wrote these things, we ought to believe, because he affirms it. But what John it was 'tis uncertain; for he has not said that he himself was that John, who in several places of the Gospel is called the beloved Disciple of the Lord, or that he was he who lay in the bottom of the Lord, or that he was the brother of James; or that he was the person who with his own eyes and ears saw and heard the Lord. For certainly he would have mentioned some of these forementioned descriptions, if he were desirous to have made himself apparently known: But he has recorded none of these passages in his writings; but files himself our brother, and companion and witness of Jesus, and calls himself blessed, because he saw and heard these Revelations. I suppose there were many of the same name with John the Apostle, who through their love to, admiration and zealous emulation of him, and because they were desirous to be beloved of the Lord as he was, had a great love for this name. As we see many children of the faithful called by the name of Paul and Peter. Moreover there is another John mentioned in the Acts of the Apostles, Sirmamed \* Mark, whom Barnabas and Paul took to be their companion. Concerning whom it is again said, \* They had John to be their Minister. Whether it were he that was the Author of this Revelation or not, I dare not affirm. For 'tis no where written that he came with them into Asia; but 'tis said that when Paul and his company lost from Paphos, they came to Perga in Pamphilia: and John departing from them, returned to Jerusalem. Therefore I think it was some other John, one of them who lived in Asia. For 'tis said there

are two Tombs at Ephesus, and both called by the name of John's Tomb. Also from the sentences, the words, and the disposition or placing of them, this John who wrote the Revelation, may with good reason be suspected to be genuine, by a distinct person from the other John: for with him there is a mutual agreement betwixt the Gospel the Gospel and the Epistle, and they both begin alike: the Revelation begins thus: In the beginning was the Father and the Word. The Epistle thus: That which was from the beginning. The Gospel says: And the word was made flesh and dwelt among us, And we beheld his glory, the glory as of the only begotten Son of the Father. The Epistle says the fame with a very little variation: That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life: for the life was manifested. For these are his precludings, directing his words (as in the following passages he has declared) against those who denied that Christ came in the flesh. Wherefore on set purpose he subjoyneth this, And what we have seen we bear witness to, and shew unto you that eternal life which was with the Father, and was manifested unto us. That which we have seen and heard, declare we unto you. He is constant to himself, and does not in the least wander from his subject proposed, but in the same he proceeds and words some of which expressions we will briefly recount. He who does carefully read them, will both in his Gospel and Epistle, very frequently meet with life; very often with light, an avoiding of darkness; very frequently with truth; grace; joy; the flesh and blood of our Lord's judgment; forgiveness of sins; the love of God towards us; the commandment of natural love one towards another; and that we ought to keep all the Commandments. There is also contained in them the condemnation of the world, of the Devil, and of Antichrist; the promise of life; Holy Ghost; the Adoption of the sons of God; a faith Divinely required of us; mention of the Father and the Son in every place. In summe, they who note the phrase in all things thoroughly may easily discern, that the Genius and Stile, both in the Gospel and the Epistle appears to be one and the same. But the Revelation is altogether different from, and unlike to these; it has no allusion to, nor (as I may so to say) familiarity with either of these: nor has the Revelation so much as one syllable in it which is common to these: Neither does the Epistle (for I omit the Gospel) make the least mention of the Revelation, nor the Revelation of the Epistle. And yet Paul in his Epistles mentions something concerning his Revelations, which he did not digest into a volume by themselves. Furthermore by the phrase, the difference between the Epistle and Gospel and the Revelation, may be easily conjectured: for those are not

by one and the same John, but he had urged his first Argument begun at note (4.) to this place: now here he begins a second, (5.) to prove by the words and sentences, and by the placing of the words or method, that they were two distinct persons. For I render the word *apologia*, the placing or method of words, according to Cicero, though *epilogus* in this place may as well comprehend the ordering and method of sentences, as well as of words. But here we rather take notice what an excellent Critick Dionysius Alexandria was, for it is the property of a Critick to judge of the writings of the Antients, and to discern what is true and genuine, and what spurious and supposititious. Vales.

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condemnation of the world, of the Devil, and of Antichrist; the promise of life; Holy Ghost; the Adoption of the sons of God; a faith Divinely required of us; mention of the Father and the Son in every place. In summe, they who note the phrase in all things thoroughly may easily discern, that the Genius and Stile, both in the Gospel and the Epistle appears to be one and the same. But the Revelation is altogether different from, and unlike to these; it has no allusion to, nor (as I may so to say) familiarity with either of these: nor has the Revelation so much as one syllable in it which is common to these: Neither does the Epistle (for I omit the Gospel) make the least mention of the Revelation, nor the Revelation of the Epistle. And yet Paul in his Epistles mentions something concerning his Revelations, which he did not digest into a volume by themselves. Furthermore by the phrase, the difference between the Epistle and Gospel and the Revelation, may be easily conjectured: for those are not

are two Tombs at Ephesus, and both called by the name of John's Tomb. Also from the sentences, the words, and the disposition or

second A-

\* See B. 3. Chap. 28. \* Cerinthus Heretic, who was desirous to have

\* Acts 11. 25. and 13. 5.

\* Dionysius

\* Vales.



## CHAP. XXVII.

Concerning Paul of Samosata, and the Heresie founded by him at Antioch.

**D**ionysius, namefake to Dionysius Bishop of Alexandria, succeeds Xystus, after he had presided over the Church of Rome Eleven years. About the same time also died Demetrius Bishop of Antioch, whom Paul of Samosata succeeded in his place, for his Bishoprick. This Paul had an abject and low Xystus was opinion of Christ, contrary to the Doctrine of the Church, as if he had been by nature no more than a meer man; Dionysius Bishop of Alexandria, but he was intrusted to come to the Synod: He only two years having complained of his Age, and also of his infirmity of body deferred his coming: But he was openly declared by letter what was his sense and his opinion concerning the matter in debate. But in the book the rest of the Pastors of the Churches from the Dioceses hasted to Antioch, and were convened there, as against the corrupter of Christ's flock.

first published, and that book is most exact in his account of the times of the Pope's from Gallius to Liberius: the same also says Xystus falsely Martyrdom on the right of the life of Augustus: but our Author neither here, in his History, nor in his Chronicle mentions any thing of Xystus's Martyrdom, which I really admire, and should more admire, did not I certainly know that Eusebius is not over solicitous and curious in his History concerning what things were done in the Western parts. Moreover Eusebius in his Chronicle scotes Eight Years to Xystus, and he says that Dionysius succeeded Xystus in the 13th Year of Gallienus, and that Maximus succeeded Dionysius, Alexandrin, in the 11th year of the said Gallienus the Emperor, which is most absurd, whereas 'tis evident that Dionysius, Alexandrin, dedicated his four Books against Sabellius to Dionysius Roman, as our Author tells us in Chap. 16, of this 13th Book. Valef.

## CHAP. XXVIII.

Concerning the Eminent Bishops of those times.

**T**he most eminent of these assembled were Firmilianus Bishop of Caesarea in Cappadocia; Gregory and Athanasius both brothers, Bishops of the Churches of Pontus: Besides these there were Helens Bishop of Tarsus, and Nicomachus Bishop of Iconium: Also Hymenaeus Bishop of Jerusalem, and Theotecnus Bishop of Caesarea upon the Confines of Jerusalem: Besides these, Maximus, who with great commendation governed viced, and the Brethren of Boftra. And a great many more may be reckoned; who, together with Presbyters and Deacons, were convened in the afore-named City at the time aforesaid, and upon the same account. But these were the most eminent of the old time. All these therefore being assembled in M. S. in the same place together, divers times and often, disputations and Questions were raised in every which controversy. On the one side Paul of Samosata entertains a cold; deavoured to conceal and hide his Heterodox Opinion; on the other, these persons striving amongst themselves with all diligence to denude and make apparent his Heresie and Blasphemy against Christ. In the which debate the Council of Nic. Nicomachus Bishop of Boftra is named the Bishops of the Province of Arabia: but the common M. S. read Nicomachus, and so we find it in the M. S. of G. Jusellus, which is no less antiquity than the other. Valef.

We here translate it, divers times, though some Greek Copies read only *αὐτὸν διακρίσεις*; but all our M. S. read *αὐτὸν διακρίσεις*; hence follows the word *διακρίσεις*, which we must in vain suppose to be superfluous here. Eusebius says, there were many Synods assembled at several times, and in every Synod there were many Presbyters and Deacons. The first Synod against Paul was at Antioch in the year of Gallienus; of which Synod Firmilian was President: concerning which see Barlaam, Anno Christi 265, and 266. Valef.

interim

interim Dionysius dies in the twelfth year of Gallienus's Empire, after he had presided in the Bishoprick of Alexandria seventeen years. Maximus succeedeth him. But Gallienus, having held the Empire fifteen years compleat, Claudius was constituted his Successor. He, having Reigned two years, left the Government to Aurelianus.

## CHAP. XXIX.

How Paul being confuted by Malchion a Presbyter, (who formerly had been one of the Sophists) was depofed.

**I**n this Emperours time was the last Synod convened, which consisted of a very great number of Bishops: The Author of that Heresie at Antioch being now convicted, and by manifestly condemn'd of false Doctrine, was excommunicated out of the Catholic Church, which is under heaven. But one Malchion met especially contended and convinced him being desirous to keep himself concealed: He was a most eloquent man, and Master of the Grecian Philosophy man, and School at Antioch. And moreover for his surpassing sincerity in the faith of Christ, he was honoured with a Presbytership of the Church there. Now this man having undertaken to dispute against Paul, (the Notaries having written down all the passages of that disputation, which is at this day extant) was the only person that was able to detect and convince that crafty and deceitful fellow.

In pag. 128, utterly destroys this Opinion of Barlaam: for it says that Paul of Samosata was excommunicated 160 years before that time; and if we reckon backwards we shall find, that the year of Claudius and Paternus's Confession, that is, the year of Christ 270, is the 160 years backwards from the time which book was written, which was Theodosius 13th, and Valentinianus 3rd being Confuls, Moreover, if Barlaam's Opinion be true, that is, the 24th year of Aurelianus, he must necessarily make Dionysius to continue Bishop of Rome till that year; but that is contrary to the Authority of the Lib. Pontifical. Further, in the second year of Aurelianus his Reign, there was a War waged against Zenobia, when Antioch, and other Cities were taken, so that 'tis impossible there should be a Synod of Bishops that year there. Valef.

Letentius in his first book against Neftorius has a fragment of this disputation, in Theodosius, this Malchion called Malchion (but Eusebius says he was called Malchion) was a man of great wisdom, who was thought worthy to be Canonized in the Greek Monology at the 28 day of October. Valef.

## CHAP. XXX.

Concerning the Epistle of the Bishops against Paul.

**T**he Prelates therefore, being assembled together, by common consent wrote an Epistle to Dionysius Bishop of Rome, and Maximus Bishop of Alexandria: and then sent it over all the Provinces: both manifesting their diligence to all men, the perverse Heterodoxy of Paul, the Confutations and Disputes which were held against them; and also giving in a Narration of the whole Life and Morals of the man, whose words in which Epistle, that Postery may remember them, it will be convenient here to relate.

## THE EPISTLE.

To Dionysius and Maximus, and to all our fellow-Ministers over the whole world, Bishops, Presbyters, and Deacons; and to the whole Catholic Church under heaven; Hellenus, Hymenaeus, Theophilus,

Theotecnus, Maximus, Proclus, Nicomachus, Eulianus, Paul, Bolanus, Protogenes, Hierax, Eurychus, Theodorus, Malchion, and Lucius; And all the rest of the Bishops of the Neighbouring Cities and Provinces. Say, M. S. which are with us, the Presbyters, and Deacons; 'tis witness the Churches of God, To the beloved Brethren thus, in the Lord, health. After those words interposed, they added these following. We have written to you, and others, that many of the Bishops for Remote; that they would come and assist in the Caring of this Perfidious Doctrine: for we wrote to Dionysius Bishop of Alexandria, and to Firmilianus Bishop of Cappadocia, men of blessed Memory. The first of them wrote to Antioch, but did not so much as touch the Author of the Heresie a satisfaction; neither did he write to him by name, but to the whole Church: a Copy of which Letter we have here inserted. The other, Firmilianus, came twice, and condemned Paul's novelties, as we who were then present do attest, and many others do also know as well as we. But when he promised to recant, Firmilianus believing him, and hoping that the business might be composed without any reproach to our Religion, deferred his sentence; being deceived by him who denied his God and Lord, and who kept not the faith which he formerly professed. But Firmilianus was now about coming to Antioch: and he came as far as Tarsus; For he had had experience of his malicious wickedness who denied his God.

But in the interim of our assembling, and whilst we were sending for him, and expelling his coming he died. After some other passages they describe his Morals, and what course of Life he led in these words: But since he turn'd to forged and perfidious Opinions, departing from the true Rule, it is not our concern to examine the Actions of one that calls who is out of the Church: Neither how he, who led a life was formerly poor, and indigent; (having had faith no Estate from his Parents, nor got any thing by *καρὰ*, the true rule. See the fourth book of our Author Eusebius and Chap. 13, where we find the same use of *καρὰ* exactly with this sense. Valef.)

Extortion is twofold; and is committed either by the terror of Authority, as when a Soullier, or Magistrate demands any thing; or by deceit and cunning, when under pretence of favouring or favouring and helping a man we get something from him. And this latter is that which the Fathers of the Council of Antioch here mean: the Greeks call it *καρὰ*; so here, *καρὰ* *καρὰ* *καρὰ* is in the same sense as extorsion. So Aristophanes and Terentius use the word. Valef.

The Greek words [*καρὰ* *καρὰ* *καρὰ*] must be translated, first with Religion, and then with the title of the Epistle and Answer is not at all like Dionysius's works. So that Famulity pedfalsed, although Barlaam takes that word to be true and accurate, and is false, and adulterate. Valef.

But in the interim of our assembling, and whilst we were sending for him, and expelling his coming he died. After some other passages they describe his Morals, and what course of Life he led in these words: But since he turn'd to forged and perfidious Opinions, departing from the true Rule, it is not our concern to examine the Actions of one that calls who is out of the Church: Neither how he, who led a life was formerly poor, and indigent; (having had faith no Estate from his Parents, nor got any thing by *καρὰ*, the true rule. See the fourth book of our Author Eusebius and Chap. 13, where we find the same use of *καρὰ* exactly with this sense. Valef.)

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Extorsion is twofold; and is committed either by the terror of Authority, as when a Soullier, or Magistrate demands any thing; or by deceit and cunning, when under pretence of favouring or favouring and helping a man we get something from him. And this latter is that which the Fathers of the Council of Antioch here mean: the Greeks call it *καρὰ*; so here, *καρὰ* *καρὰ* *καρὰ* is in the same sense as extorsion. So Aristophanes and Terentius use the word. Valef.

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only written most correctly and agreeable to the purity of the Greek tongue, but they are also compoled with great elegance in the words, and in the Arguments and while concurance of the discourse: So impossible it is for any error, or mistake.

By both faculties he means that which the Greeks call *λογιστική*, and *φύσις* (i. e.) common sense and natural reason, which he afterwards mentioned, as if I might explain the diffimilitude of these two books. The former is the gift of knowledge, and the gift of speaking; by which the subsequent words the preceding are explained. Valef.

## CHAP. XXVI.

Concerning Dionysius's Epistles.

**T**here are extant many more of Dionysius's Epistles besides these. As for example, his Epistles to Ammon Bishop of Berenice against Sabellius, and an Epistle to Telephorus; also one to Ephraim; and again another to Ammon, and Euphorus. He also wrote four more Books upon the same subject, and dedicated them to his namefake Dionysius Bishop of Rome. There are also more of his Epistles besides these extant amongst us; and moreover some Books of his, which are something verbose and prolix, and are written in an Epistolary form: As for example, his Books concerning Nature, which are dedicated to Timotheus a child, concerning Temperance, which he dedicated to Ephraim: Besides these Books, in his Epistle to Basilides Bishop of Penopolis, he says he wrote a comment upon the beginning of Ecclesiastes. He has also left us several Epistles which he wrote to this Basilides. Thus it appears which many are Dionysius's works. But now after an is an Epistolary historical relation of those things, we will deliver to the knowledge of Posterity an account of our own Age.

Epistles were something prolix, they were therefore called books, Rufinus truly calls Dionysius's Epistles concerning Baptism, Books, and the four Books against Sabellius here mentioned are nothing else but a longer sort of Epistles, which Eusebius testifies; for he faith that all the rest of Dionysius's books were written in an Epistolary form and style. Valef.

Dionysius Alexandrin, in his Epistles against Sabellius seemed not to be Orthodox as touching the Divinity of Christ, and he was accused of it before Dionysius Bishop of Rome, by some of the Bishops of Penopolis, who went to Rome. Dionysius Roman, called a Synod, heard the Accusers, and having examined some select Opinions in Dionysius's Epistles, he wrote to Dionysius Alexandrin, desiring him that he would more distinctly declare his faith and opinion concerning those matters. Upon this account Dionysius Alexandrin wrote four Epistles to Dionysius Roman, which he intitled *αὐτὸν διακρίσεις* (that is,) concerning the confutation of his Aduersaries, and concerning his own Apology or defence himself. Valef.

Eusebius, in his 14th Book De Praeparatione, produces an excellent piece of this Book De Naturis. It was dedicated, Timothy (i. e.) Timothy, this word being doubly taken to signify either a son, or any other child or servant, 'tis some difficulty to determine who the person was to whom it was dedicated, some say to his son: I have here rendered it to a child. For I cannot think that Dionysius was ever married. The difficulty occurs in Book Chap. 49. Valef.

Of these many Epistles written by Dionysius to this Basilides, only one is now extant, which Theodorus Balsamo has preserved for us. Valef.















beasts; they were all killed with the sword, and, instead of being buried in the earth, were committed to the furies of the Sea.

the confessor (concerning whom see B. 4. chap. 15. note n.) were sent in to slay, or cut the throats of offenders, in the Arena. We must not think these Martyrs were beheaded. *Palef.*

## CHAP. VIII.

Concerning those who [suffered] in Egypt.

SUCH was the combat of those Egyptians, who gloriously fought for Religion at Tyre: those [Egyptians] also may be deservedly accounted admirable, who suffered Martyrdom in their own country. Where infinite numbers of men (together with women and children) containing this temporal life in respect of our Saviours doctrine, underwent various sorts of death. Some of whom, after their flesh had been torn off with torturing irons, after they had been racked, most cruelly scourged, and [undergone] infinite other tortures, of different sorts: no horrible to be heard, were committed to the fire: others were drowned in the Sea. Othersome cheerfully offered their heads to be cut off by the Executioners: some died under their tortures: others were destroyed by famine. Again, others were crucified: some of them according to the usual manner of crucifying malefactors, but others after a more cruel manner, being nailed to the Crosses with their heads downwards; and kept alive, until they died by famine on the very Crosses.

## CHAP. IX.

Concerning those [who suffered] at Thebais.

BUT the pains and tortures, which the Martyrs underwent at Thebais, surmount all relation; for they were torn all over their bodies, until they expired, with [sharp] shells instead of torturing irons. Women were tied by one of their feet, and drawn up on high into the air, with their heads downwards, by certain machines; and their bodies being naked and wholly uncovered, were made a most detestable, most cruel, and inhumane spectacle to all that lookt upon them. Again, others being bound to trees and boughs, were killed: For by certain engines they drew together the [two] strongest boughs, and having fastened the Martyrs legs to each of them, they suffered the boughs to return into their natural site, designing [thereby] to pull asunder their members, against whom they had invented these [ways of death:] And all these things were performed, not for a few days, or during some short time, but continued for the space of whole years: sometimes no more than ten, at other times above twenty in number; were destroyed: sometimes not less than thirty; at others near sixty; and again, at another time, an hundred men, together with very small children and women, were killed in one day, being condemned to various and interchangeable sorts of punishments. We also our selves, being conversant in those places, saw very many becom[e] [detroyed] together in one day; whereof some of some were beheaded; and others underwent

the punishment of fire. Inasmuch that the Executioners sword became blunt, and being rendered unfit for use, was broken; and the Executioners themselves being tired, succeeded one another by turns. At which time also we beheld a most admirable ardour of mind, and a truly divine strength and alacrity in those who believed in the Christ of God. For no sooner was sentence pronounced against the first, but others ran hastily from some other place before the Judges tribunal, and confest themselves to be Christians. They regarded not dangers, nor those various sorts of tortures; but with an undisturbed fearlessness made a bold confession of the worship of the supreme God; and with joy, laughter and delight received their last sentence of death; in such sort that they sang, and to the very time of their expiration shoured forth hymns and thanksgivings in praise of God the maker of all things: such admirable persons were these. But those in a most especial manner deserved the greatest admiration, who [although] eminent for riches, nobility, glory, eloquence and Philosophy; yet preferred the true Religion, and the faith in our Lord and Saviour Jesus Christ before all these. Of this sort was Philoemus; a person that bore no ordinary office, was the temperous & Rationate at Alexandria; who together with his dignified and Roman honour, being attended with a guard of Soldiers, did daily exercise a judicatory power. Philoemus also, Bishop of the Church of the Thumais, a person eminent for his discharge of the public Offices and places of Magistracy in his own country, and famous for his Philosophick studies. These two persons (although they were outstripped by very many of their relations by friends, and moreover by persons of labour, yet notwithstanding the Judge himself bestowed them to take pity on themselves, and have compassion on their wives and children, yet) could in no wise be induced by such persons as phrase is this, that (out of a desire to preserve their own lives) they should condemn the laws [made] concerning the confession and renunciation of our Saviour, but having stoutly bore up against all these menaces and conumelies of the Judge, with a manly and Philosphick mind, or rather with a pious and religious heart, they were both beheaded.

## CHAP. X.

The written informations of Philoemus the Martyr at Alexandria. In the Med. and Mss. MSS. the title of this chap. is, thus, [The written informations concerning what was done at Alexandria.] The title of the foregoing chapter is thus written [Philomus relation concerning those who suffered at Thebais.] I doubt not but those words [Philoemus the Martyr] belong to the title of this chap. too. For here Eusebius (out of Philomus Epistle to the Thumais) relates the Martyrdom of the Alexandrians. *Palef.*

BUT because we have said that Philoemus was a person worthy of great esteem for his Gracian literature, let him be produced as a witness for

for himself; both to demonstrate what a person he was, and also to relate the Martyrdoms which in his time happened at Alexandria, which he will [declare] more accurately than we can, in these words:

## OUT OF PHILEAS'S EPISTLE TO THE THUMITE.

These words should be Printed in Capital Letters. In the Kings M. S. they are disjoined from the Text: In the Med. M. S. they are plac'd in the Margin: but in the Folio, and Savil, M. S. they are united. *Palef.*

All these Epistles, Prescripts, and good Doctrines being deposited for us in the divine and sacred Scriptures, the blessed Martyrs, who were conversant amongst us, without any delay manifestly fixed the eye of their mind upon the supreme God, and willingly embracing death upon account of piety, they steadfastly adhered to their calling: for they found that our Lord Jesus Christ had been incarnate for us, that he might abolish all manner of sin, and provide us with assistances for our entrance into life eternal. For he thought it not robbery to be equal with God: but made himself of no reputation, and took the form of a servant: And being found in fashion as a man, he humbled himself unto death, even the death of the Cross. Wherefore

the Martyrs (who were full of Christ) zealously affecting the best gifts, endured all manner of torments, and all sorts of tortures that could be invented, not only once, but some of them a second time also. And when the Soldiers that were of the guard endeavoured with much earnestness [to strike a terror] into them, not only by all manner of menaces in words, but by deeds, they were in no wise discouraged in mind, because perfect love casteth out fear. Whose fortitude and courage under each torture what words would be sufficient to relate? For, free leave being granted to all persons that would be injurious towards them, some beat them with clubs, others with rods, others some with scourges; again, some scourged them with whips of leather, others with ropes: And the spectacle of these tortures was variously entertained, and full of malicious cruelty. For some [of the Martyrs] having their hands bound behind them, were hung at an angle of wood, and some were bound by their feet, and had their sides torn with iron-nails. *Palef.*

Others (the term here seems to signify some thing more than iron-nails, For Hieronymus interprets *quasi ferri* by *quasi ferri*, a two-edged sword. Note here the cruelty of the Judges; who were not contented with iron-nails only, but used knives also, or razors, with which they cut the sides of the Martyrs. *Palef.* And this word signifies, a torch, a gallery, or walking place under-roped with Pillars; in such Philosophers taught and disquid; the Stoicks had their name from this: and this word signifies, a sharper pain to them than

all sorts of tortures. Others were bound face to face to Pillars, their feet not touching the ground; that so their bonds being strained by the heaviness of their bodies, might with stretching be the closer drawn together: and this they endured not

only as long as the Gouverneur talked with them, and was at leisure to hear them; but almost a whole day together: for when he went away [to hear] others, he left Officers, that were empowered by him, to be watchful over the former; by which any one of them, who were being overcome by the sharpness of his tortures, would seem to abandon his resolution. He also commanded they should be so strained with bonds, as without any commiseration, and afterwards, when they were dead, that they should be thrown on the ground, and drag'd up and down. For they ought not [he said] to take the least care of us; but that all persons should go to think of, and behave themselves towards us, as if we were not men. This second torture (after they had been us with stripes)

our Adversaries invented. There were some also, who after they had been scourged, lay in the stocks, both their feet being stretched to the fourth hole, in so much that they were forced to lie in the stocks with their bellies upwards, being unable to stand because of their fresh wounds, caused by the stripes, which they had all over their bodies. Others threw themselves upon the ground, where they lay by reason of the innumerable wounds made by the tortures; yielding a more miserable spectacle to those that lookt on them, than in the very time of their being tortured; and bearing in their bodies the various and different sorts of tortures invented for them. These things being thus performed, some [of the Martyrs] expired under their tortures, having made the adversary ashamed by their persevering constancy. Others, being half dead, were shut up in prison, where having been sorely afflicted with the smart of their wounds, they ended their lives not many days after. The residue having been refreshed with methods of cure, became more stout and confident by time, and their abode in prison. Therefore, when afterwards command was given, that they should choose, whether by touching the detestable sacrifices they would free themselves from molestation, and obtain from them an execrable liberty; or whether, refusing to sacrifice, they would receive the sentence of death: without any delay they cheerfully proceeded to death. For they well knew what was before prescribed to us by the sacred Scriptures: For he [says the word of God] that sacrificeth to other Gods, shall be utterly destroyed. And again, Thou shalt have no other Gods, but me. *Exod. 12. 20.*

Such were the expressions of [Phileas] the Martyr, (a true Philosopher, and also a sincere lover of God,) which he sent to the Brethren of his Church, before his last sentence of condemnation, being yet in prison: whereby he informed them both in what condition he was in; and also exhorted them fitly to retain their piety in Christ after his death, which was now approaching. But what need we spend many words in relating

After these words Chrysostom has inserted many Chapters, one of that Appendix which Robert Stephens has published at the latter end of this Eighth Book. But that Appendix is an entire Book, and separated from this work, to wit, the Ecclesiastical History; in which Eusebius describes the sufferings of the Palestine Martyrs, and especially the passion of his beloved Pamphilus.



was, together with nine and thirty others, beheld at the mines of brass, which are in Pheno. Allo Peleus and Nilus, Egyptian Bishops, together with some others, were burnt to death at the same place. Amongst which number we must in no wise omit the mention of Pamphilus the Presbyter, the most admirable person in our age, and the greatest ornament of the Church at Cæsarea: whose fortitude and courageous exploits we will declare at a fit and convenient opportunity. [Moreover,] of those who were persecuted by a glorious Martyrdom at Alexandria, throughout all Egypt, and Thebais, the first to be mentioned is Peter, Bishop of Alexandria, a most divine teacher of the Christian Religion, also, Pappus, c. Dius, and Ammonius (perfect Bishops of Christ) who were his Presbyters.

Besides, Phileas, Helybanus, Pachutius, and Theodoros, Bishops of Churches in Egypt. Moreover, there were many other eminent [Martyrs] who have an honourable mention among the Churches that are in those places and Countries. But our design is not to commit to writing the conflicts of all those who suffered for the worship of God over the whole world, nor yet to give in an accurate relation of every accident that befell them, but of those rather, who with their own eyes beheld what was done. Moreover, those [conflicts] our selves were present at, we will commit to the knowledge of posterity in another work: But in this present book I will annex to what has been declared a revocation of what had been practised against us, and the accidents that either happened from the very beginning of the persecution, which will be most useful to the Readers.

Therefore, before the war [was denounced] against us, (during the time that the Emperours were friendly and peaceable towards us,) how great a felicity and plenty of all that is good the life of Pamphilus the Martyr. Christopheron (who had inferred that whole contents before this was forced to omit these words as being too long, lest Eusebius should seem to have forgot himself, I must indeed confess, that in the Maz, Med, Fok, and Savil, M.S.S. the reading is [ἀντὶ τῆς ἐκείνου, we have declared] but if that reading be true, Eusebius must mean his books concerning the life of Pamphilus the Martyr, which (as before we observed) he wrote before his Ecclesiastical History. Valf.

In the Maz. & Med. M.S.S. this person is called Dius; in Robert Stephens he is named Didian. Valf.

He means doubtless his book concerning the Martyrs of Palestine. For no other book but that can be found, wherein Eusebius relates the conflicts of the Martyrs which he himself had seen. The opinion of Christopheron is from this passage further disproved, who supposed the book concerning the Martyrs of Palestine was part of this eighth book: upon which account, after these words [in another work] he omitted some words, and inserted others, against the authority of the same Tarnabius, who was a Jewish heretic, and therefore at the margin of his copy he put this Greek sentence at these words, [ἐπεὶ οὐκ ἔστιν ἐν τῇ ἐκείνῃ, i.e. note, that you will meet with this writing immediately after this eighth book. Valf.

How great the felicity of the Roman Empire was, in the reign of Diocletian and Maximian, Maximian attests in his Graculianum, about the latter end. Neither did the Romans ever succeed more prosperously in their wars against the Barbarians, than at that time. The Barbarians were in every engagement slain, and the limits of the Roman Empire, and the frontiers of the Barbarians, were the same. We shall find that the affairs of the Empire were never in a better posture, when four Princes, to wit, two Augusti, and as many Cæsars, did each of them severally repel the Barbarians. But although Diocletian and Maximian obtained for many victories over the enemies of the Roman Empire, yet they triumphed but once, a little before they resigned the Empire, as Eusebius and Zonaras do attest. The words of Eusebius are these; *ιερὴν αὖτε τὴν πρὸς τὸν ἰσχυρὸν ἡμετέρον ἐπὶ τῇ Νικομήδει* Diocletianus, Herculius, Modianus, post triumphum illustri, quæ Roma ex numeris gentium ornat, postea Jerusalem ingressi, &c. Hieronymus (in his Catalogus) likewise relates the triumph of Diocletian and Maximian on the eighteenth year of Diocletian. At which place Scaliger (in his Annae corollæ) remarks, that Hieronymus has committed an Anachronism. For he says, this triumph was performed on the twentieth year of Diocletian, some months before he put off his purple. But Scaliger himself is mistaken rather than Hieronymus. For if Diocletian triumphed in the twentieth year of his Empire, that is

some few months before he resigned it, it must be said he triumphed about January, in the year of Christ 304, and put off his purple on the Kalends of April of the same year; which time of his Resignation, Idatius declares (in Fafili). Whence it follows, that he triumphed in winter time, and in the depth of winter travelled from Rome to Nicomedia; neither of which is probable. For we could not the Roman Emperours usually triumph in winter, nor was Diocletian (by reason of his age and infirmity of body) able to endure the trouble of a tedious journey. Besides, in the nineteenth year of his Empire, in March and April, Diocletian was at Nicomedia at which time the persecution against the Christians began, as our Eusebius attests in chap. 5. book 8. He was at Nicomedia also, when the Palace there was burnt, (as Constantine witnesseth in his Oratio ad sanctorum curiam, chap. 25.) which fire happened some months after the persecution was begun. Let us therefore suppose, that that happened in May, it is credible that Diocletian could go from Nicomedia to Rome, triumph there, return thence to Nicomedia, put off his purple there, and retire to Dalmatia to lead the rest of his life in retirement there: it is (I say) credible he could do all this within ten months space? Besides, the discale, by which Diocletian was for some time put out of his wits, seized him whilst at Nicomedia, a little after he raised the persecution, as Constantine relates. Wherefore, 'tis very improbable, that Diocletian, troubled with such a distemper, undertook such a long journey. Further, the Author of the panegyric [spoken to Maximian and Constantine, does expressly affirm, that Diocletian and Maximian triumphed at Rome some years before the death of Diocletian's Emperours; for his words, *scilicet quod quidam dicunt, quod Diocletianus et Maximianus triumphaverunt in urbe, et postea Diocletianus in exilio vitam finemque dedit*. In this Diocletian's Empire: Hieronymus, more truly, placed it on the eighteenth of Diocletian. In which year Idatius (in Fafili) observes, that the Emperours gave command by their edicts that Coins should be sold cheaply, which seems to have been ordered by them after the triumph, to please the people of Rome. But Zonaras places this triumph on the seventeenth year of Diocletian. Valf.

Roman Empire was dignified with, what words Diocletian can be sufficient to declare? At which time, those, in whose hands the supreme power was, having completed the tenth and twentieth year of their Empire, lead their lives in a firm and continued peace, [spending the time] with festivities, public shows, most splendid banquets, and delights. When their Empire was after this fort enlarged without any manner of impediment, and daily augmented with an increase of greatness, on a sudden they revoked the peace with us, and raised a perfidious war [against us]. The second year of this war was not completed, when a new and unexpected accident subverted the fate of affairs all over the world throughout the whole [Roman] Empire, scarce completed. For, he that had the precedence amongst the former Emperours, (having been visited by an unfortunate distemper, which drove him into a distemper of the ordered and mad temper of mind,) betook himself Empire, to a private and Country life, together with that made by Diocletian and Maximian. These affairs were no longer transacted after this manner, but the whole Roman Empire was divided into two parts; which, as it has been re-

of the second year of the persecution, on the Kalends of April, in the year of Christ 304, the persecution having begun in the month of March of the foregoing year. Whenas therefore Eusebius says [the second year of this war was not completed,] his meaning must be this [it was the second year current of the persecution, when Diocletian, who was the author of this persecution, died in the month of May, in the year of Christ 304, concerning the Martyrs of Palestine, about the end of the chapter,] is to be taken. Valf.

Christopheron translates these words [τοῦ ἀποβῆναι τὸν αὐτὸν] thus, *primus nostrorum armis armulor, the first author of our services*; which version is not correct; but he seems to have followed Nicéphorus letrici, who (in B. 7. chap. 16.) writes out this passage of Eusebius; and instead of his words here set down, uses these [τοῦ ἀποβῆναι τὸν αὐτὸν] the author of our mischief. Valf.

For Constantine and Galerius parted the Empire between themselves, which was the first division of the Empire, as Eusebius has offered. For although there had been more than one Augustus at the same time, yet they governed the Roman Empire together, without making any division of it; this it was in the Reign of Marcus and Pater. Neither was there any division made of the Empire in the reign of Diocletianus and Herculius Maximianus; when those two Augusti parted neither the province, nor the legions, as Zonaras, B. 7. chap. 16. writes. Concerning this division of the Empire [which Rome was much displeased at] Porphyrius (in his Panegyric to Constantine, written by him in the 15<sup>th</sup> year of Constantine's reign) speaks these words,

*Imperii pars fissa potest, disticta gentibus, accepta, & Africa maribus perditur iura.* Valf.

corded, was an accident that never happened before. Within some small interval of time, the Emperor Constantius (a person of extraordinary mildness throughout his whole life, most favourable to his subjects, and one that had a singular affection for the divine doctrine [of our Religion,] ended his life according to the common function of nature, leaving his own Son Constantine Emperor and Augustus in his stead. And he was the first that was deified amongst the Romans, being after his death worshipped all honours due to an Emperor. He was the mildest and most benigne of all the Emperours; and moreover, the only person of those Princes in our days, that passed over the whole time of his government suitably to his Imperial Majesty: he behaved himself with the greatest graciousness and candour imaginable towards all persons, both in other matters; and also was in no wise a confederate in the war raised against us, but preserved those worshippers of God, that lived under his government, free from harm and injuries; and, having neither demolished the fabricks of the Churches, nor attempted any other new design against us, he obtained an honourable and thrice happy conclusion of his life: he reigned the only person [of all the four Emperours] that ended his life in his Imperial government tranquilly, and gloriously, [leaving] his own Son Constantine (a most prudent and pious Prince) his successor. [to] Constantinus, Son to this man, being immediately in the Maz. during the very time [of his fathers death] proclaimed himself Emperor and Augustus by the Soldiery, (but long before that by the supreme Emperour) exhibited himself an emulator of his fathers; he reigned thirty years towards our Religion. Such a person was he: afterwards Licinius, by the common suffrage of the Emperours was declared Emperor and Augustus: at which Maximianus was sorely displeased, who until that time had been honoured only with the title of Cæsar by all men. He therefore, being a person of a most tyrannical disposition, by violence possessed himself of that dignity, and was by himself declared Augustus. About that time (Maximianus) whom we before manifested to have re-assumed the Empire after his resignation of it, being found to have contrived machinations in order to the death of Constantine, ended his life by a most infamous death: he being the first, whose Monuments, Statues, and what ever else of that nature has been usually erected in honour of the Emperours, were abolished, upon account of his being a profane and most impious person.

The meaning of his passage is not, that Constantius was the first Emperor that had the honour to be deified after his death: (for many Emperours, before Constantine, were by the Senate accounted amongst the number of the dii;) but that, of the four Emperours who governed the Empire together (to wit, Diocletian, Maximianus, Constantius, and Galerius) Constantius was the first that obtained this honour, because he was the first of them, that dyed. Valf.

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Concerning the Morals of those that were the enemies of Religion.

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led together the chief Officers of his Palace, he ordered them without any delay to inhibit the persecution of the Christians, and by his decree and Imperial Edict commanded that their Churches should with all expedition be built, wherein they might perform their usual [solemnities,] and make supplications [to God] for the Emperor. Therefore, what he had given order for in words being immediately followed by an actual performance, the Imperial Edicts were set forth in every City, containing a revocation of the [persecution] against us, according to this form following.

EMPEROR CÆSAR GALLERIUS VALERIVS MAXIMIANVS, INVICTVS, AVGVSTVS, PONTIFEX MAXIMVS, GERMANICVS MAXIMVS, ÆGYPTIACVS MAXIMVS, THEBAICVS MAXIMVS, SAKMATICVS MAXIMVS, THE FIFTH

PERSICVS MAXIMVS, TIME CARPACIVS MAXIMVS, THE SECOND ARMENICVS MAXIMVS, THE SIXTH, MEDICVS MAXIMVS, ADIABENICVS MAXIMVS, TRIBUNE OF THE PEOPLE XX. EMPEROR XIX. CONSUL VIII. FATHER OF HIS COUNTRY, PROCONSUL AND, EMPEROR CÆSAR FLAVIVS VALERIVS CONSTANTINVS, PIVS, FELIX, INVICTVS, AVGVSTVS, PONTIFEX MAXIMVS, TRIBUNE OF THE PEOPLE V. EMPEROR V. CONSUL, FATHER OF HIS COUNTRY, PROCONSUL AND, EMPEROR CÆSAR VALERIVS LICINIANS, PIVS, FELIX, INVICTVS, AVGVSTVS, TRIBUNE OF THE PEOPLE IV. EMPEROR III. CONSUL, FATHER OF HIS COUNTRY, PROCONSUL

TO THE SUBJECTS OF THEIR OWN PROVINCES, GREETING. That great defeat they received from the Romans under the conduct of Galerius, spent forty years in preparations to make amends for that overthrow; and that, a little before the death of Constantine the Great, they entered upon a war with the Romans. Indeed, from that year of Christ we mentioned (i.e. Anno 297) to the year wherein Constantine died, there are forty years. Therefore, Eusebius's Chronicle must be corrected, in which this Persian victory is placed on the seventeenth year of Diocletian; whereas it should be placed on his thirteenth year; as it is in the Edition of Araldus Pontanus. Seeing therefore we can find no other victory that Maximian obtained over the Persians, this place ought to be pointed (as it is in Nicephorus, and as we have done in our translation) after this manner: *αὐτῶν τῶν περσικῶν ἀντικειμένων ἡμετέροις Σαρματιῶν Μαξιμίανος τῆς πέμπτης Περσικῆς Μαξιμίου.* In Rufinus's old copy, there is at this place no distinction by points; but 'tis thus, *Σαρματικὴν περσικὴν τῶν περσικῶν Σαρματικῶν Ἀρμενικῶν Ἀλεξανδρινῶν καὶ Ἀδριατικῶν πόλεων.*

Rufinus renders this passage thus, *Tribunicia potestatis vicies, habens Tribuna de populo vices annos.* This is the meaning in the M. SS. From this place we may perceive, that Galerius was made Cæsar, and Collegue in the Tribunician power (or, Tribune of the people) at the same time; since in this Edict he accounts the years of his Tribunician power from that time when he was proclaimed Cæsar. Now, he was made Cæsar in the year of Christ 293, on the Calends of March. Moreover, he put forth this Edict in favour of the Christians, in the year of Christ 313, in his eighth Consulate, as the inscription of the Edict declares: whence it follows, that this Edict was written before the Calends of March. For from that time Galerius began his Tribunician Power, Valef.

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for that's the reading in the most ancient copy of Rufinus. Christophorus translated this term ill, thus, *Diffator*. He knew not what was the import of the word *Imperator*. *Imperator* signifies one thing in the titles of the Emperours, when 'tis put in the first place like a Preposition; but it imports another thing, when 'tis subjoined to the rest of the titles. For the word [Emperor] put in the Second place, denotes the victory of the Emperours, and shews how often they were filled Emperours by the Army, after they had obtained a victory; so *Diocletian* informs us. Valef.

In all copies, there is an omission of the number of times that Constantine had been the office of Tribune of the people, when this Edict came forth. I have added the figure [V] which denotes the Fifth time of his bearing the Tribunician ship: which addition is grounded upon a most certain conjecture. Valef.

After this word [Proconsul] (in the M. SS. Med. Fuf. and Savil M. SS. in and Nicephorus) there are these following words [And, Emperor Cæsar Valtrius Licinianus, Pius, Felix, Invictus, Augustus, Pontifex Maximus; Tribune of the people IV. Emperor III. Consul, Father of his Country, Proconsul.] To the Subjects of their own came forth. Which passages, although it occurs not in Rufinus, (provinces Greeting.) Which passages, although it occurs not in Rufinus, yet is of good authority. And first, as to Licinius's Tribunician Power, the same may be thought of that which was of Galerius's, so viz. that it is to be begun from the time of his being made Cæsar. Now, Licinius was made Cæsar in the year of Christ 308, on the third of the Ides of November, as it appears in the *Festus* of Idius. Therefore, the fourth year of Licinius's Tribunician Power began in the year of Christ 312, on the third of the Ides of November. But this disagrees with what we noted before, when we treated concerning the Tribunician Power of Galerius. Wherefore one of these places must necessarily be false. If it were then the fourth year of Licinius's Tribunician Power, it were the twenty fifth of Galerius's. On the contrary, if it were the twentieth year of Galerius's being Tribune of the people, it was but the third year of Licinius's bearing that dignity. As to the consulate of Licinius, there is mention thereof in the *Festus* of Proculus, Cæsar Augustus Cæsar VIII. In my notes on Anna. Marcellinus, I had remarked, that Licinius was made Augustus by Galerius, a little before Galerius's death; which I collected from hence, because in this Edict, we now speak of, Galerius had made no mention of Licinius's being his Collegue; but since in our M. SS. and in Nicephorus, Licinius is altogether in this Edict of Galerius, that conjecture of ours is wholly destroyed. Valef.

Amongst other things which we have continued for the profit and utility of the Republick, it was our desire in the first place, that all things should be redressed according to the ancient Laws, and public Ordinances of the Romans. And we earnestly endeavoured to effect this, that the Christians, who had relinquished the Rites and Usages of their Parents, should be reduced to a good mind and intention. For, so great an arrogancy and unadvisedness has (by a consideration of it) as it were) possessed and invaded them, that they would not follow those sanctions of their Ancestors, which even their Parents 'tis likely had before Ratified: but according to their own arbitrament, and as each person had a desire, so they would make Laws, and observe them, and assemble various multitudes of different sects; and dissenting about their opinions. Therefore, when we had published such an Edict, as should [oblige] them to return to the Rites and Ordinances of their Ancestors; many of them having been exposed to imminent dangers, and many having been terrified [with the menaces of punishment,] underwent various sorts of death. But, when many persisted in this madness, and we perceived they did neither exhibit a due worship to the immortal Gods, nor yet to the God of the Christians; having a respect to our humanity and that continued usage by which we have been accustomed to bestow Pardon on all sorts of men: we have thought good that our indulgence should most readily be extended in this matter also; that the Christians should again be tolerated; and that they may [have licence] to rebuild the houses wherein they used to assemble themselves, that

that so [in future they may be forced] to do nothing contrary to their discipline. In a particular Rescript we will signify to our Judges what it shall behoove them to observe. Wherefore, upon account of this our Indulgence they are obliged to supplicate their God for our safety, that of the Republick, and their own; that so both the Publick State of Affairs may in all respects be continued in an entire and safe posture, and they themselves live undisturbed in their own habitations. These words (which we have, according to our ability, translated out of the Roman into the Greek Language,) are thus; now therefore it is an opportune time to take a Prospect of what followed hereupon.

### The End of the Eighth Book of the Ecclesiastical History.

## IN SOME COPIES, THIS OCCURS AS A SUPPLEMENT TO THE EIGHTH BOOK.

BUT the Author of this Edict, after this Confession, was forthwith Released from his pains, and ended his Life. Reports say, that this man was the first beginner of that Calamitous Persecution: for, long before the rest of the Emperours were infligated [to it,] he endeavoured by force to withdraw the Christians that bore Arms [from their Religion,] especially those that were his domesticks; some of whom he removed from their Military dignities, most dishonourably abused others; and moreover, punished otherwise with death; and at length he moved his Collegues in the Empire to a General Persecution against the Christians. The manner how these Emperours ended their Lives, we judge unfit to be buried in silence: of the four therefore who have divided the Roman Empire between them, those two, that had the precedence in Age and Honour, reigned their Empire, before two years were completed after the beginning of the Persecution, as we have before manifested. And, having spent the remaining part of their time in a private and retired condition, they concluded their lives after this manner: The one, who in respect of his Age and Honour took place of all the rest, was consumed by a lasting and most painful distemper of body: the other, who was the next to him in honour, put an end to his life by hanging of himself, undergoing this punishment, which was agreeable to a certain Diabolical Prediction concerning him, upon account of those many villanies

he had most audaciously perpetrated. Of the remaining two, the last, (who, as we have said, was the Author of the whole Persecution,) underwent those [miseries,] which we have related before. But he who in dignity preceded this man, [I mean] that most favourable and merciful Emperor Constantine, who during the whole time of his Government behaved himself in such sort as befitted an Emperor; who both in other matters represented himself to be most courteous and beneficent, and also was unconcerned in the persecution raised against us, who preserved the worshippers of God living under his Government from all manner of injuries and molestations, who neither demolished the edifices of the Churches, nor attempted any other new design against us: [this Emperor Constantine I say] obtained a fortunate and truly thrice happy conclusion of his life: being the only person that ended his life peaceably and gloriously during his twaying the Imperial Scepter, and left his own Son (in all respects a most sober and pious Prince,) his successor in the Empire. He, being from the very beginning forthwith proclaimed supreme Emperor, and Augustus by the Souldiers, declared himself to be an emulator of his Fathers reverend regard towards our Religion. Such was the conclusion of their lives which happened to the forementioned four Emperours, at different times. Moreover, of them \* he only (whom we mentioned a little before) made the foregoing confession, and (together with \* those who were afterwards taken in to be Collegues with him in the Empire) made it publicly known to all men by an Edict propoled in writing.

\* Those four were Diocletianus, Maximianus, Constantine, and Galerius. See Book 8. Chap. 13. note (\*.) That is, Diocletianus and Maximianus. See Book 8. Chap. 13. note (\*.) In chap. the beginning of the Persecution, as we have before manifested. And, having spent the remaining part of their time in a private and retired condition, they concluded their lives after this manner: The one, who in respect of his Age and Honour took place of all the rest, was consumed by a lasting and most painful distemper of body: the other, who was the next to him in honour, put an end to his life by hanging of himself, undergoing this punishment, which was agreeable to a certain Diabolical Prediction concerning him, upon account of those many villanies

\* Diocletianus. \* Maximianus.

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GALERIUS. led together the chief Officers of his Palace, he ordered them without any delay to inhibit the persecution of the Christians, and by his decree and Imperial Edict commanded that their Churches should with all expedition be built, wherein they might perform their usual [solemnities,] and make supplications [to God] for the Emperor. Therefore, what he had given order for in words being immediately followed by an actual performance, the Imperial Edicts were set forth in every City, containing a revocation of the [persecution] against us, according to this form following.

EMPEROUR CÆSAR GALERIUS VALERIANUS MAXIMIANUS, INVICTUS, AUGUSTUS, PONTIFEX MAXIMUS, GERMANICUS MAXIMUS, ÆGYPTIACUS MAXIMUS, THEBÆIACUS MAXIMUS, SARMATICUS MAXIMUS, the Fifth time, PERSICUS MAXIMUS, CARPICUS MAXIMUS, the Second time, ARMENICUS MAXIMUS, the Sixth time, MEDICUS MAXIMUS, ADIABENICUS MAXIMUS, TRIBUNE OF THE PEOPLE XX. EMPEROUR XIX. CONSUL VIII. FATHER OF HIS COUNTRY, PROCONSUL. And, EMPEROUR CÆSAR FLAVIUS VALERIUS CONSTANTINUS, PIUS, FELIX, INVICTUS, AUGUSTUS: PONTIFEX MAXIMUS, TRIBUNE OF THE PEOPLE V. EMPEROUR V. CONSUL, FATHER OF HIS COUNTRY, PROCONSUL. And, EMPEROUR CÆSAR VALERIUS LICINIANUS, PIUS, FELIX, INVICTUS, AUGUSTUS, PONTIFEX MAXIMUS, TRIBUNE OF THE PEOPLE IV. EMPEROUR III. CONSUL, FATHER OF HIS COUNTRY, PROCONSUL: To the Subjects of their own Provinces, Grecians, that great

defeat they received from the Romans under the conduct of Galerius spent forty years in preparations to make amends for that overthrow; and that, a little before the death of Constantine the Great, they entered upon a war with the Romans. Indeed, from that year of Christ we mentioned (i.e. Anno 277) to the year wherein Constantine dyed, there are forty years. Therefore, Eusebius's chronicle must be corrected, in which this Trojan victory is placed on the seventeenth year reſted, in which it should be placed on his thirteenth year; as it is in the Edition of Arnaldus Pontanus. Seeing therefore we can find no other victory that Maximianus obtained over the Persians, this place ought to be pointed out as it is in Nicæphorus, and as we have done in our translation after this manner: *capitulade yēreō donec Maximianus. In Rufinus's old copy, there is at this place no distinction by points; but 'tis thus, Sarmaticus quinquies Persicus bis Carpicus Socius Armenicus Medorum et Adiabænum Persarum.*

Rufinus renders this passage thus, *Tribunus postquatuor vicies, having been Tribune of the people twenty times.* This is the reading in the M. SS. From this place we may perceive, that Galerius was made Cæsar, and Collegue in the Tribunician power (or, Tribune of the people) at the same time; since in this Edict he accounts the years of his Tribunician power from that time when he was proclaimed Cæsar. Now, he was made Cæsar in the year of Christ 311, on the Calends of March. Moreover, he put forth this Edict in favour of the Christians, in the year of Christ 311, in his eighth Consulate, as the inscription of the Edict declares: whence it follows, that this Edict was written before the Calends of March. For from that time Galerius began his Tribunician Power. Vale.

Αὐτοκράτωρ βασιλεὺς ἀνατολῆς, ἰ.ε. Ἐμπερὸρ τὸν Νενήκοντον χρόνον:

for that the reading in the most ancient copy of Rufinus, *Christophorus* translated this term ill, thus, *Difator*. He knew not what was the import of the word *Imperator*. *Imperator* signifies one thing in the cities of the Emperours, when 'tis put in the last place like a name; but it imports another thing, when 'tis subjoined to the rest of the titles. For the word [Emperour] put in the Second place, denotes titles. For the word [Emperour], and shows how often they were killed Emperours by the Army, after they had obtained a victory; so *Dis* informs us. Vale.

In all copies, there is an omission of the number of times that Constantine had been the office of Tribune of the people, when this Edict came forth. I have added the figure [V] which denotes the Fifth time of his bearing the Tribunician-Power; which addition is grounded upon a most certain conjecture. Vale.

After this word [Proconsul] (in the Maz. Med. Fok. and Savil M. SS. and in Nicæphorus) there are these following words [And, Emperour Cæsar Valerius Licinianus, Pius, Felix, Invictus, Augustus, Pontifex Maximus, Tribune of the people IV. Emperour III. Consul, Father of his Country, Proconsul.] To the Subjects of their own Provinces Greeting. With his salutes, although it occurs not in Rufinus, the same must be thought of that which was of *Galerius*, so what it is so began from the time of his being made Cæsar. Now, Licinius was made Cæsar in the year of Christ 308, on the Idels of the Ides of November, as it appears in the *Fasti* of Idians. Therefore, the fourth year of Licinius's Tribunician Power began in the year of Christ 311, on the third of the Ides of November. But this disagrees with what we noted before, when we treated concerning the Tribunician Power of Galerius. Wherefore one of these places must necessarily be false. For if it were then the fourth year of Licinius's Tribunician Power, it was the twenty first of Galerius's. On the contrary, if this were the twentieth year of Galerius's being Tribune of the people, it was but the third year of Licinius's bearing that dignity. As to the consulate of Licinius, there is mention thereof in the *Fasti* of Praetors, *Cassiodorus*, and *Plutarch*; where he is placed, consil with Maximianus, Augustus, and *Plutarch*; where he is placed, consil with Galerius, a little before Galerius's death; which I collected from hence, because in this Edict, we now speak of Galerius had made no mention of Licinius's being his Collegue; but since in our M. SS. and in Nicæphorus, Licinius is styled Augustus in this Edict of Galerius, that conjecture of ours is wholly destroyed. Vale.

Amongst other things which we have continued for the profit and utility of the Republick, it was our desire in the first place, that all things should be redressed according to the ancient Laws, and publick Ordinances of the Romans. And we earnestly endeavored to effect this, that the Christians, who had relinquished the Rites and Offices of their Parents, should be reduced to a good mind and intention. For, so great an arrogancy and unadvisedness has (by a consideration) as it were) possessed and invaded them, that they would not follow those institutions of their Ancestors, which even their Parents 'tis likely had before Ratified: but according to their own arbitrement, and as each person had a desire, so they would make Laws, and observe them; and assemble various multitudes, of different factions and dissenting about their opinions. Therefore, when we had published such an Edict, as should oblige them to return to the Rites and Ordinances of their Ancestors; many of them having been exposed to imminent dangers, and many others being terrified with the menaces of punishment, underwent various sorts of death. But, when many perished in this madness, and we perceived they did neither exhibit a due worship to the immortal Gods, nor yet to the Gods of the Christians; having a respect to our humanity and that continued usage by which we have been accustomed to bestow Pardon on all sorts of men: we have thought good that our indulgence should most readily be extended in this matter also; that the Christians should again be tolerated, and that they may [have licence] to rebuild the houses wherein they used to assemble themselves, that

GALERIUS. that so [in future they may be forced] to do nothing contrary to their discipline. In a particular Reſcript we will signify to our Judges what it shall behoove them to observe. Wherefore, upon account of this our Indulgence they are obliged to supplicate their God for our safety, that of the Republick, and their own; that so both the Publick State of Affairs

may in all respects be continued in an entire and safe posture, and they themselves live undisturbed in their own habitation. These words (which we have, according to our ability, translated out of the Roman into the Greek Language,) are thus; now therefore it is an opportune time to take a Prospect of what followed hereupon.

## The End of the Eighth Book of the Ecclesiastical History.

## IN SOME COPIES, THIS OCCURS AS A SUPPLEMENT TO THE EIGHTH BOOK.

But the Author of this Edict, after this Confession, was forthwith Released from his pains, and ended his Life. Report says, that this man was the first beginner of that Calamitous Persecution: for, long before the rest of the Emperours were intiguated [to it,] he endeavored by force to withdraw the Christians that bore Armes [from their Religion,] especially those that were his domesticks; some of whom he removed from their Military dignities, most dishonourably abused others; and moreover, punished out of mere with death: and at length he moved his Collegues in the Empire to a General Persecution against the Christians. The manner how these Emperours ended their Lives, we judge unfit to be buried in silence: of the four therefore who had divided the Roman Empire between them, those two, that had the precedence in Age and Honour, reigned their Empire, before two years were completed after the beginning of the Persecution, as we have before manifested. And, having spent the remaining part of their time in a private and retired condition, they concluded their lives after this manner: The one, who in respect of his Age and Honour took place of all the rest, was consumed by a lasting and most painful distemper of body: the other, who was the next to him in honour, put an end to his life by hanging of himself, undergoing this punishment, which was agreeable to a certain Diabolical Prediction concerning him, upon account of those many villanies

he had most audaciously perpetrated. Of the remaining two, the last, (who, as we have said, was the Author of the whole Persecution,) underwent those [miseries,] which we have related before. But he who in dignity preceded this man, [I mean] that most favourable and merciful Emperour Constantine, who during the whole time of his Government behaved himself in such sort as befitted an Emperour; who both in other matters represented himself to be most courteous and beneficent, and also was unconcerned in the persecution raised against us, who preserved the worshippers of God living under his Government from all manner of injuries and molestations, who neither demolished the edifices of the Churches, nor attempted any other new design against us; (this Emperour Constantine I say) obtained a fortunate and truly thrice happy conclusion of his life: being the only person that ended his life peaceably and gloriously during his waywardness, the Imperial Scepter, and left his own Son (in the all respects a most sober and pious Prince,) his successor in the Empire. He, being from the very beginning forthwith proclaimed supreme Emperour, and Augustus by the Soldiers, declared himself to be an emulous of his Fathers religion, and reſend regard towards our Religion. Such was the conclusion of their lives which happened to the forementioned four Emperours, at different times. Moreover, of them \* he only (whom we mentioned a little before) \* made the foregoing confession, and (together with \* those who were afterwards taken in to be Collegues with him in the Empire) made it publickly known to all men by an Edict propounded in writing.

EUSEBIUS



DIOCLETIAN bonds, by reason of which some happened to have [the sinews] of their hands weakened and made feeble. Nevertheless they all endured whatever befell them agreeable to the secret judgment of God. For one being taken by the hand by some others, who led him to the Altar and thrust the impure and detestable sacrifice into his right hand, was dismissed, as if he had sacrificed. Another, who had not in any wife touched [the sacrifice], yet when others affirmed that he had sacrificed, went silently away. A third, taken up half dead, was cast forth as if he had been for real, and being loosed from his bonds, was computed amongst their number who had offered sacrifice. A fourth, crying out, and making protestation that he would not perform what he was enjoined by them to do, was stricken on the mouth, and being silenced by a great company of persons purposely appointed upon that account, was forcibly thrust out, although he had not sacrificed. \* So highly did they every way esteem their being thought to have perfected what they desired! Of all these therefore, who were so numerous, only *Alpheus* and *Zacharias* obtained the crown of holy Martyrdom. Who, after they were scourged, and had had their flesh scraped off with torturing irons, when they had endured most grievous bonds and crucia in pains therein, after various other tortures they were put into the stocks, where for four and twenty hours space their feet were distended to the fourth hole, and having continued that there was but one only God, and one King Jesus Christ, as if they had uttered something that was blasphemous and impious, they underwent the same sort of punishment with the first Martyr [*Procopius*], and were beheaded on the seventeenth day of the month *Dius*, which day amongst the *Romans* is but the fifteenth of the *Calends* of *December*. *Alpheus*, *Zacharias*, *Deacon* of *Gadara*, and *Alpheus*. The blessed *Zacharias* was led before the tribunal, having a heavy iron-chain about his neck. Valef.

## CHAP. II.

## Concerning Romanus the Martyr.

\* The *Greeks*, in their *Memoria*, make mention of two being born in *Palestine*, was a *Deacon* and *Romanus*, both Martyrs; the one, they say, was condemned by *Alexander* the *Pope* at *Antioch*, in the Reign of *Galienus*; the other, the *Deacon* of *Caesarea* (concerning whom *Eusebius* here speaks) who, as they affirm, suffered under *Diocletian*. But, in as much as they confess, that both of them suffered on one and the same day, (for they affirm that both of them had their tongues cut out, that they both spoke after they were cut out, and that both of them were afterwards strangled in prison.) His plain, that the *Greeks* mistake in their making of their two distinct Martyrs. I wonder that this opinion of theirs should please *Barlaam* in his notes on the *Martyrologie*. If there were two Martyrs called by the same name, to wit, *Romanus*, and if they both suffered on the same day at *Antioch*, why does *Eusebius* mention but one here? It will perhaps be answered, that *Eusebius* was resolved to speak of the Martyrs of *Palestine* only in this book, and therefore that he only mentioned *Romanus* the Deacon, because he was a *Palestinian*. But *Eusebius* has made mention of this Martyr in another place, to wit, in his *second Book*, concerning the *Reverberation* and *Ascension* of *Christ*, where he acknowledges but one *Romanus* who was Martyred at *Antioch*. Valef.

\* Amongst the Primitive Christians, especially in the smaller Towns, because the Clergy were few in number, one and the same Clergyman performed two or three Offices. Hence 'tis, that in the *Life* of *Procopius* the Martyr, (which we related before) *Procopius* is said to have born three Offices at the same time in the Church of *Syngabula*, to wit, the Office of a Reader, of an Interpreter, and of an Exorcist. After the same manner, therefore *Romanus* was both a Deacon, and also an Exorcist in the Church of *Caesarea*. See *Actus Author* *Epiphanius*, *Feit*, & *Novi Testament*, ch. 101. Valef.

\* Exorcist in the Church of *Caesarea* coming to *Antioch* at that very time when the Churches were demolished; and having seen many a man, who was in form, and children flocking in crowds to the Temples of the Idols, and offering sacrifice, he judged it would be the fight thereof to be a thing intolerable, and *Exorcists* being incited by a zeal for the divine worship, he in the drew near; and crying out with a loud voice, Church, [began] to rebuke them. Being forthwith apprehended upon account of this his boldness, he demonstrated himself (if ever any other person did) to be a most courageous witness of the Truth. For, when the Judge had condemned him to be burnt to death, having gladly received his sentence of condemnation with a cheerful countenance and a mind most courageously disposed, he was led to execution. Then, being bound to the stake, and the combustible matter being laid together, whilst the officers, that were about to kindle the fire, waited for the determination of the Emperor who was then present, he every cryed out, where is the fire [provided] for us? *Antioch* When he had said this, he was by command brought before the Emperor, in order to his being punished with a new sort of punishment: [to wit], the cutting out of his tongue. He the young most courageously endured this punishment, and he gave a reason always present with those who the divine power is always present with those who undergo any sort of torture whatsoever for Religion, which does mitigate their pains, and corrects borne them with an alacrity of mind. This by courageous person therefore being sensible of the newness of his punishment, was in no wise terrified, but willingly put forth his tongue, and with each cry at a most ready alacrity produced it to those who cut it out. After which punishment he was put into bonds, and being for a long time afflicted in prison, in conclusion (when the twentieth year of his first imprisonment was at hand) he was released, and he himself first came. Valef.

\* Many of these persons had renounced Christ, as *Eusebius* declares in his *second* *sermon* concerning the *Reverberation*; where he speaks of the tortures inflicted on *Romanus* which he mentions not here. Valef.

\* I suppose he means *Galatius* *Cesar*: for *Diocletian* made his abode then at *Nicomedia*. The *Cesars*, like *Apparitions* and *Officers*, went all over the bounds of their own district. Indeed, in that year when the persecution began, *Diocletian* lived (together with *Galatius*) at *Nicomedia*, in *April*, as *Eusebius* attests in his eighth book. Also, a little after the persecution began, when the Imperial Palace at *Nicomedia* was burnt by lightning, *Diocletian* was at that City, as he could not be at *Antioch*, where *Romanus* was condemned to be burnt, which happened about the beginning of the Persecution. For *Romanus* was strangled on the 15th of the *Calends* of *December*, after he had lain in prison some months, as *Eusebius* here attests. Valef.

\* This place is in an especial manner to be taken notice of, because it most evidently declares the year wherein *Diocletian's* Persecution began. For *Eusebius* says, that in the first year of the Persecution the Emperours *Vicennia* (i. e. the Festivals for his having arrived to the twentieth year of his Reign) were kept; which can only fall on that year, wherein *Diocletian* was the eighth time Consul, and *Maximian* the seventh. For, in this year (which was the year of Christ 303.) *Diocletian's* twentieth year was begun at the fifteenth of the *Calends* of *October*, that being the first of *Diocletian's* Reign, *Carinus* *and* *Numerianus* *Coll.* in the year of Christ 284; as 'tis very forth in the *Alexandrian Chronicle*. But, there arises no small difficulty from what *Eusebius* here says, to wit, that *Romanus* suffered Martyrdom on the 15th day of *November*, when *Diocletian's* *Vicennia* were kept. Whence 't seems to follow, that the first day of *Diocletian's* Reign must have been in the month of *November*, and not in *September*, as the *Alexandrian Chronicle* attests. Wherefore, 'tis necessary, that either in our *Eusebius*, or else the *Alexandrian Chronicle*, the month should be somewhat mistaken. But we say, that *Diocletian's* *Vicennia* were kept at *Antioch* not on the same day which was the first of his Empire, but a little later. *Eusebius* indeed says (in his *Chronicon*) that *Constantine's* *Vicennia* were kept at *Nicomedia*, and in the following year celebrated at *Rome*.

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of the Emperours Reign was come, wherein, according to the usual indulgence, liberty was publicly proclaimed to all persons in all places that were in bonds, he only, lying in the stocks, and having both his feet distended to the distance of five holes, was strangled, and (according to his desire) was adorned with [the crown of] Martyrdom. This person being a *Palestinian*, although he suffered [Martyrdom] without the limits of his own Country, yet deserves to be reckoned amongst the Martyrs of *Palestine*. These things were after this manner performed in the first year of the Persecution, when it raged against the Prelates only of the Church.

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## CHAP. III.

## Concerning Timotheus, Agapius, Thecla, and eight other Martyrs.

Afterwards, in the second year, when the rage of the Persecution against us was become more violent and sharp, *Urbanus* being at that time Governour of the Province, the Imperial Edicts having been then first brought, wherein it was by a general command ordered, that all persons in all places and Cities whatsoever should publicly offer sacrifice and incense to the Idols, *Timotheus* underwent innumerable tortures at *Gaza*, a City of *Palestine*: after all which he was consumed by a remnant of slow fire, and having exhibited a most genuine proof of his sincere piety towards God, by a patient sufferance under all his torments, he obtained the Crown belonging to the sacred and venerated Champions of Religion, *Agapius* also, and *Thecla* who lived in our times, having (together with the foresaid *Timotheus*) given a demonstration of their most undaunted courage and steadfastness of mind, were condemned to be devoured by wild beasts. Who is he that would not have wondered at the sight of what followed hereupon, or that would not have been astonished at the hearing a relation thereof? For, when the Heathens celebrated their public Festivals, and exhibited their usual shows, there was a great report, that together with those others whom they had a mighty esteem for, the [Christians] also, lately condemned, were to be exposed to a combat with the wild beasts [in the Amphitheatre]. In this report therefore being increased and spread every where, six

\* These words [*Εἰς τὸν αἰῶνα*], which they lived in our times] are, not without reason, added by *Eusebius*. For by them it was his intent to manifest, that this *Thecla* should be distinguished from the other *Thecla* who was companion to *Saul* the Apostle. In the *Menaeum*, at the 19th of *August*, this *Thecla* is called, by *Boetius*, *Byzitia*; the meaning whereof I know not. For this *Thecla* here spoken of was a *Palestinian*, not born at *Birga* a City of *Thrace*. Constantine informs us in his *Oratio*, *Ad Carum* *senatorem*. Whereas the seventh, *For*, in this year (which was the year of Christ 303.) *Diocletian's* twentieth year was begun at the fifteenth of the *Calends* of *October*, that being the first of *Diocletian's* Reign, *Carinus* *and* *Numerianus* *Coll.* in the year of Christ 284; as 'tis very forth in the *Alexandrian Chronicle*. But, there arises no small difficulty from what *Eusebius* here says, to wit, that *Romanus* suffered Martyrdom on the 15th day of *November*, when *Diocletian's* *Vicennia* were kept. Whence 't seems to follow, that the first day of *Diocletian's* Reign must have been in the month of *November*, and not in *September*, as the *Alexandrian Chronicle* attests. Wherefore, 'tis necessary, that either in our *Eusebius*, or else the *Alexandrian Chronicle*, the month should be somewhat mistaken. But we say, that *Diocletian's* *Vicennia* were kept at *Antioch* not on the same day which was the first of his Empire, but a little later. *Eusebius* indeed says (in his *Chronicon*) that *Constantine's* *Vicennia* were kept at *Nicomedia*, and in the following year celebrated at *Rome*.

\* The reading here is, *ἡ δὲ ἑξήκοντα ἑξαεὶς ἑξαεὶς ἑξαεὶς*, together with those others whom they had a mighty esteem for. *Christophorus* read *ἡ δὲ ἑξήκοντα*, but took it in the newer genders; for thus he has rendered it *inter alia* quae magnopere ipsi in spiritum sanctum continentur, amongst other things, which they had a great desire to be spectators of. I suppose it to be spoken in the masculine gender; and that he means those more eminent *Bejjitiani*, who amongst the *Gracians* were termed *ἑξήκοντα*, i. e. the stoutest and strongest sort of men, who let themselves out to combat with the wild beasts before the people in the Amphitheatre. Such a one was he, whom the people in the Amphitheatre at *Constantinople* called *For*, in these words, *δὲ ἡ δὲ ἑξήκοντα ἑξαεὶς ἑξαεὶς*, which words *Calliodorus* (*Hist.* *Tripart.* Lib. 2.) thus renders, *crudeles bestiae artibus paravisso comparantur*. Valef.

youths, whereof one was born in *Pontus*, by name *Timolus*, another born at *Triplis* a City of *Phoenicia* whose name was *Dionysius*, the third was Sub-deacon of the *Dispoletana* Church, his name *Romulus*; besides the two *Egyptians*, *Iustis* in the *Sub-deacon* of the *Dispoletana* Church, his name *Alexander*; and another *Alexander*, name *Maz*, and fake to the former, born at *Gaza*: These five *Med.* *M.S.* young men, I say, having first bound their hands in name together, that they might thereby manifest their great readiness and alacrity to undergo [Martyrdom], ran in great haste to *Cyrenus*, as he was going to the *Amphitheatre*, and consent themselves to be Christians; and, by their being prepared to [endure] all sorts of tortures, they demonstrated, that those who make their boast in the worship of the supreme God, can in no wise be terrified at the furious assaults of the wild beasts. The Prefect himself, and those who stood round him, having been forthwith struck with no small amazement, [these Confessors] were [ordered to be] shut up in prison. Not many days after two others being added to their number, (one whereof, by name *Agapius*, having before them undergone horrid and various sorts of tortures, had formerly [been signalized] for several confessions: the other mistreated bodily necessities to them, his name *Dionysius*) all these, being now made up eight in number, were beheaded on one and the same day at *Caesarea*, to wit [on the twenty fourth day of the month *Dystrus*, which precedes the ninth of the *Calends* of *April*. At the same time happened a change of the Emperours, he that had the precedence of all the rest and the next to him in place, [having left off their Imperial attire] put themselves into a private habit: and the affairs of the Empire began to be in an ill posture. The *Roman* Empire being soon after divided, there brake out an implacable war between [the *Romans*] themselves: neither could the divisions, and (which were the consequences thereof) the tumults be made up and appeased, before the *Christian* throughout the whole *Roman* Empire had a peace ratified and firm to them. For, as soon as that peace (like light after a cloudy and most darksome night,) darted forth its rays upon all men, the publick affairs of the *Roman* Empire were again reformed to their pristine stability, amity, and peaceableness; all persons recovering that mutual friendliness which had been derived down to them from their Ancestours. But we will give an exacter account of these matters at a more opportune place and time. Now we are to prosecute the subsequent series of our narration.

## CHAP. IV.

## Concerning Apphianus the Martyr.

\* *Maximian* *Cesar*, from the very time of his coming to the Empire, (as if he would) demonstrated to all men the tokens of his insatiable thirst after God, and of his own impiety. He attempted a more violent persecution against those of our Religion, than the preceding Emperours he transgressed it. *Maximian* *Cesar*, who by his own power and strength had possessed himself of the Empire: as if *Augustus*, which is the Greek term here, signified by his own power and strength. Indeed, *Maximian* proclaimed himself *Augustus*, as *Eusebius* relates in Chap. 13, Book 8. But he was made *Cesar* by *Galatius* *Maximianus*. Moreover, *Eusebius* speaks here of *Maximian*, whilst he was only *Cesar*, and of the time when he had that title conferred on him, to wit, in the second year current of the persecution, immediately after the resignation of *Diocletian*, and *Herulianus*. The import therefore of *Eusebius's* words



and ignominy, and after that, most courageously endured various sorts of tortures, he was thrown into the Sea, and ended his life after the same manner that his brother did. These things happened unto *Adelfus*, although (as I said before) some final time after.

## CHAP. VI.

Concerning the Martyr Agapius.

Moreover, in the fourth year of the Persecution against us, on the twentieth day of the month *Dius*, (which is before the twelfth of the *Calends* of *December*), being Friday, such [a Martyrdom] was performed in the same City of *Cæsarea*, as worthily deserves to be recorded in writing, *Maximianus* the Tyrant being himself present, and exhibiting publick shews to the people because of his Birth-day. Whereas it was an ancient custom, that (if at any time) in the presence of the Emperours, splendid shews and such as were more pleasing to the mind should be exhibited to the spectators, (new and strange spectacles, such as were different from the usual fights [being at such a time procured, which consisted] partly of beasts brought out of *India*, *Æthiopia*, or some other place; and partly of men, who, having before accustomed themselves to certain

Artificial exercises of their bodies, encountered the spectators with fights that created in them a wonderful delight and pleasure;) then also, because the Emperor himself [was at the charge of] exhibiting those shews, something that was magnificent, and more wonderful than usual, must necessarily be made use of in those

fights. What therefore was this? A Martyr of our Religion was brought forth, to combat for the only true worship of God. His name was

Agapius. The second of that name: the first (as we manifested a little before) was, together with *Thecla*, condemned to be devoured by the wild-beasts. He therefore (having before that time been thrice [brought] out of Prison, [wherein he had been confined now three years,] and often times led in pomp about the *Stadium* with those that were Malefactors, the Judge, after various menaces, putting him off to other combats, either out of compassion to him, or because he had hoped that he would alter his resolution,) was then produced, (the Emperor himself being there present,) being reserved as it were on set purpose for that opportunity, that that saying of our Saviour's (which by his divine knowledge he foretold his disciples) might be accomplished in him, that they should be brought before Kings for their testimony of him. He is therefore

brought into the midst of the *Stadium*, together with a certain criminal, who was said to be guilty of murdering his master. After this, he who had killed his master, being exposed to the wild-beasts, obtained mercy and compassion [from the Emperor,] almost after the same manner that *Barabbas* did in our Saviour's time. At this, the whole Amphitheatre resounded with Shouts and Acclamations of joy, because the Emperor had out of his compassion saved a bloody murderer, and vouchsafed him honour and liberty. But this champion of Religion is first called for by the Tyrant, after which, having, with the promise of liberty, desired him to renounce the profession [of Christianity,] he professed with a loud voice; that (not for any crime but) upon account of the worship of the framer of all things, with alacrity and pleasure, he would courageously undergo what [punishments] forever should be inflicted on him. And, having said thus, he annexed deeds to his words, ran to meet a Bear which was let loose against him, and most willingly offered himself to be devoured by that beast. After the beast had torn him, having some breath left in him, he was carried back to Prison; where, after he had lived one day, on that following, stones were hanged at his feet, and he was drowned in the midst of the Sea. Such was the Martyrdom of *Agapius*.

## CHAP. VII.

Concerning the Virgin Theodotia, and concerning *Domnus*, and *Auxentius*, Martyrs.

Moreover, the fifth year of the persecution being now current, on the second day of the month *Xanthicus*, which is before the fourth of the *Nones* of *April*, \* on the very Lords day, the day of our Saviour's Resurrection, and also at *Cæsarea*, M. S. At *Theodotia*, a Virgin born at *Tyre*, one that was of the pious belief and a most modest maid, not eighteen years old complete, approach'd some prisoners, is said to (who were Confessors of the Kingdom of Christ, have fasted and fast before the *Prætorium*;) both to salute them amicably, and also (as 'tis probable) to request them that they would be mindful of her when they came to the Lord. Having done this, as if she had committed some nefarious and impious fact, the Soldiers lay hold of her, and carry her before the President. He, in regard he was a furious person and one of a most cruel temper of mind, [ordered] that she should be cruciated with sharp and most horrid tortures, and that her sides and breasts [should be furrowed] to her very bones; [after this] breath being still left in her, having with a pleasant and cheerful countenance undergone all these tortures, by the Presidents command she was drowned in the Sea. After he had done with her, he went upon [the examination of] the other Confessors, all whom he condemned to the Brazen Mines at *Phoenix* in *Palestine*. Furthermore, on the fifth day of the month *Dius*, that is (according to the *Roman* account) on the *Nones* of *November*, in the same City, to wit, *Cæsarea*, the said President condemned *Sisinnus* (who then was a Prefbyter and a Confessor, but some small time after

*Maximianus* was honoured with a Bishoprick, and happened to finish his life by Martyrdom) and some others that were his companions (after they had given demonstration of a most resolute courage and constancy in behalf of Religion) to labour in the same mines of *Brass*, having first given order, that the flexures of their \* feet should be seared with a red hot iron, and so rendered infirm and useless. At the same time that this sentence was pronounced against them, he condemned *Domnus* (a man very famous for innumerable other confessions, who for his singular freedom [in speaking the Greek] was much taken notice of by all persons throughout *Palestine*) to be burnt alive. After he [had been thus punished,] the same Judge, (a crafty inventor of mischief, and one that studied new devices and designs [to extirpate] the doctrine of Christ,) found out such sorts of punishments for the worshippers of God, as were never heard of before. He condemned three

and compelled them to fight with one another in such a sort as the Champions usually did: *Auxentius*, a venerable and holy old man, was by him condemned to be devoured by the wild beasts. Again, he [gave order] that some, who were arrived

to the complete age and stature of men, should be cut and made Eunuchs, and then condemned them to the same Mines. He shut up others in Prison, after they had undergone the sharpest tortures. Amongst which number was *Pamphilus*, my dearest companion, a person that was the most eminent of all the Martyrs in our age for his singular virtue and piety: *Urbanus* first made use of his skill in Rhetoric and Philosophick literature, after that he compelled him to offer sacrifice; which when the Martyr refused to do, and [Urbanus] perceived that he despised his menaces, he was exceedingly exasperated, and gave order that he should be tormented with the acutest sorts of torture. Moreover, this most enraged \* man, (being in a manner satiated with the flesh of the Martyrs sides, which he [had caused to be torn off] with torturing irons, whereof he made a continued and reiterated use, pertinaciously desiring thereby to get the victory [over the Martyr] having after all these tortures, procured nothing but shame and ignominy for himself,) at length ordered him to be cast into Prison amongst the other Confessors therein confined. But, what sort of punishment this person (who after to fierce a manner insulted over the Martyrs of Christ,) was to expect, would be inflicted on him at the divine Tribunal, for his cruelty towards the Saints. Is easily known from those beginnings [thereof which he underwent] in this life. Immediately after those audacious cruelties which he had practised towards *Pamphilus*, the divine vengeance forthwith seized him, whilst he was as yet possessor of the Government. Which on a sudden, in one night's space, stript him (who but the day before sat as Judge upon a lofty Tribunal, was attended with a Military Guard, governed the whole Province of *Palestine*, who also was companion to the Tyrant himself, for he was his chief favourite, and did usually eat at the same table with him.)

of all these great places and preferments, and reduced him to a disconsolate and helpless condition: clouded him with ignominy and shame in the sight of those very persons, who had formerly admired him as their Governour, propoied him to the

whole Nation, over which he had been Ruler, as a miserable and dis-spirited wretch, pouring forth effeminate imprecations and supplications, and lastly, continued *Maximianus* himself (of whose favour he had in former times bragged and boasted, having been dearly beloved by him for reason of the cruelties he practised towards us *Christians*) his inexorable and most severe Judge in the very City of *Cæsarea*. For, after many reproaches, which he suffered upon account of those crimes, of which he was convict, the Emperor himself pronounced sentence of death against him. But thus much we have said by the by. There may happen a seasonable opportunity, wherein we shall be more at leisure to relate the exits and climatic deaths, by which those impious wretches, (especially *Maximianus* and those about him who were his advisers,) that were the greivous thicklers in the Persecution against us, finished their lives.

## CHAP. VIII.

Concerning other Confessors, and concerning the Martyrdom of *Valentina* and *Paul*.

When the storm [of persecution] had now without any intermission raged against us until the sixth year, [there was] a very great number that were Confessors of the divine Religion, who \* heretofore had

lived in *Thebais*, at *Porphyrites*, a place that had its appellation from the name of the Marble dug out there: of which [company] an hundred men, (wanting three,) together with their wives and very small children, were sent to the President of *Palestine*. Concerning all which persons, after they had made their confession of God [the Framer] of all things, and of Christ, *Formidians* the President (who was sent thither as successour to *Urbanus*,) gave order, agreeable to the Emperours command, that they should have those very sinews of their left legs, by which they bent their knees, seared in two with red-hot-irons; and that their right eyes, together with the membranes and balls thereof should be first cut out with swords, and after that [their eye-holes] seared even to the very bottom with red-hot-irons. After which, he ordered they should be sent to work in the Mines that were in the Province, that they might be worn out there with labours and miseries. Nor did we behold these persons only undergoing such punishments, but those *Palestinians* also, (who, as we manifested a little before, were condemned to practise the Champions exercises, in order to their being made fit to engage in the *Gladiators* Combats,) because they would not endure, either to receive those provisions which were allowed them out of the Imperial treasury, or to practise such exercises as were necessary to render them accomplish'd Combatants. For which reason they were brought not only before the *Procurators*, but *Maximianus* himself: and, having given a demonstration of their

He returned to the web *ἀντι*, *lively* not to the term *ἀντι*, *lively*, but its appellation as *Christophoros* thought, who renders this place *ἀντι* in *lato* *Porphyritic* *ἀντι*, *qui* *jam* *antea* *ex* *und* *lapis* *qua* *ibi* *nasitur*, *nomen* *dixerat*, i. e. in a place called *Porphyrites*, which *ibi* *place* *gotten* *its* *name* *from* *a* *vein* *of* *stone*, *which* *is* *there* *dug* *out*, *Valst*.

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invincible constancy in the confession [of Christ,] and of their couragefulness in enduring famine and scourges, they suffered the same punishments with the forementioned persons; some other Confessors in the City of *Cæsarea* being added to their number. Soon after these, others were taken at the City

*Gaza*, \* who were assembled to hear the sacred Scriptures read, some of whom suffered the same tortures in their feet and eyes with the forementioned persons; but others of them underwent more acute and horrid tortments in the fides of their bodies. One of which number, as to her Sex a woman,

but a person of a masculine and courageous temper of mind, unable to endure the menaces of ravishment; having uttered some expressions against the tyrant, (because he committed the Government [of Provinces] to such cruel Judges,) was first scourged; then, being hung up a great height on [an Engin of] wood, he was tortured in the fides of her body. But when the officers, appointed for that purpose, did, by the Judges order, apply their tortures to her with a most continued and exquisite vehemency, another woman, who (like the former) had taken upon her the vow of virginity, (as to the compulsoe of her body she was indeed no very taking object, and her aspect was defensible, but she was endowed with a courageous temper of mind, and was corroborated with a valour above her Sex, and far excelled those Champions amongst the Christians to much famed for their freedom in speaking,) being unable to endure the sight of those merciless, cruel, and inhumane practices, cried out with a loud voice to the Judge, out of the midst of the crowd, *How long will you thus unmercifully torture my Sister?* The Judge, highly exasperated by that expression, forthwith gave command the woman should be laid hold on. She was then held forth before him; and \* having allowed to herself our Saviours venerable appellation, first she was solicited by kind words to offer sacrifice: which when she refused to do, they drew her by force before the Altar: But she, behaving her self like her self, retained her former alacrity of mind, with an intrepid and undaunted foot trampled upon the Altar, and overturned that, together with \* what lay upon it. Upon which account the Judge, enraged like a Savage beast, first gave order, that she should suffer more and greater tortures in her fides, than any one had before undergone: [for] he seemed in a manner desirous to gorge himself with her raw flesh. But when his rage was fatiated, he ordered they should both (namely this last with her whom the called sister) be fastned together, and condemned them

\* That is, having acknowledged her self to be a Christian.

\* He means the French Confessors, &c. *Valf.*

\* This Vir- to be burnt to death; the former of these persons name, 'tis said, was born in the Country of the *Gaziers*: you must understand that the other, here is put, well known to most men by the name of *Valentina*, ply this case, had her original extract at *Cæsarea*. But with respect, from what expressions can I deservedly feel forth that the Greek- on Menology; where this passage occurs, at the 14<sup>th</sup> of July: on the same day, the Holy Martyrs, *Valentinus* and *Thea*, which were Egyptian, being brought to the City Dio *Cæsarea* before *Flavianus* the Judge, made confession of Christ's Name, who is our God, after which, their left feet being burnt, and their right eyes pulled out, they were killed with a sword, and their bodies burnt. But this account disagrees with our *Eusebius's* relation here. For he says, the one was born at *Gaza*, the other at *Cæsarea*: and he makes no mention of the burning of their feet, or of the pulling out their right eyes, *Valf.*

Martyrdom (which followed immediately hereupon,) wherewith the thrice-blessed *Paul* was adorned? This person, having had sentence of death pronounced against him at that very interim these Virgins were condemned, when he was to be put to death, entreated the Executioner (who stood ready to cut off his head) to allow him a short space of time. Having obtained his request, with a clear and audible voice he first prayed for all those who were professors of the Christian Religion, beseeching God, that he would be reconciled to them, and quickly bestow on them liberty and security: then he supplicated for the *Jesus* accels to God by [the faith of] Christ: after this, he proceeded in an orderly method, putting up the same petitions even for the *Samaritans*; and besought God for the Heathens, that they, now entangled in error and an ignorance of God, might arrive to an acknowledgment of him, and undertake the [profession of] the true Religion; neither did he [in his petitions] omit to mention the promiscuous crowd that surrounded him. After all these (O the great and ineffable patience and mildness of his mind!) he besought the supreme God for the very Judge by whom he had been condemned to die, for the Emperours, and also for the Executioner (who stood ready to strike off his head,) both in the hearing of him himself, and of all those about who were present, beseeching [God] that the sin they committed [by taking away his life] might not be imputed to them. Having with a loud voice made these petitions, and melted almost all that were present into compassion and tears, because he was unjustly put to death, nevertheless he made himself ready, and, yielding his naked neck to be cut asunder by the sword, he was crowned with divine Martyrdom, on the twenty fifth day of the month *Panemus*, that is, before the eighth of the *Calends* of *August*. Such was the exit of these [Martyrs.] Not long after, an hundred and thirty Champions, of the same country, to wit, *Egypt*, admirable for their constancy of Christ, having by *Maximinus's* order undergone the same calamitous [tortures] in their eyes and feet, together with those formerly mentioned who suffered in *Egypt*, were condemned and sent away, part of them to the forementioned Mines in *Palestine*, and part to those in the Province of *Gilicia*.

ment, is not to be despised. Mention is made of this *Paul's* Martyrdom, in the *Menology*, at the thirteenth of July. *Valf.*

## CHAP. IX.

That the Persecution was afresh renewed: and concerning Antoninus, Zebina, Germanus, and other Martyrs.

NOW, after such Valiant Exploits as these, performed by Christ's noble Martyrs; when the flame of Persecution was somewhat abated, and as it were, extinguished by their sacred blood; when those in *Thebais* (condemned for [their confession of] Christ to labour in the Mines there,) were permitted to enjoy rest and liberty; and when we hoped to see some few calm and serene days, then did \* He *Trä* (who had gotten the power of persecuting) Devil, reassume his rage against the Christians, upon what account or by what impulse, I know not. For, on a sudden, *Maximinus's* Edicts against us were sent to all places throughout every

Province:

## Concerning the Martyrs of Palestine.

Province: and the Presidents and \* *Præfets* of the *Prætorium* by injunction, Letters, and Publick Order, he now ders excited the \* *Carators* in every City, the *Præfets* of the *Magistrates*, and \* *Tabularii* to put in Execution the Imperial Edict, \* which contained an Order, that the decayed Idol-Temples should with all diligence be repaired; that all persons, men, women, servants and young children should be compelled to do sacrifice, and by all means imaginable forced to eat part of the flesh which had been offered; that the provisions exposed to sale in the Markets should be defiled with such things as had been sacrificed; and that some should be ordered to fit and watch before the [Publick] Baths, to the end they might pollute such as came to cleanse themselves therein, with the execrable sacrifices. Whilst these things were after this manner put in execution, the anxieties of the Christians, as it was likely, were renewed and increased: yet, the Gentiles that were unbelievers [look't upon] what was done to be intolerable, and condemned these barbarities, as absurd and too outrageous: for, even to them such actions seemed abominable and odious.

When [therefore] such a fierce storm of persecution [was] impending on all persons as a thing every new, and as it were, unusual; did again inspire to great a courage and confidence into his Champions, that, when no body induced or urged them to it, they contemned these high menaces of their Adversaries. Wherefore, three believers with a joynt consent rush in upon the President then offering sacrifice to Idols, and call mency, because to him to desist from his error: for he said they [said they] no other God, but He that is here and the Maker of all things. Being hereupon ask't who they were, they boldly profest themselves to be Christians: at which *Firminianus* was hereby highly exasperated, and passed sentence of death upon them, \* without inflicting on them any previous tortures. One of these was a Presbyter, of the many by name \* *Antoninus*; the name of the second he commanded, the Martyrs (who had provoked and confused him) should be crucified: the other to be put to death, without suffering any tortures before their execution: as the common usage was. For the Roman Judges did usually torture the Christian Martyrs before they dispatch't them, to the end those valiant Champions might not finish their lives by too easy a death. Nor was this usually done to the Martyrs only; but generally as often as any heinous offenders were brought to examination, they were first tortured. And although the guilty person confess't the fact, yet did not the Judge presently order him to be releas't from his tortures; but continued to inquire out the consequences; for example, how often he had done the fact, with what weapons, and in what places, then he questioned him about his companions and accomplices. See *Tertullian*, in his book *Ad Maximian*; and in his *Apologetic*, chap. 2. *Valf.*

In the *Greek Menology*, this man is called *Antonius*, where (besides *Zebina* and *Germanus*) there is a fourth companion of these Martyrs, to wit, *Nicophorus*. For the 13<sup>th</sup> day of *November* this passage occurs, the birth-day of the Holy Martyrs *Antoninus* and his fellows, who were [put to death] in the time of *Maximinus*. *Antonius* was an old man; *Nicophorus*, *Zebina*, and *Germanus* were in the flower of their age. They were taken at *Cæsarea* and after they had boldly confessed Christ's name, were slain. Here you see, the Author of the *Menology* has rendered *προφύρου* an old man, not a Presbyter. *Valf.*

was *Zebinus*, by Country an *Eleutheropolitane*; the third was called *Germanus*. On the thirteenth day of the month *Diis*, that is, on the *Iles* of *November*, all this was done to these persons. On the same day they had a fellow-traveller added to their number, a woman of *Sychole*, by name \* *Ennathas*, who was adorned with the 5 Badge of Virginity. She had not indeed done what the former [three] did, but was carried by force and fet before the Judge. Therefore, after she had been scourged and most grossly abused; (all which injurious usages were aduaciously perpetrated, without any order from the superiour Magistracy, by one of the *Trilimes* in the neighbourhood, called *Maxys*, a man worse than his name, one indeed that was stout and of an undaunted courage, but as to his Morals, in all respects very impious, of a cruel disposition, and odious to all his acquaintance. This fellow tript the blessed virgin stark naked, (in such a manner that she was covered only from her loyns down to her feet, but the rest of her body was bare;) led her round the City *Cæsarea*, and look't upon it as a piece of gallantry to drag her through all the Market-places in the City, and scourge her) after [I say] she had endured so many stripes, having given a demonstration of her most undaunted courage and constancy of mind before the Presidents Tribunal, the Judge commanded she should be burnt alive. This \* Man improved his inhumanity and rage, shown towards Gods worshippers, to the fides, height, and transgressed even the Laws of Nature; for he was not ashamed of denying burial to the dead bodies of those sacred persons. Upon which account he gave order, that the dead bodies (which were exposed in the open Air, to be devoured by wild-beasts,) should be carefully guarded night and day; and you might have seen for many days together no small number of men, busily obeying this beastly and barbarous order: some of whom (as if this had been a matter of high concern and moment) watched on a Tower, that the dead might not be stolen away. Also, the wild-beasts, dogs, and fowls that preyed on flesh, scattered here and there pieces of mens bodies; and the whole City was strewn all over with mens bowels and bones. So that, nothing did ever seem more cruel and horrid, even to those who before had been our enemies; all persons bewailing not so much their calamitous condition towards whom these things were done, as the abuse that was put upon themselves, and on mankind in general. For, even to the very gates [of the City] such a spectacle was propoled to publick view, as surpassed all the bounds of expression, and exceeded any the most tragical relation; [to wit] the flesh of mens bodies, which were devoured not in one place, but lay scattered every where. Yea, some affirmed they saw limbs of men, whole bodies, and pieces of bowels even within the City. After these [horrid butcheries] had been practised for many days together, there happened this miracle. The weather was fair, the air clear, and the whole face of heaven most serene and bright; when, on a sudden, from all the columns, which under-prop'd the publick Galleries throughout the City, there fell many drops, in the form of tears: and the Market-places and streets, (no moisture having fallen from the Air,) were wet and besprinkled with water which came from an unknown place. In so much that a report was immediately spread

In the *Greek Menology* she is called *Ennathas*. *Valf.*  
\* *Ennathas* means a little Nitro of purple-coloured wool; which was the badge of protest's Virginity, as *Optatus* informs us, in his sixth book. *Valf.*

[yet can or might] <sup>1</sup> there than a wild bear) shewed no compassion to-  
 wards his youthful years; and, having found, upon  
 his bare asking the young man that he confided  
 himself a Christian, felled with rage, as if he had  
 been wounded by some dart, ordered the torturers  
 to make use of their utmost force against him.  
 But after he saw, that he refused to be obedient  
 to his commands in offering sacrifice, he ordered  
 that his flesh (as if it had not been the body of a  
 man, but either stones, or wood, or some such  
 senseless thing) should without any intermission  
 be torn even to his very bones and utmost re-  
 mains of his bowels. Which being performed  
 for a long time together, the Judge perceived his  
 attempts were vain; [for although] <sup>2</sup> his body  
 was mangled all over with the tortures, [yet y] <sup>3</sup>  
 he

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he continued silent, and was as inflexible of pain, as if he had in a manner been lifeless. [Nevertheless] the Judge, still persevering in his merciless and inhuman cruelty, immediately condemned him to be burnt (in the same habit he was in) by a flow fire. And thus this person (although he was the last that entered the combat, yet) prevented his master after the flesh, in that he obtained his departure out of this life before him; those, who were busied about [vanquishing] the former Martyrs, hitherto making some delays. You might therefore have seen *Prophyrus* [for that was his name,] in quality like a valorous champion who had been conqueror in all manner of exercises belonging to the Sacred games, proceeding forth to his death after he had suffered to great tortures, with a body covered all over with dust, but with a cheerful joyance, and a mind full of joy and confidence: he was most truly filled with the

\* See B.6, divine spirit; and, being clad in a Philo-Chap. 19, phibic habit, (having only a garment wrapt round (?), about him, in fashion like unto a cloak,) was in a calm and sedate mind he gave commands to those of his acquaintance, and dispatched whatever he termed *his* had a mind to do; retaining the serenity of his temper; for countenance, even when he was at the very stake. Moreover, when the pile, which lay at a sufficient distance, was kindled round about him, with his mouth he attracted the flame on every side of him: and after this exclamation, which he uttered when the flame began to touch him, [To wit,] *unwinding Jesus the Son of God to be his helper*, he most courageously continued silent even to the very last gasp. Such was *Prophyrus's* combat: whose consummation *Selenus* a Confessor that had formerly been a Soldier, having related to *Pamphilus*; as being the conveyer of such a message, he immediately vouchsafed to be joyoned in the same lot with the Martyrs. For he had no sooner related *Prophyrus's* death, and saluted one of the Martyrs with a kiss, but some of the Soldiers seize him, and carry him before the President. Who, as if he referred to hasten *Selenus*, that he might be *Prophyrus's* companion in his journey to heaven, forthwith ordered he should undergo a capital punishment. This [*Selenus*] was born in *Cappadocia*, but had attained no mean degree of honour amongst the choicest young men that belonged to the *Roman* Militie. For he far excelled his fellow Soldiers in the \* fitness of his age for Military services, in strength and stature of body, and in valour: in so much that, his aspect was much discount of amongst all men, and the shape of his whole body greatly admired, upon

account both of his stature and comeliness. About the beginning of the persecution, he was eminently famous for his enduring stripes in the combat of confession: but after he had left off his Military course of life, he became a zealous emu-

\* *Hæmæ* is the term in the original, it peculiarly imports that age, which is fit for warfare; which *Livy* titles *Militare ætatem*, the Military age; beginning from the seventeenth year of a man's age, says *Plutarch* (in *Græcæ*.)

tour of those that were *Assæta* in their studies and exercises of piety; and, like a father, and a *Christi* patron, demonstrated himself to be an Overseer thereof as it were, and an helper of desolate orphans and widows that were destitute of assistance, and of those that he that were reduced to poverty and sickness. Wherefore, by God (who is more delighted with such [performances] as these, than with the smoke and blood of sacrifices) he was deservedly accounted worthy of that admirable and high calling, [to wit] Martyrdom. This was the tenth Champion, who, after the others before mentioned, ended his life on the very same day; whereon (as it is probable) the great gate of heaven was opened by the Martyrdom of *Pamphilus*, (suitable to the worth of that person,) which gave both him, and his companions, an easy entrance into the Celestial Kingdom. Also, *Theodotus* (a venerable and pious old man, belonging to the Presidents own family, for whom *Firmilianus* had a greater esteem than for all his other domesticks; partly upon account of his age, having seen his children to the third generation; and partly in respect of the singular affection and conscientious fidelity, which he had continually retained towards him,) having followed *Selenus's* steps, and performed the same things that he did, was brought before his master, against whom he was more exasperated than against any of the former [Martyrs,] and being forthwith put upon a Cross, he underwent the same sort of Martyrdom our Saviour suffered. Moreover, one being yet wanting, who might render the number of the fore said Martyrs completely twelve, *Julianus* intervened to make up their number. At that very interim he was coming from a remote Country, and had not entered the City; but, being informed [of the slaughter] of the Martyrs, ran immediately (in the same habit he had on) out of the road, to see that spectacle. When he saw the dead bodies of those holy persons lying upon the ground, being filled with an extraordinary joy, he embraced every one of them, and kissed them all. Whilst he was doing this, the [Soldiers,] that were the instruments to commit those murders, apprehend him, and bring him to *Firmilianus*. He, doing herein what was agreeable to his usual cruelty, [ordered that this person also should be consumed by a flow fire. Thus was *Julianus* also accounted worthy [to receive] the crown of Martyrdom, leaping for joy, and exceeding glad, and with a loud voice giving great thanks to the Lord, who had vouchsafed him so great an honour. This *Julianus* was by country a *Cappadocian*; as to his morals, he was eminently pious and circumspect, and famous for his most genuine and sincere faith: he was very active and diligent in all things, being inspired by the holy Ghost. Such was the life [of Martyrs,] who were vouchsafed to arrive at Martyrdom in company with *Pamphilus*. The holy, and truly sacred bodies of these persons were, by the impious President's order, watched for the space of four days, and as many nights, and exposed to be devoured by

beasts that prey on flesh. But when (as it miraculously happened) no wild beast, or fowl, or dog approached them [during that time,] at last (divine providence to ordering the matter,) they were taken away whole and untorn; and, having been allowed such funeral rites as he himself then, received the usual interment. Whilst the discourse concerning the [Presidents] furious rage against these persons was yet rife in all mens mouths, *Adrianus* and *Eudubus* (arriving from that Country called *Mauganæ*, at *Cæsarea*, to give a visit to the rest of the Confessors,) were examined also at the gate of the City, for what reason they came thither. And, having confessed the truth, they were brought before *Firmilianus*: he (as he had usually done before) was in no wise dilatory in his proceedings towards them also; but, after he had surveyed their sides with many tortures, condemned them to be devoured by wild beasts. Therefore, after two days space, on the fifth of the month *Myrius*, (that is, before the third of the *Nones* of *March*, the day whereon the nativity of the \* public *Genius* (as the Heathens account it) is celebrated at *Cæsarea*, *Adrianus* was cast to a Lion, after that a sword was thrust through his body, and to be ended his life. On the next day after save one, that is, on the very *Nones* of *March*, which is the seventh of the month *Dyrrus*, *Eudubus* (after the Judge had entreated him with much earnestness, that by offering sacrifice he would procure for himself that which they account liberty,) preferring a glorious death for his Religion before this transitory life, (when he had been exposed to the wild beasts, and been made a sacrifice after the same manner with the former Martyr,) was the last that closed up the Combats of the Martyrs at *Cæsarea*. Moreover, it will be worthy our recording here, how divine providence soon after punished these impious Persecutors, together with the Tyrants themselves. For *Firmilianus*, who had been so reproachfully out in *Liber*, ragous against Christ's Martyrs, having with and in *Liber* some others been adjudged to undergo a capital punishment, was beheaded. And these were the Martyrdoms, accomplished at *Cæsarea*, during the whole time of the persecution.

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by beasts that prey on flesh. But when (as it miraculously happened) no wild beast, or fowl, or dog approached them [during that time,] at last (divine providence to ordering the matter,) they were taken away whole and untorn; and, having been allowed such funeral rites as he himself then, received the usual interment. Whilst the discourse concerning the [Presidents] furious rage against these persons was yet rife in all mens mouths, *Adrianus* and *Eudubus* (arriving from that Country called *Mauganæ*, at *Cæsarea*, to give a visit to the rest of the Confessors,) were examined also at the gate of the City, for what reason they came thither. And, having confessed the truth, they were brought before *Firmilianus*: he (as he had usually done before) was in no wise dilatory in his proceedings towards them also; but, after he had surveyed their sides with many tortures, condemned them to be devoured by wild beasts. Therefore, after two days space, on the fifth of the month *Myrius*, (that is, before the third of the *Nones* of *March*, the day whereon the nativity of the \* public *Genius* (as the Heathens account it) is celebrated at *Cæsarea*, *Adrianus* was cast to a Lion, after that a sword was thrust through his body, and to be ended his life. On the next day after save one, that is, on the very *Nones* of *March*, which is the seventh of the month *Dyrrus*, *Eudubus* (after the Judge had entreated him with much earnestness, that by offering sacrifice he would procure for himself that which they account liberty,) preferring a glorious death for his Religion before this transitory life, (when he had been exposed to the wild beasts, and been made a sacrifice after the same manner with the former Martyr,) was the last that closed up the Combats of the Martyrs at *Cæsarea*. Moreover, it will be worthy our recording here, how divine providence soon after punished these impious Persecutors, together with the Tyrants themselves. For *Firmilianus*, who had been so reproachfully out in *Liber*, ragous against Christ's Martyrs, having with and in *Liber* some others been adjudged to undergo a capital punishment, was beheaded. And these were the Martyrdoms, accomplished at *Cæsarea*, during the whole time of the persecution.

\* These words are very obscure, *Christi* person thought they were to be understood concerning the time of the persecution; I am not of his mind. For *Eusebius* speaks concerning what happened, when the fury of the persecution was in some measure abated. Therefore [*ἐν τούτῳ*] signifies *postea*, afterwards; according to the *Epistola* usual way of expressing himself, both in other places, and also hereafter in this chapter. The following words [*ἡ γὰρ ἐν τούτῳ χρόνῳ*] denote the whole interval of time from the beginning of the persecution to the seventh year, as *Eusebius* informs us in the following chapter. *Valf.*

for such Offices, condemned them to be employed in looking after \* Camels, a brutish sort of creatures, whose bodies are naturally crooked and full of pimples; and how it adjudged them to be keepers of the Emperours horses; also, what the *Roman* Emperours, and tortures *maxi*, that they suffered from such as during those times were *free-men* Provinces, upon account of the sacred vessels that were free of the ambitious desires of many, the inconsiderate should be and illegal ordinations, and the schisms amongst the \* Confessors themselves; besides, what those modern rages of disturbances with much carnell-ness attempted against the remains of the Church, and how the Emperours introducing innovations successively one after another, came, and there, being without intermission authors of evils to such like even in the midst of the calamities caused by the same perfecution, and heaping mischiefs upon mischiefs; payment all this [I say] I think fit to omit, a relation was called hereof being in my judgment inconvenient; and *Castellus*, which (as I said in the \* beginning of this book) and it is I do altogether dislike, and am resolved to avoid amongst Supposing it therefore to be most accommodate the *prophet* for an history concerning the admirable Martyr, *all* *epistolæ* to speak, write, and inkill into the ears of be- *dicti* *Fit* *litters* what ever is of importance to, and com- *it* *meur*, mendable in, our Religion, and those passages & *Homer*,) which are virtuous and praiseworthy, I thought Although good to adorn the close of this book with [a re- in this place of] that peace, which afterwards appeared to us from heaven.

Camels are not spoken of, but those Camels are meant belonging to every City, which were used to fetch wood and other burthens; as appears from the 18th *Law*, in the *Tale Tite*. But *Eusebius* does here speak of the Emperours Horses and Camels; to the leading whereof some Bishops were condemned. Now, there is a great difference between these two Offices. For the former was a civil Office, so that the *Decorations of the white Order* were promoted, as his said in the fore-quoted *Law*. But the latter was a penal servitude, to which criminals were condemned, as may be collected from *Eusebius's* words there. Moreover, those *Camelarii* (keepers of Camels) were under his care and disposal, that was the *Comes rei privatae*, (i. e. the Treasurer of the *Privy purse* to the Emperor; see *Vitell. meton. nom. Marc.* Book 22, pag. 207.) under whom were the *Magistri rei privatae*, and of the *Palatii*; as appears from the *Notitia Imperii Romani*. See the *Act* of *Marcellus* the Pope. *Valf.*

\* He means the Schism between *Maximus* *Leptopolitanus* and *Peter* Bishop of *Alexandria*; concerning which see *Athanasius* and *Epiro* *maxi*. He means also *Donatus's* Schism in *Africa*, against *Cecilianus* the Bishop. *Valf.*

† The place *Eusebius* here speaks of is not to be found in this book. Whence it appears, that this book, concerning the Martyrs of Palestine, is imperfect. Any body may perceive that the beginning of it is wanting. But this defect may be made up from chap. 2, book 8, of the *Eusebius's* History, where *Eusebius* says that, which he mentions here, as spoken of before by himself. *Valf.*

## CHAP. XII.

Concerning the Prelates of the Churches.

BUT, what happened to be done in relation to the Prelates of Churches, \* during this interval of time, and afterwards; how, instead of being continued Pastors of Christ's rational flock, which they had not rightly and duly governed, divine justice, judging them as it were fit

thought they were to be understood concerning the time of the persecution; I am not of his mind. For *Eusebius* speaks concerning what happened, when the fury of the persecution was in some measure abated. Therefore [*ἐν τούτῳ*] signifies *postea*, afterwards; according to the *Epistola* usual way of expressing himself, both in other places, and also hereafter in this chapter. The following words [*ἡ γὰρ ἐν τούτῳ χρόνῳ*] denote the whole interval of time from the beginning of the persecution to the seventh year, as *Eusebius* informs us in the following chapter. *Valf.*

## CHAP. XIII.

Concerning Silvanus, Jolin, and thirty nine other Martyrs.

THe seventh year of the persecution against us was now completed, and our affairs, (having by little and little obtained some thing of a tendency towards a quiet posture by an abatement of their heats who had been our malicious detractors,) proceeded on to the eighth year, when no small number of Confessors were gathered together about the *Brafs* mines in *Palestine*, and enjoyed their liberty to such a degree, that they erected buildings to make Churches of; [But] the Governor of the Province (a cruel and wicked person, as he manifested himself to be, upon account of what he did against the Martyrs) making a journey thither, and being informed of their

their way of living in that place, acquainted the Emperor therewith, writing what he judged futable to calumniate them. Afterwards, the Governor of the Mines came thither, and as if he had had an Imperial order so to do, ) having separated that company of Confessors, allotted Cyprus to be the place of habitation for some of them, and Libanus for others. He dispersed others of them in several places throughout Palestine, and gave order they should all be wearied out with various sorts of laborious employments. Then he pick'd out four, which seemed to be the most eminent persons amongst them, and sent them to the commander in chief of the Military forces in those parts. Two of these were *Aegyptian* Bishops, by name *Pelcus* and *Nilus*; the third

\* His name was *Helias* who, together with *Patermuthus*, was burnt to death: as is recorded in the *Greek Menae*, at the 17<sup>th</sup> of September. *Phobius* mentions *Patermuthus*, in his *Bibliotheca*, chap. 113, where he speaks of the Books written by Pamphilus the Martyr, during his imprisonment, in defence of *Origen*, Valef.

Again, there were others who were allotted a particular country to inhabit by themselves, ) to wit, such of the Confessors, as either by reason of their age, or the mangling of their members, or because of other bodily infirmities, were freed from doing service in those laborious employments. The principal among these was *Silvanus*,<sup>b</sup> a Bishop born at *Caesarea*, a person that demonstrated himself to be a truly religious and most genuine example of the Christian profession. This man, after he had been signally eminent in all sorts of conflicts [undergone upon account] of confession, from the very first day (as I may say) of the persecution, and during the whole time it lasted, was reserved for this opportunity, that he might in the last place seal up (as it were) all the Combats [of the Martyrs] in Palestine. Many *Egyptians* were with him; amongst whom there was

<sup>b</sup> By these words *Eusebius* seems to declare, that this *Silvanus* was not Bishop of *Caesarea*: for *Eusebius* only says, that *Silvanus* was born at *Caesarea*, and made Bishop over those Christians that wrought in the Mines in Palestine. The *Greeks* (in their *Menae*, at the 17<sup>th</sup> of September) seem to have taken these words of *Eusebius* in this sense. For they say that *Silvanus* was *Presbyter* of the Church at *Caesarea*; and, after he had suffered most acute tortures at *Caesarea*, was condemned to the Mines, where the Office of a Bishop was conferred on him by the Christians. So the *Menae*. But *Eusebius* (in book of *chap. 13*.) does expressly call him Bishop of *Caesarea*. Valef.

\* This *John* is mentioned in the *Menae*, at the twentieth of September. *John* was with him; amongst whom there was one \* *John*, who for strength of memory far surpassed all men of our age. This man had been deprived of his eye-sight before. Nevertheless, in the conflicts of confession (wherein he got great renown) when one of his feet (after the same manner that others were served) was rendered useless by being feared with red hot irons, he drew also (although he could not then feel) were burnt out with fearing irons: to such an height of cruelty and inhumanity had the merciless and incompassionate Executioners then arrived in their complicity [towards the Christians]! \* This needful to extol this man for his morals, and the Philosophick life he lead, especially since he was not so admirable upon that account, as for his strength of memory; [for] he had whole books of the sacred Scriptures written (not on tables of stone, as the divine Apostle says, nor on parchments, or paper, which are devoured by moths and time, but) on the fleshy tables of his heart,

that is on his bright soul, [which were legible] to the most clear eye of his mind. In so much that, when ever he pleaded, he could produce out of his mouth, as it were out of a treasury of Learning, sometimes the books of the Law and those of the Prophets, another while the Historical parts of Scripture, and again at other times the Evangelick and Apostolick writings. I was, I confess, amazed, when I first saw this man standing in the midst of a numerous Ecclesiastick congregation, and repeating some parts of the divine Scripture. For as long as I could only hear his voice, I supposed him to have read what is usually rehearsed in such assemblies. But when I approached very near, and saw plainly what was done, to wit, all the rest [in the assembly] standing round and having their eye-sight clear and perfect, and him making use of the eyes of his understanding only, in reality delivering oracles like some Prophet, and far surpassing those that were found and healthy in body, I could not forbear praising and glorifying of God. And I thought that I really believ'd a firm and most evident instance to persuade me to believe, that he is to be accounted a man, (not who appears to be by the external shape of his body, but) who is such in respect of his mind and understanding. For although this person had a mangled and deformed body, yet he demonstrated the strength of his internal faculties to be great and most powerful. Moreover, God himself vouchsafed to allot these forementioned persons (who, living in a place apart by themselves, spent their time according to the usual manner in prayers, fastings, and in the performance of other severe exercises of Religion,) a blessed and salutary death; reaching out to them his propitious right hand. But \* that malicious enemy of \* The De: all goodnefs, unable to endure them any longer, vil. in regard they were carefully armed against him with their continual prayers to God, resolved to have them killed and removed from off the earth, as being troublesome to him. Which God permitted him to attempt and perform; both that he should not be hindered from doing mischief, agreeable to his own mind and purpose; and that they might at length receive the rewards of their various combats. Thus therefore nine and thirty persons were beheaded on one and the same day, by an order from the most impious *Maximinus*. These were the Martyrdoms perpetrated in Palestine during the space of ten years, and such was the persecution in our days; which, having begun from those times wherein the Churches were demolished, was much increased in the times succeeding by the Governors infolencies. Amidst which, their various and different combats who were Religious Champions, made an innumerable company of Martyrs throughout every Province; to wit, in *Libya*, and throughout all *Egypt*, *Syria*, and all those Provinces, which reach from the East round to the Country of *Byrricum*. For those regions situate beyond these now mentioned, that is, all *Italy*, *Sicily*, *France*, and those which lie towards the Sun-setting, *Spain*, *Mauritania*, and *Africa*, having not endured the rage of the persecution full out the space of the two first years, were vouchsafed a sudden visitation from God, and [obtained] peace: divine Providence taking compassion on the simplicity and faith of those men. Further, an accident (a parallel to which the Records from the very first beginning of the *Roman* Empire cannot show) happened now first in these our days, contrary to all

all expectation. For, during the persecution in our times, the Empire was divided into two parts. Those brethren which were inhabitants of the one part, that just now mentioned, enjoyed peace: but such as dwelt in the other part of the Empire, endured innumerable conflicts [renewed against them] successively. But when divine grace gave some indications of its candid and compassionate visitation of us, then those very Governors of ours (who before had been

raiders of the wars waged against us in our days,) having most miraculously altered their minds, found a retreat; extinguishing the flame of persecution kindled against us, by *Recripts* published in favour to us, and by mild Edicts. \* 'Tis chosen of this book, is wanting to wit, the Retraction, of the Emperours or *Galerius Maximinus*: Edict, ordering a stop to be put in perfection. But this defect may be easily made up from the last chapter of the eighth Book of the Ecclesiastick History. Valef.

The End of *Eusebius Pamphilus's* Book concerning the Martyrs of Palestine.

# THE NINTH BOOK OF THE Ecclesiastical History OF EUSEBIUS PAMPHILUS.

## CHAP. I.

Concerning the counterfeited Cession [of the Persecution.]

<sup>a</sup> *Phelobius* (the term here used) must be taken for *Phelobius*, as is frequent in our Authors. We have this revocation of the Emperor's Decree in the 8<sup>th</sup> book of this History, at the latter end. By these words (*μεταβολή*) *Phelobius* signifies that *Phelobius* understands all the Provinces of *Asia*; but *Rufinus* thinks *Pontus*, *Bithynia*, *Gallatia* and the rest of the Provinces bordering on every side were meant, which were under the Emperor *Galerius's* Government: excepting only the *Eastern* Provinces, over which *Maximinus* *Caesar* was Ruler. Valef.

<sup>b</sup> By *Phelobius* here, we have translated *having generated*; the Phrase is borrowed from the *Attick Lawyers*, *γενέσθαι* with them signifies that Court where matters of great importance were adjudge to wit, not exceeding one *drachm*. The Judges of this Court were the *Undecimviri*; This Court stood in an obscure place of the City, and hence *μεταβολή* is in *Demosthenes*, and here also in our Authors, and metaphorically, for privacy.

one another by Letters. For *Sabinus*, who was then honoured with the *Præfecture* of the *Procurator* (the chiefest Office among them) \* Infrad in a Latine Epistle to the Governors of the \* *Provinces* declared the \* *Emperour's* pleasure; with them the reading in *Nicæensis* [ *imp. aucto* ] with him, that *Sabinus* was *Præfess* of the *Prætorium* to *Maximinus*. But our Copies do all agree in the former reading, that is [with them], in the plural number; which is the truth. For, although *Sabinus* wore the *Præfecture* of the *Prætorium* (which we may call the Office of *Lord-chief-justice*, or of *Licentiatus* General under the Emperour, to govern Provinces in Civil Causes) See *Panciro*, in *Notitium Imper*, *Orient*, c. 5, ) under *Maximinus* *Caesar* in the East; yet because he was made *Præfess* by *Galerius*, therefore he is called the *Præfess* of the Emperour, meaning *Galerius* and *Maximinus*. For the *Caesars* had not the power of creating *Præfess*; but they were made by the *Augusti*, as may be shown from many places in *Ann. Marcellinus*. Hence it is, that *Sabinus* in his Edict (which *Eusebius* does here insert) always speaks of the Emperour in the plural number, to let the Governors of particular Provinces understand, that that was the command of the Emperour, to wit, *Galerius*, *Constantinus*, *Licinius*, and *Maximinus*. Also, by these words *imp. aucto* may be meant the Governors of those Provinces which were under *Maximinus's* jurisdiction: for *Eusebius* speaks of them in the foregoing sentences. Indeed, this exposition seems most natural to me; but then we must render [ *imp. aucto* ] not *with*, but amongst them; which rendition the Greek will bear. Valef.

<sup>c</sup> *Rufinus* translates this place thus *Sed, Sabinus, &c. But Sabinus, who at that time was chief of the Provinces; and informed the forementioned Imperial Edict, thereby manifesting to all men that which Maximinus had attempted to conceal. But Rufinus has not expell'd Eusebius's meaning in this rendition of his words. For Sabinus did not feel Galerius the Emperour's decree before his own order, as it was usual for the Prefess of the Procurator to do; in regard Maximinus had made it his business, that that Imperial constitution should be concealed from those Provinces under his Government. For he was highly displeased at Galerius's Receipt; both in regard the Christians (whom he had hitherto most barbarously persecuted) were delivered from his cruelty; and also because his name was not prefix'd before the forefard decree. For, after Galerius's and Constantine's name, Licinius's was set before the Receipt; but Maximian's name, (he being as yet but Caesar only) was not there. Therefore, partly for shame, partly out of indignation, Maximinus suppressed that Edict. But Sabinus* (4)





banishments and most horrid Persecutions were a fresh rancour against us; the Presidents in every Province renewing their cruel insurrections against us: in so much that some of the most eminent assertors of the divine faith were apprehended, and without any commiseration had the sentence of death pronounced against them. Three of them having professed themselves Christians, were cast to the wild beasts and devoured by them at Emesa, a City of Phœnicia: amongst them there was a Bishop, one *Silvanus*, a very old man, who had born that Office forty years complete. At the same time also, *Peter*, that most eminent Prelate of the *Alexandrian* Church, (the chief ornament and glory of the Bishops, both for his virtuous life, and his study and knowledge in the sacred Scriptures) being apprehended for no crime at all, was beheaded (contrary to every body's expectation) by *Maximinus* in order on a festival, and without any specious pretence. Likewise many other *Aegyptian* Bishops suffered the same death that he did. *Lucianus* also, Presbyter of the Church at *Antioch*, a very pious man, much famed for his continency, and his knowledge in the sacred Scriptures, was brought to the City of *Nicomedia*, where the Emperor then kept his Court; and after he had made his Apology, in defence of that Doctrine which he asserted, before the President he was committed to prison and murdered. In fine, *Maximinus*, that professed the Enemy of all virtue, did in a short time load us with such burdens of afflictions, that this latter storm of Persecution raised by him seemed to us twice, in the far more grievous than the former.

*Emesa* on the ninth year of the Persecution. Concerning this man's Martyrdom *Eusebius* has said something before, in his eighth book, although not in its proper place; see B. 8, Chap. 13. Valef.

*Eusebius* mentioned this man's Martyrdom before in the eighth book chap. 13, but not in its proper place. For the eighth book does not go beyond the eighth year of the Persecution. But *Peter* Bishop of *Alexandria* was Martyr'd in the ninth year of the Persecution (which *Eusebius* expressly affirmeth in the end of the seventh book) upon the seventh (The Calends of December, as we read in the *Excerpta Chronologica* published by *Scaliger*, *Martius* says the same, and so does *Abo*, and the old *Romany* Martyrology. The Greeks celebrate his birth day on the 14th of November. The *Sils* of this Passion are extant in a M.S. in Greek, which the Reverend Father *Franciscus Combefis* has, and will shortly publish, with many other things. Valef.

*Eusebius* has mentioned this man's Martyrdom at book 8 Chap. 13, though not in its due place. But here he remarks the time more distinctly, wherein *Peter* and *Lucianus* suffered; as to *Emesa*, under *Maximinus*, not in the Reign of *Galerius Maximinus*; as *Baronius* would have us believe, at the year of Christ 311, cap. 3. Also, *Baronius* is mistaken in placing the Martyrdom of *Peter* Bishop of *Alexandria* on the year of Christ 310, for he suffered in the year of our Lord 311, on the ninth year current of the Persecution. *Baronius*'s error arose from his beginning the Persecution a year too soon; which mistake we have sufficiently confuted before, at book 8, chap. 2, note (C). Moreover, in regard *Lucianus*'s Martyrdom happened under *Maximinus*, the Martyrdom of *Anthony* Bishop of *Nicomedia* follows, in my judgment, be placed under *Maximinus* also. Indeed, *Anthony* suffered a little before *Lucianus*, as *Lucianus* informs us in his Epistle to the *Antiochians*, which I made mention of in Book 8, chap. 11, note (A). We may also make the time concluding from the *Sils* of *Lucianus*'s Martyr; where, instead of *Maximinus* we read *Maximianus*, which is a common error in the Greek. Valef.

When *Galerius* was dead, *Maximinus* took possession of *Asia* and *Bithynia*, which Provinces (together with *Illyricum* and *Pœonia*) were governed by *Galerius*. For *Galerius* kept these Provinces for himself, as *Eusebius* informs us; the same is asserted by the old Annals of the *Excerptors*, which I published at the end of my *Ann. Marcinianus*. *Maximinus* made his abode at *Nicomedia*, which was the chief City of *Bithynia*; where the Emperor had a palace ever since *Diocletian*'s time. Further, the following words do evidently manifest, that by the term [Emperor] *Maximinus* must be meant. Wherefore I wonder at *Baronius*, for asserting that *Lucianus* suffered under *Galerius*, not under *Maximinus*; when as *Eusebius*, contemporary with *Lucianus*, affirms he was killed by *Maximinus*. Valef.

Concerning the Edict against us, which was [in]graven on *Brasen plates* and [hung up] on the *Pillars*.

*Moreover*, in the middle of every City (which was never seen before) the Any man Decrees of Cities, and also the Imperial Edicts may justly against us were engraven on *Brasen plates* and why *Eusebius* propoed to open view. And the boys in the why *Eusebius* should Schooles had nothing in their mouths \* All day affirm here, long but *Jesús* and *Plat*, and the Acts which that this was forged to disgrace us. I judge it pertinent we never before, Were the which was engraven on plates of *Bras*: both that the proud and arrogant insolency of this man's the Decrees, haired towards God may be manifested; and or the i- a divine justice (which hates the impious, and keeps a continual watch against them) did within a very brief short time pursue and overtake him: by which filed be- Divine justice he was informed to alter his sentiments soon after concerning us, and to confirm them by his Edicts in writing. But there are the Contents of his Rescript.

our *Eusebius*. But that which he asserts to have never been seen before, is, the engraving of these Edicts upon plates of *Bras*. For (as we observed before, Book 8, chap. 5, note b.) the Imperial Edicts were written on paper. Valef.

\* *Kata mēnēn hēkōn, all day long, so Rufinus and Lengua render it: Christopherson and Mafius translate it, quotidie, daily.* Valef.

#### A COPY OF THE TRANSLATION OF MAXIMIN'S RESCRIPT IN ANSWER TO THE DECREES OF THE CITIES AGAINST US, TRANSCRIBED FROM A BRAZEN PLATE AT TYRE.

Now at length the infern Confidence of man's mind, having shaken off and dispersed the cloud and mist of error (which heretofore invested) Christ's the senses of men, not so much wretched, and *Mafius* being involved in the final night of ignorance,) in thought may discern, that it is indubitably governed and clause strengthened by the indulgent providence of the im- mortal Gods. It is incredible to express how grate- fully, how pleasing and acceptable a thing it was to Deity the us, that you gave such a proof of your Pious resolution- Gods. Indeed, before this time it was no person was infernal of the obsequency and reli- gious worship you showed towards the immortal Gods; the Tyr- for your faith is made known to them not in bare and empty words, but by un- interrupted and miraculous eminen Acts, upon which account your City may deservedly be filled the Sea and *Manfion* of the immortal Gods. For it is manifestly evident by many instances, that She flourisheth by the Arrival and presence of the celestial Deities in Her: But let New your City (care- less of all its own particular concerns, and having no re- gard to the Petitions, which in times past it did usually make [to us] for the welfare of its affairs,) when it was possible that the Promoters of that accursed

vanity

vanity did begin to creep again, and [perceived] that [the fire which is carelessly left and raised up, it breaks forth into violent flames, the brands thereof being rekindled, immediately without the least delay made its address to our piety, as to the Metropolis of all Religion, petitioning for a redress and an assistance. 'Tis evident that the Gods have in- sisted into your minds this wholesome advice upon account of your constant and faithful performance in your Religion. For the most High and Mighty Jupiter, (who presides over your most famous City, and preserver of your Country Gods, your wives and children, your families and houses from all manner of destruction and ruin) hath breathed into your minds this salutary resolution; whence he hath evidenced and plainly demonstrated, what an excellent, noble, and comfortable thing it is, to adore him, and to approach the sacred Ceremonies of the immortal Gods with a due observancy and veneration. For what man can there be found so foolish and so void of all reason, who perceives not that it comes to pass by the favourable care of the Gods towards us, that neither the Earth does deny to reform the seeds committed to it, frustrating the hopes of the husbandmen with vain expectations; or that the aspect of impious War is not immovably fixed on the earth; or that men's bodies are not hurried away to the grave being tainted by an infection in the temperature of the Air: or that the Sea, tossed with the blasts of tempestuous

\* *Τῶν τοιούτων σωμάτων. He alludes to that Aspect of the Planets called scissus; which term is used concerning the Planets, when they seem to move either backward, or forward in their Epicycles; but are stationary. Valef.*

winds do not swell and overflow: or that storms breaking forth on a sudden and unexpectedly do not raise a destructive tempest: or lastly, that the Earth (the nurse and mother of all things,) shaken by an horrid trembling arising from its own internal caverns, does not raise vast hills out of its own bowels; or that the mountains which lie upon it are not swallowed up by its unexpected scissures and rents. There is no man but knows that all these calamities, (yea far more horrid than these) [not] in have happened heretofore. And all these evils fall but upon us, because of that pernicious error and most vain folly of these wicked men, at such time as it abounded in their souls, and burdened the whole earth

most with stumbe and confusion: After the interpolation of some words, he continues, Let men now look into the open fields and see the flourishing corn, waving its weighty ears; let them view the Meadows gloriously bedecked with flowers and grass caused by the seasonable springing showers: Let them consider the constitution of the air how temperate and calm it is again become. In future let all men rejoice for that by your Piety, by your sacrifices and Religious worship, the fury of that most potent and strong God Mars is appeased; and for this reason, let them securely solace themselves in the quiet enjoyment of a most prosperous and serene Peace. And, as many as have deserted that blind error, and wholly relinquished those impertinent wandring, by returning to a right and sound temper

of mind, let them rejoice the more upon that account; in regard, (being delivered as it were from a storm impetuous, and from a fatal disease,) they shall in future reap the sweet enjoyments of an happy life. But if any shall wilfully persist in that their execrable vanity and error, let them be visited and driven far from your City and its vicinity (according to your request;) that by this means your City, being (agreeable to your commendable diligence in this affair) freed from all pollution and impiety, may wholly devote itself (according to its natural inclination) to attend upon the sacrifices and worship of the immortal Gods with all due veneration. Now, that you may be profitable how acceptable your address in this case was to us, and how ready and forward our mind is voluntarily to comply with and reward good desires even without any decrees, or supplication; we permit your devotedness to ask the greatest favour you have a mind to, upon account of this your Religious attempt. And now therefore make it your business to ask this and have it granted. For you shall obtain it without any delay. And this great boon granted to your City shall endure throughout all ages, both as a testimony of your most Religious Piety towards the immortal Gods; and shall also be as evidence to your children and descendants, that for this your good course and resolution of life you have received due rewards from our Gracious Goodness.

This Rescript against us was fixed up on the Pillars throughout every Province, and did utterly exclude us from all hopes of safety, as far as it lay in humane power to do. In so much that (according to that divine oracle) \* Even the elect themselves, were it possible, would have been lodes to fended at these things. But now, when all ex- pectation [of assistance from above] was amongst us, 24: 24: most of us in a manner expired and extinct; while they, who were commissioned to publish the aforesaid Edict against us, were in some Countries yet on their journey; God the Protector of his own Church, (repelling the outrageous insolence of the Tyrant against us, by stopping his mouth as it were;) did on a sudden demonstrate his celestial assistance in defence of us.

#### CHAP. VIII.

Concerning what afterward happened, in the time of the Wars, of the Famine, and of the Pestilence.

\* FOR Showers and Rains which would then \* The molt have been seasonable (it being Winter) ancient withheld their wonted streams from the Earth; Maz. M.S. upon which happened a Famine not so much as begins the thought of or expected, which was followed by at these a Pestilence. There raged also another violent word; to diseste, (it was an Ulcer, which was properly which a- call'd a *Cornucopia*, upon account of its violent bur- ges the Vul. M.S. ning.) This Ulcer spread it self over all the Re- parts of the body, and was very fatal and dan- gerous to them that were afflicted with it. And Valef, because its chief feat was for the most part longest about the eyes, it blinded a great many men, women, and children. Besides all these Calamities, the Tyrant did now engage in a War against the *Armenians*, who had been old friends and Allies of the *Romans*. This \* person lured by God, endeavoured to compel these men (who were also Christians, very studious and industrious about the service of God,) to sacrifice to Idols and Demons, and so rendered them foes Q; instead

instead of being friends, and bitter enemies instead of confederates. All these calamities therefore, happening on a sudden at one and the same time, did curb and confute the arrogant boasting of the infolent Tyrant against God; who had impudently bragged that in regard of his care in worshipping Idols, and persecuting us, neither War nor Famine, nor Pestilence, had happened in his Reign. Therefore all these Calamities coming to pass together, and at the same instant were as Prologues and forerunners of his imminent ruin. Both he and his Armies suffered much in the expedition against the *Armenians*: And the residue, who inhabited the Cities under his Government, were miserably oppressed with the Plague and Famine: so that one measure of wheat was sold for two thousand five hundred \* *Attick drachms*. Innumerable were they that died in the Cities, but more in the Countries and Villages; so that now the *Chorier's Tables* which were formerly filled with the names of Countreymen, wanted but little of one continued bill; almost all persons being destroyed either by the want of sustenance, or of the Pestilential disease: some did not refuse to sell to the wealthier sort, even those things which were most dear to them, for a little morsel of food. Others selling their estates by parcels, were reduced to the greatest want and extremity. Other some chewed in pieces little handfuls of Grass which they had plucked up, and making no distinction, but eating poisonous herbs together therewith, which corrupted the healthful constitution of their bodies, they perished. Also in every City divers women of good families, being reduced through want to shameless necessity, came forth to beg in the Market-place: their modest countenances and neatness of drefs were an evidence of their gentle education: some were pined away and dried up like the Ghosts of persons departed, so that they were reeling and tottering in this way and that way, and being not able to stand, fell down in the midst of the streets, and lying stretched out upon the ground with their faces downward, they craved that even the least morsel of bread might be given them: and at their very last gasp cried out, that they were hungry, being only far gone enough to utter this most doleful expression. But others that seemed to be rich, astonished at the multitude of beggars, when they had given away a great deal, afterwards became uncompassionate and incorable, expecting that they themselves should ere long suffer the same extremities with those that now begged of them. So that now, the dead carcasses which lay in the midst of the Market-places and by streets naked and unburied for many days, were a most lamentable spectacle to the beholders. Moreover, some were devoured by dogs, upon which account those that survived, betook themselves to killing of dogs; being afraid lest they should run mad, and devour them who were yet alive. Neither did the Plague more leisurely destroy whole households and families; but more especially those whom the Famine could not dispatch, because they were furnished with great store of provision. Therefore the rich Presidents of Provinces, the Prefects, and a great many that were of the Magistracy, (as if the Famine had purposely relieved them to be devoured by the Pestilential distemper) suffered an acute and sudden death. All places, by-lanes, the Markets, and streets, were full of lamentations. There was nothing to be seen but mournful songs

at burials, \* together with their usual pipes and other funeral-musick. Thus death fighting with the two forementioned weapons, to wit, the Pestilence, and the Famine, did in a short time destroy whole families, in so much that you might have seen two or three dead bodies carried out of the same house together to the grave. Such were the rewards of *Maximian's* arrogance, and of the Decrees which the Cities issued out against us. During these sad times all the Heathens had evident demonstrations of the care and piety of the *Christians* exhibited towards all men: for only those in their (antient) to many and great calamities on all sides) in reality declared their true compassion, and good nature: some of them employed themselves every day in taking care of and burying the dead (for vast numbers died whole families, no body took care of). Others gathered together into one body all those in the City who lay under the pressures of the Famine, and distributed bread to them all. So that, when the fame of this action was divulged amongst all men, they all glorified the God of the *Christians*, and did acknowledge them to be pious, and the only true worshippers of God, being convinced sufficiently by their works. Affairs being in this posture, God the great and celestial defender of the *Christians*, (having by the afore said calamities manifested his wrath and indignation against all men, because of their barbarous cruelties shewn towards us,) did again restore to us the gracious and glorious splendour of his Providence: as if darting forth upon us (involved in the thickest darkness) the most miraculous light of his peace: and made it apparent to all men, that God himself was always the Overseer and inspector of our affairs: who does sometimes indeed chastise and correct his people with the scourges of affliction: but after sufficient chastisement, he does again shew himself gracious and merciful to those that confide in him.

stand the place. But all our M. SS. and *Nicetio*, keep to the common reading. *Valf.*

By what is here related concerning the burial of the dead, we may gather that the custom of burning dead bodies was at that time wholly disused amongst the Romans. But, when this custom was first abolished 'tis difficult to determine. The Romans seem to have taken up this custom of burying in graves from the Jews, and *Christians*: concerning which there has been a place very observable in *Maximian's* law (for he is in his *Saturat. B. 7. Chap. 7.*) although in our days the custom of burning the dead is antiquated and disannulled: yet *History teaches us that in those days, when they buried the dead, they paid great respect and honour to them.* *Valf.*

## CHAP. IX.

\* Concerning the death of the Tyrants, and what expressions they used before their deaths.

THESE are transpos'd, so that which ought to be the Title of the Chapter is given to the ninth, and on the contrary that which ought to be prefix'd to the ninth is set before the tenth. This mistake we had corrected in our translation, but because we would do nothing without the Authority of the M. SS. we did therefore choose rather to follow the mistake, resting satisfied in having advertised the Reader of the mistake. *Valf.*

CONSTANTINE therefore (who, as we said before, was an Emperor born of an Emperor, the Pious son of a most Religious, sober, and prudent Father) and *Licinius* (who was next to him in Authority, both honoured for their Wisdom and Piety; two most famous Emperours) having been encouraged by God the supreme King and Saviour of all men, against

follow this two most impious Tyrants, and engaging them in a lawful War, (God assisting them;) *Maximian* was most miraculously vanquished at Rome by *Constantine*; and *Maximian* the Eastern Tyrant, not long surviving *Maximian*, dyed a most ignominious death, being conquered by *Licinius*, who had not yet done any extravagant action. Moreover, *Constantine* the former of these two (who was the chiefest person, both in respect of honour, place, and degree in the Empire) took compassion upon those who were oppressed with Tyranny at Rome; and having by prayers humbly called upon the God of Heaven, and his Word Jesus Christ the Saviour of all men, to be his helper, he marcheth with his whole Army in vindication of the ancient Liberties of the Romans. Now *Maximian*, confiding more in his Magick devices, than in the love and favour of his Subjects, durst not so much as stir out of the City gates, but with an innumerable host of Soldiers, and with Ambushes, he fortified all Places, Towns, and Cities whatsoever about Rome, and within the compass of all Italy, which were under the pressures of his Tyranny: the Emperor *Constantine* depended upon divine assistance, and having attacked the Tyrant's first, second, and third Battalion, and with ease routed them all, he made himself a passage through the greatest part of Italy, and was now come up to the very gates of Rome. But lest he should be constrained to assault all the Romans for the Tyrant's sake only, God himself drew the Tyrant (as it were with cords) a great way out of the Gates: and did effectually confirm the truth of the miracles he wrought in times past against the wicked (recorded in the everlasting monuments of the sacred Scriptures, which though they are accounted fabulous by some and not credited, are nevertheless believed by the faithful) to all in general, Believers as well as Infidels, who saw this miracle we are about to relate. For as God in the days of *Moses* and the old Religious Nation of the Hebrews, overwhelmed the Chariots and forces of *Pharaoh* in the Sea; and drowned his chosen Captains in the Red Sea, and covered them with the waves: after the very same manner *Maximian* with the Soldiers and guards that were about him were cast into the deep like a stone, at such time as he fled before the divine power, which did always assist *Constantine's* Arms, and deflected to pass a River that was in the way before him: over which he laid a very artificial bridge made of Boats joyned together, and so became instrumental to his own destruction. Upon which account these words may be pertinently spoken concerning him;

\* He hath graven and digged up a pit, and is fallen himself into the destruction that he hath made. The travel shall come upon his own head, and his wickedness shall fall on his own pate. The joynings therefore of the bridge laid over the River being after this manner separated, the passage began to sink; and the Boats together with the men in them defended on a sudden to the bottom of the River. Thus, this most impious Tyrant in the first place, and after him his Guards (according to what was foretold in the sacred Scriptures) sunk down like lead into the deep waters. So that *Constantine's* Soldiers (who at that time by divine assistance obtained the victory, in such sort as the *Israelites* heretofore did who were led by *Moses* that eminent fervor of the Lord,

ought in all reason to have sung and repeated the same expressions (though now in words exactly the same, yet in reality) that they heretofore did against that impious Tyrant [*Pharaoh*], after this manner: \* Let us sing unto the Lord, for he hath triumphed gloriously, the horse and the rider hath he thrown into the Sea. The Lord is my helper and defender, \* he is become my salvation. And again: who is like unto thee, O Lord, amongst the Gods: who is like unto thee? Glorious are thou amongst the Saints, wonderful in glory, working miracles. When *Constantine* had in reality sung these Hymns, and Songs like unto, and of the same sort with, these, in praise of Almighty God Governor of all things, and Author of victory, he entered Rome with all triumphant Pomp and Splendour: and immediately the whole Senate, those that were of the *Equestrial Order*, and all the people of Rome, together with their wives and children, received him (with a joy in their countenances which proceeded from their very hearts) as a Redeemer, a Saviour, a publick Father, and Benefactor, and with acclamations, and a gladness insatiable. But he, possessing a piety towards God that was naturally implanted on him, was not in the least elevated in mind at these popular acclamations, nor puffed up with these commendations, but being sufficiently sensible of the divine assistance in this his enterprise, he presently gave command, that the Trophy of our Saviour's passion should be put into the hand of a Statue erected to him. And when they had so erected his Statue in the most publick place of all *Rome*, holding in its right hand the salutary sign *signum* of the Cross, he commanded an inscription to be set

Read *Exod. 15. 2, 3, 11.* I mistook *Christophorus's* Version of these words [*signum* of victory] which he translates *carere possit*, could have sang: he ought rather to have rendered it, *Let us sing*: For *Eusebius* says, that *Constantine* did sing so, though not in exact words, yet really and truly. *Valf.*

\* In the Maz. and Savil. MSS. this place is thus written [*signum* of victory] which he translates *carere possit*, could have sang: he ought rather to have rendered it, *Let us sing*: For *Eusebius* says, that *Constantine* did sing so, though not in exact words, yet really and truly. *Valf.*

\* *Tōv δὲ λαόν θάνατον* [for The Greeks call them *thanasmatas* whom the Latines call *Perfidi* *Perfidi*] this Title *Perfidi* was appropriated to them of the *Origenes* *Eusebius*, or Roman *Knights* as *Constantine* was a title peculiar to the *Statutary Order*. The Emperor's Prefect and *Treasurers*, who were always *Knights*, had the title of *Perfidi* given them. This dignity or title in ancient inscriptions is signified by these Characters *P. V. (L.) E.* *Perfidi* [see *Gruter*, pag. 1098, and my notes on *Ann. Marcell.* p. 202. *Valf.*]

Read *Exod. 15. 2, 3, 11.* I mistook *Christophorus's* Version of these words [*signum* of victory] which he translates *carere possit*, could have sang: he ought rather to have rendered it, *Let us sing*: For *Eusebius* says, that *Constantine* did sing so, though not in exact words, yet really and truly. *Valf.*

CONSTANT. EUSEBIUS. Engraven upon the basis of it in Latine, containing these very words :

BY THIS SAVING SIGN WHICH IS THE COGNIZANCE OF TRUE VALOUR, I HAVE DELIVERED AND FREED YOUR CITY FROM THE SLAVISH YOAK OF THE TYRANT, AND HAVE SET AT LIBERTY THE SENATE AND PEOPLE OF ROME, AND RESTORED THEM TO THEIR ANTIEN SPLENDOUR AND DIGNITY.

After this, *Constantine* the Emperor and *Licinius* his Collegue, (who was not then slain into that extravagant madnes which afterwards depraved his intellectuals) having both together worshipped and reconciled themselves to God the author of all the good which had happened to them, did with an unanimous accord and consent enact a most compleat and full Law in behalf of the *Christians*. And they sent a relation of the miracles which God had done for them, and an account of their victory over the Tyrant, together with this their Law, to *Maximin* who as yet was Emperor in the Eastern parts, and pretended friendship towards them. But he, like a Tyrant, was disconcerted and dejected at this news : yet being afterwards unwilling to seem to yield to others, and also out of fear to them who had confirmed the *Edict*, daring not to suppress and conceal it, he directs this his first Rescript in behalf of the *Christians*, to his Ministers, as it were of his own accord and by his own authority, though he was forced to it ; wherein with much artifice he feigneth concerning himself such things as he was never done by him.

*Maximin* said, a phrase before used in the first chapter of this ninth book. The import of it is, *Maximin* did before in the first Chapter of this ninth book, when *Galerius* the Rescript was sent him. But when *Constantine* and *Licinius*, after the overthrow of *Maxentius*, sent their Decree to him in favour of the *Christians* ; he durst not conceal it metu superarum, fearing them, as being his superiors. Valef.

#### A Copy of the Translation of *Maximin* the Tyrant's Rescript.

*JOVIVS MAXIMINVS AVGVSTVS*, TO *SABINVS*. I suppose it well known to all that your Gravity, and to all men, that our Lords and Fathers *Dioctian* and *Maximin* (when they perceived that almost all men, deserting the Religious worship of the Gods, joyed and applied themselves to the Sect of the *Christians*), did rightly and duly decree, that all those persons who had Apostatized from the worship and service of their Gods, should be re-called to the worship of the Gods by a public punishment and chastisement. But when with an happy Omen I first came into these Eastern Provinces, and found that very many men (who might be serviceable to the Republick) were exiled and confined by the Judges, for the reason afore-

said, to certain places appointed them ; I gave a charge to all the Judges, that none of them should for the future treat the Subjects of their Provinces so barbarously ; but that they should rather send them to the service of the Gods by courteous persuasions and kind exhortations. During the time therefore that our Commanders were, according to our Injunction, strictly observed, it happened that there was not one in all our Eastern Provinces either confined, or injured ; but, in regard no trouble or disturbance happened to them, they were the rather reduced to the worship of the Gods. After this, in the last year, when I successfully made a journey to *Nicomedia*, and there abode, the Citizens of that City came to me with the Images of their Gods, begging of me with much earnestness that those [are of CONSTANTINUS] men might by no means be permitted to inhabit amongst them. But in regard I understood that a great many men of that Religion liv'd in those parts, I gave them this answer : that I was very well pleased with, and thankful to them for, their address, but did not perceive that this was the desire of all men in general. If therefore, any do persist in the [Christians] superstition, every one of them may have his free liberty ; to choose what pleases him ; and if they will embrace the service of the Gods, they also may do that. I thought it requisite to return a kind reply to the *Nicomediens*, as well as to the other Cities, who with much importunity had presented me with the same Petition, to wit, that no *Christian* might dwell in their Cities ; for so the preceding Emperours (as I observed) had always done ; and it now so pleased the Gods, (by whom all men are preserved, and the publick state of affairs continued in a sedate posture), that I should grant that earnest address of theirs which they presented me with concerning the divine worship of their Gods. Wherefore although I have very frequently before this time, as well by Rescripts as by Commands, ordered your Deputies, that the Presidents of Provinces should not be rigid or severe in their proceedings against those who in their districts, who are studious about the observation of the Rites and Images of the *Christian* Religion ; but that they patiently tolerate and with moderation comply with them :

made *Casir* by *Galerius* ) received the jurisdiction over all those Provinces, which *Dioctian* had referred to himself. And hence it came to pass, that *Egypt* was reckoned among the Eastern Provinces a long while after, So *Ann. Marcellinus* (B. 4. where he recounts the Provinces of the East,) reckons *Egypt* and *Misopontia* amongst them. Further, *Egypt* was originally under the Government of the East, as we are informed from an ancient inscription ; the Contents whereof are these, *M A B C I O M E M I O E H R I O B A L B U R I O C A C I L I A N O P L A C I D O C V C O M P T I O R I O P I S J E G Y P T I M E S O R I O T R A M I R E C O N S U L I N O R D I N A R I O*, &c. Valef. I should also observe, that the year 311, (i. e.) the year of *Christ* 311, when *Maximin* was the eighth time Consul, for in this very year, (wherein *Galerius* died, *Maximin* seized upon *Bithynia*, which *Galerius* (together with *Thracia* and *Thrace*) had referred to himself. Valef.

This place is very intricate and obscure ; and first, there is a difficulty in these words [*τὴν αὐτὴν τῆν*] which some translate *propterea quod*, because, but the adverb [*ἐν τῇ*] may be rendered *in*, and then this is the meaning of the place, (viz.) I returned a kind reply to the *Nicomediens*, which the Emperours my predecessors always were careful to do. The next difficulty is in these words [*ὅσοις ἂν θέλω*] which I therefore translated the Gods, &c. But we rather read *ἀντὶ τούτου*, and it now so pleased the Gods, &c. By these means [*ὅσοις ἂν θέλω*] is fully opposed to the preceding words [*ἀπὸ τῶν ἡμετέρων*], &c. according to this translation we have translated the place, Valef.

*Maximin* does here make a distinction between *Magistratus* and *Episcopi*, Letters and Commands. Letters or Rescripts were sent by the Emperours to the Magistrates or Presidents into their Provinces, when they were absent from Court : Mandata or Commands were given them by the Emperor when they were with him, before they went to their Provinces, all which Commands were accounted in a short Libel, and this was one of the chief of their charges given them (to wit,) that they should be careful of their health. The *Civilians* speak much concerning these *mandata Principum*. Valef.

yet,

CONSTANT. EUSEBIUS. yet, least they should suffer any affronts or molestations, from the Beneficiarii, or any others, I thought it agreeable and opportune to remind your Gravity by this Letter, that you should rather win the Subjects of our Provinces to embrace the worship of the Gods, by flattering and exhortations. Wherefore if any shall voluntarily take upon him to embrace and acknowledge the worship of the Gods, it is promoted by a covenant that you should receive and treat such persons with the greatest kindness imaginable. But if any chuse to adhere to their own Religion, you are to permit them to take their Liberty. It is therefore required, that your Deputies observe what you are hereby intreated ; and that no person be persecuted to torture, or exercise violence towards any of the Subjects of our Provinces : since it is rather convenient (as we said before) to re-call the Subjects to the worship of the Gods by fair words and kind exhortations. Moreover, that this Injunction of Ours may come to the knowledge of all our Subjects, let it be your care to publish this Order by an *Edict* proposed by you.

The Preface of the Prætorium should, immediately upon Receipt of the Emperor's Law, publish it to the Subjects by their *Edict*. Sometimes they did promulge the Emperor's Law before their own *Edict* ; sometimes they Proclaimed their own *Edict*, and only mentioned in it the Emperor's Law. Thus did *Sabinus*, in the next chapter of this ninth book. But *Eusebius* says that he Proclaimed the Emperor's Law before his own *Edict*. True it is, we must confess, that the Emperor's Laws were published before the *Edicts* of the Presidents most commonly. Of this we have a notable instance in the Conference at *Carthage*, where after the Reading of the Emperor's Letter to *Marcellinus* the Tribune and the *Notarius*, *Marcellinus*'s *Edict* was read. We must suppose the same thing concerning the Emperor's Rescripts : which were always placed before the *Edicts* of the Magistrates. So did *Himerius* Rationist of *Egypt*, in his Epistle to the Governor of *Marcus* ; which *Athanasius* has related in his *Apology*. Valef.

When *Maximin* had issued out this Precept (being necessitated to it, and having not done it of his own accord) for all this he was not loth of his own accord for all men to mean unfeignedly, or willingly to be confided in, because formerly (after the like Indulgence) he had demonstrated himself to be of a mutable and perfidious disposition. None therefore of our Religion durst either assemble together in their Ecclesiastical assemblies, or meet themselves in publick ; for the Rescript did in express words allow of this ; it only contained an order that we should be preserved secure from violence and abuses ; but it permitted us not either to celebrate our assemblies, or to build Churches, or to perform any of those solemnities usual with us ; although *Constantine* and *Licinius*, the Patrons of Peace and Piety, had by their Letters acquainted him, that they had both permitted us to do these things, and also had granted the same to all under their Government by their Rescripts and Decrees. But the most import Tyrant was resold not to yield thus, till such time as, having this place been prosecuted by divine justice, he was at length forced to it, whether he would or no, &c.

toes together in their assemblies) instead of *ἐν τοῖς ἐκκλησίαις* which word I greatly approve of as explaining the place. Valef.

These words [*ὡς ἂν ἐκκλησίαις ἐν ταῖς πόλεσιν*] *Magistratus* and *Christus*, renders thus *Maximin* us ipsa concederet, forsitane, they bid us to *Maximin* that he should grant it. But I think *Eusebius*'s meaning was otherwise, (to wit,) *Constantine* and *Licinius* wrote to *Maximin* that they had given free liberty to the *Christians* to exercise their Religion, to celebrate their assemblies, and to build Churches, &c. For it seems unlikely and some thing arrogant, that *Constantine* and *Licinius* should command *Maximin*, their Collegue, to grant these Privileges to the *Christians*. Valef.

#### CHAP. X.

Concerning the Victory obtained by the Pious Emperours.

This was the reason which I did press him on every hand. When he was no longer able flattered to support the weight of the Government, which was unworthily confided upon him, but through stand the want of a moderate prudence of mind, such as is force of required in a Prince, did infinitely and under this worldly content manage publick concerns ; and more, &c. &c. of spirit, even against his

Colleagues in the Empire, who were far his superiors in Birth, Education, desert, prudence, and (which is the chiefest accomplishment of all) in humility and piety towards the only true God. Through confidence and infidelity he arrived to such a degree of audaciousness, as to challenge the Precedency, and placed his name first in all Titles and Honours. Then his madnes breaking forth into utter debaration, having violated the league which he had made with *Licinius*, he raised a bloody and implacable War. Afterwards, in a short time he put all things into confusion, and every City into a strange confutation, and having gathered together all his forces being a very great Army, he marched forth to fight against *Licinius* ; being extraordinarily possessed in mind with the confidence of the assistance of *Dæmons* which he supposed to be Gods, and with his innumerable Army of men. But when he came to engage in a Battle, he was destitute of divine care and protection ; and the victory was by the one only and supreme God given to *Licinius*. First of all his

Foot forces were routed ; in which he did most confidently, then his Guards deserted him, revolting to *Licinius* the Conquerour, and he forthwith, unhappy wretch, threw off his Royal Robes, (which did not become him), and timorously, ignobly and unmanfully throwed himself amongst the crowd of common Soldiers. Afterwards he fled ; and (being very solicitous about making provision for his own safety) hid himself in the fields and villages, hardly escaping the Enemies hands, by which he did truly verify those firm, unerring, and divine Oracles which say ;

There is no King that can be saved by the multitude. Psal. 33. 16.

By these words [*ὁ βασιλεὺς οὐ σώζεται ὑπὸ τῆς πλῆθους*] it means, to place his name first in all Titles of *Licinius* and *Decrees*. Also, in all inductions, on publick works, Statues and Images, *Maximin* placed his name before his Collegues, *Constantine* and *Licinius* ; although they were *Augusti* before him. *Maximin* challenged the first place, because he was created *Cæsar* before them. Valef.

*Nicéph.* changes these words [*ὁ βασιλεὺς οὐ σώζεται ὑπὸ τῆς πλῆθους*] thus [*ὁ βασιλεὺς οὐ σώζεται ὑπὸ τῆς πλῆθους*] concerning his pride in utter madness, which rendition is not amiss. For *Seneca* is, in *Christoph.* in order for pride in many places. Valef.

In all our M. S. S. is *ὁ βασιλεὺς* ; and we translate accordingly by the term. Valef.

By [*ἐκκλησίαις*] the term here used, *Eusebius* means *Maximin*'s Foot forces. Of all Hillo-

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when therefore *Licinius* had inflicted condign punishment on them all; he gave order that *Theoctemus* himself should first be executed, and afterwards the rest of his Associates that were conscious to, and accomplices in the Cheat, having first suffered innumerable tortures. To all these were added *Maximin's* Sons, whom he had now made Colleagues with himself in the Empire, and partakers of the Pictures, and Inscriptions dedicated to his honour. In fine, all the Tyrants relations, (who but just before had made their proud boasts, and insolently exercised authority over all men,) most ignominiously underwent the same sufferings with those persons forementioned, for they received not instruction, nor did they know, or understand this season-

able admonition uttered in the holy Scriptures, *O put not your trust in Princes, nor in the children of men, for there is no health in them. The breath of man shall go forth, and he shall return again to his earth: in that day shall all their thoughts perish.* Thus therefore the impious being like filth wiped away [from off the earth,] the Empire, which by right belonged only to *Constantine* and *Licinius* continued firm, and unobnoxious to Envy. These persons (after they had first of all cleansed the world from all impiety) being sensible of those great benefits they had received from God, did sufficiently demonstrate their love of virtue and of the Deity, their piety, and gratitude towards God, by the Laws they made in favour of the *Christians*.

CONSTANTINE & LICINIUS  
EPIST. 146.  
2, 3.

## The End of the Ninth Book of the Ecclesiastical History.

THE

THE  
TENTH BOOK  
OF THE  
Ecclesiastical History  
OF  
EUSEBIUS PAMPHILUS.

## CHAP. I.

Concerning the Peace, which was procured by God for us.

Therefore, glory be to God the Almighty and Supreme King, for all things; and manifold thanks to the Saviour and Redeemer of our souls, *Jesus Christ*, through whom we pray that we may have always preferred to us a firm and inviolable peace, both from outward troubles, and also from all internal molestations of mind. Having (by the assistance of your prayers) added this tenth book of our Ecclesiastical History to those foregoing books at this place finished, we have dedicated it to you (most sacred \* *Paulinus* !)

\* He means *Paulinus* Bishop of Tyre, to whom our *Eusebius* dedicated his Ecclesiastical History. For by his persuasion he undertook this work, as he does here plainly intimate. *Eusebius* designly omitted the dedication of his books to *Paulinus* at the beginning of this his work, (which is usually done,) upon account of *Paulinus's* modesty (if I mistake not;) but was contented to make an honourable mention of him at the end of his History. For he supposed it signified not much, whether he dedicated his books to him at the beginning, or at the end of them. *Eusebius* dedicated to the same *Paulinus* two books of his *ecclesiastical history*, concerning the names of places: the former of these (which contained the division of the 12 Tribes, the description of the City Jerusalem, and the Hebrew appellations of extraneous nations) is now lost. But the latter (which treats of the Hebrew names of places) was above twenty years since put forth in Greek by the Reverend Father *Benedictus*, to which there is prefixt an Epistle to *Paulinus*. Wherein *Eusebius* attests, that by *Paulinus's* persuasion he attempted that work; and he gives him this title [*ἱεὺς Θεοῦ ἀνδρὸς πρῶτος*, O *Paulinus*, thou sacred man of God:] *Paulinus* therefore was our *Eusebius's* ἐπιτομή, or abridger to compile his book; and *Andronicus* heretofore was *Origens's*.—Further, this *Paulinus* was at first a Presbyter of Antioch. Afterwards, being preferred to the Bishoprick of Tyre, he was much commended for his Presidency over that Church. And at length when *Eusebius* was divested of the See of Antioch, he was by the Antiochians preferred to the Government of their Church; for *Eusebius* informs us, in his book against *Marcellus*, chap. 4. in these words, ἐν τῇ ἐκείνῃ ἀποστασίᾳ, &c. Afterwards he inveighs against the man of God *Paulinus*, a most blessed person who was adorned with the dignity of a Presbyter at Antioch: and was so famous for his Government of the Syrian Church, that the Antiochians challenged him, at their own proper gods, *Philologus* (book 1. chap. 11.) says expressly, that *Paulinus* succeeded *Eusebius* in the See of Antioch, and that six months after his translation he died.—*Paulinus* therefore died in the year of Christ 328, after he had born the Bishopric of Antioch six months. Wherefore *Guthrie* is much mistaken, who (in his notes on *Philologus*) supposes *Paulinus* to have died in the year of Christ 324;

and blames *Philologus* for being inconstant to himself. But *Philologus* agrees very well with himself, which *Guthrie* does not, in alleging that *Paulinus* Bishop of Tyre died on the year of Christ 324, undoubtedly *Paulinus* Bishop of Tyre was present at the Nicene Council, and survived that Synod sometime; as *Theodoret* informs us book 1. chap. 6. and *Symeon* book 1. chap. 18.—*Baronius* indeed says that *Paulinus* died in the year 324, and that *Eusebius* succeeded him. But *Baronius* affirms not, that that *Paulinus*, whom he makes *Eusebius's* predecessor, was Bishop of Tyre, Vale.

herby publishing you to be the seal and closure as it were of this our whole work. Nor will it be incongruous (as we suppose) to place here

\* in its due order, a complete Panegyrick concerning the Re-edification of the Churches: obeying herein the holy Spirit, which exhorteth us in these words:

*O sing unto the Lord a new song; for he hath done marvellous things. With his own right hand, and with his holy arm hath he gotten himself the victory. The Lord hath declared his salvation: his righteousness hath he openly shewed in the sight of the Heavens. Therefore, since the Scripture injoyneth us [to begin] a new song, let us agreeable thereto sing together; because, after such terrible, black, and horrid spectacles and relations; we are now vouchsafed to see such happy days, and to celebrate such Festivals, as many of our Ancestours, who were truly just and Gods Martyrs, desired to see upon earth, but have not seen them; and to hear, but have not heard them. But these persons, hastning away with all possible speed, obtained far more excellent things, being taken up into Heaven, and into the Paradise of divine joy and delight: And we, confelling these present enjoyments to be greater than our desires, stand amazed at the bounty of the Donour of such munificence: We also justly admire and adore him with the utmost vigour of our souls, attesting the truth of his Predictions by his Prophets contain'd in the Scriptures, in which 'tis said: O come hither, and behold the works of the Lord, what marvels he hath done upon the earth; &c. He maketh wars to cease in all the world. He shall break the bow, and knap in sunder the spear, and burn the shields with fire. Let us therefore rejoice*

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at

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\* The phrase in the original is [ὦ ἀνθρώπε τολέειν] which *Paulinus*, *Chrysostomus*, and *Gregory* render in perfectio numero; and see, in its due order.

EPIST. 146.  
2, 3.





CONSTANTINUS through his earnest compassion towards us (even beyond our hopes and expectations) preserve us, and impart to us an exultation of his Father's good things. *Tis he who is the Author of life, the Instructor of light; our great Physician, King, Lord, and the Anointed of God.*

But even then, when all mankind (by the wiles of detestable Devils, and the operations of spirits hated by God) lay buried in an obscure night, and thick darkness, he only by his appearance, with the rays of his light dissolved the manifold chains of our sins, like melting wax. And now, when by reason of his so great love and beneficence towards us, the furious Devil, Enemy to all that is good, and the Favourer of evil was in a manner buried [with grief,] and mortified all his fatal forces against us; that when at first having (like a mad Dog who with his teeth gnaws the stones that were thrown at him, spending the fury he was put into, against those that provoked him, upon the trodden things thrown at him,) turn'd a his deadly rage upon the stones of the Orators, and open the fustile pale of the his wings, he thought with himself that he had procured the utter defolation of the Churches; also, when afterwards he sent forth terrible blifings, and his serpentine expressions, one while by the monarchs of invidious Tyrants, at another time by the blasphemous Decrees of profane Presidents, and moreover belched forth the virulence of his death, and with his venomous and deadly poisons, poisoned those souls that were captivated by him, and had in a manner destroyed them by the pernicious sacrifices of dead Idols; when lastly he had incited against us all those that under the shape of men masked their savage cruelty, perfous of a disposition every way barbarous and fierce: Then again the Angel of the great Council, that Chief Commander of Gods Hosts (after a sufficient exercise in the Combat, which the most valiant Champion of his kingdom exhibited, by undergoing the severest hardships with patience and fortitude,)

appearing on a sudden, so utterly destroyed and reduced to nothing, all his Enemies and Adversaries, that they seem as if they had never been named. But his friends and dependants he exalted to the highest pitch of glory, not only amongst all men, but amongst the celestial powers also, the Sun, the Moon the Stars, the whole Heaven, and the World. So that now (which thing never happened before) the Supreme Emperours, [visible of that honour they have received from God, sit in the faces of the dead Idols, trample under foot the profane Rites and services of Devils, and decide that ancient error handed down to them by tradition from their Ancestours: they acknowledge one only God, the common Benefactor to all men, and to them in particular; and they profess Christ the Son of God to be the Supreme Ruler of all things, they proclaim him Saviour in their inscription upon Pillars, engraving in Royal Characters his valiant exploits and victories

(in order to their indelible Remembrance) over the impious, in the very midst of that City which is Queen of the whole Earth. So that our Saviour Jesus Christ is the only person amongst all those who have been since the world began, that is confessed to be (even by the Emperours themselves, who are Supreme here upon earth,) not an ordinary King made such by men, but is worshipped as being the genuine Son of the Supreme God, and is [adored,] as being truly and in himself God; and that deified. For what King had ever such power, as that he could fill the imaginations, and ears of all men upon earth with his name? What King ever constituted such pious and prudent Laws, and was able to confirm them in such a manner, that they should be perpetually read in the audience of all men from the one end of the whole earth to the opposite extremities thereof? What King hath ever by his mild and indulgent Laws, melted and softened the savage and barbarous dispositions of the innumerable Heathens? What King opposed by all men adorned the space of so many miles, after a never demonstrated such a more than humane valour and strength, that he flourished daily, and

grew up in every succeeding age? who hath planted a Nation (which heretofore was not so much as heard of) not in some secret unknown corner of the earth only, but even throughout the whole world [which lies] under the Sun? Who ever armed his Soldiers with the Arms of godliness in such a manner, that in their conflicts with their Adversaries they made it appear that their minds were firmer than an Adamant? What King was ever so potent as to lead an Army after his death, and to erect Trophies against his Enemies, and to fill every Place, Country, and City, Grecian and Barbarian, with his Royal Palaces, and with the

Confecrated falchicks of holy Temples, such as are those splendid ornaments and consecrated gifts belonging to this very Church. Which are in themselves truly august and magnificent, worthy of a-maze-ment and admiration, in regard they are evident representations of our Saviour's Kingdom. \* For he now spake and they were made, and he commanded, and they stood fast: for what could withstand the beck and will of the Word, who is the Supreme King and Governour of all things, and is himself God? But an accurate contemplation, and explication of these things; particularly, require a peculiar discourse and leisure. Moreover, a peculiar leisure would be requisite to relate what, and how great the alacrity of the workmen was that laboured in this building, and how it

CONSTANTINUS was looking upon and cheered of by that God himself, whom we extoll, who inhabits the living temples of his all, and views the house built of living and firm stones, well and securely placed upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone: who was rejected not only by those who were the Framers of that ancient building, which endures now no longer, but also by those Architects of that Fabric, which now is, consisting of many persons; who were wicked Framers of evil works. But the Father having wrought [this stone] and approved it, in times past, and now also, laid it as the head of the Corner of this [church which is common to us all. For this living Temple therefore of the living God, which is made up of it, (I mean that most rarely sacred Fabric, truly worthy of God, whose inmost recesses are invisible to the vulgar, and are truly holy, and the belief of holier) what man is he that dares look, and drowse [what he there beholds?]

Ten who is he that can with his eyes penetrate its sacred inmosts, but he alone, the great high Priest of all; whose only right and privilege it is to make reference to the secrets of every rational soul. And perhaps the same is granted to one other person in the next place after him, to wit, to this chief leader of his flock: to whom, as we have seen, the great high Priest himself hath honoured with the second place of the Priesthood in this sacred Temple, in the Med. And hath himself constituted him the Shepherd of his flock, and his flock, having committed to his charge by the allotment and determination of the Father, as being his own Minister and Interpreter: a new Aaron, or Melchisedek, made like to the Son of God, remaining, and by the public prayers of you all preferred for ever by him. Ours this person alone therefore be it lawful next after the chief and principal High Priest, if not to have the first, yet at least the second place in looking into to, and taking care of the very inmost recesses of your souls: for by [the help of] experience and length of time he hath both made accurate inquiries into every particular person amongst you; and also

by his care and industry, hath instructed you all in modesty, and in the doctrine which is according to the godliness: and he is able than any else to give spiritual such accounts of those works (which by the assisting power of God he hath perfected) as are answerable to the works themselves. Indeed, our first and chief High Priest saith, \* What thingssoever he feedeth the Father doth the Son likewise. But this person, looking upon the first [High Priest,]

was looking upon and cheered of by that God himself, whom we extoll, who inhabits the living temples of his all, and views the house built of living and firm stones, well and securely placed upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone: who was rejected not only by those who were the Framers of that ancient building, which endures now no longer, but also by those Architects of that Fabric, which now is, consisting of many persons; who were wicked Framers of evil works. But the Father having wrought [this stone] and approved it, in times past, and now also, laid it as the head of the Corner of this [church which is common to us all. For this living Temple therefore of the living God, which is made up of it, (I mean that most rarely sacred Fabric, truly worthy of God, whose inmost recesses are invisible to the vulgar, and are truly holy, and the belief of holier) what man is he that dares look, and drowse [what he there beholds?]

After this person in the next place after him, to wit, to this chief leader of his flock: to whom, as we have seen, the great high Priest himself hath honoured with the second place of the Priesthood in this sacred Temple, in the Med. And hath himself constituted him the Shepherd of his flock, and his flock, having committed to his charge by the allotment and determination of the Father, as being his own Minister and Interpreter: a new Aaron, or Melchisedek, made like to the Son of God, remaining, and by the public prayers of you all preferred for ever by him. Ours this person alone therefore be it lawful next after the chief and principal High Priest, if not to have the first, yet at least the second place in looking into to, and taking care of the very inmost recesses of your souls: for by [the help of] experience and length of time he hath both made accurate inquiries into every particular person amongst you; and also

by his care and industry, hath instructed you all in modesty, and in the doctrine which is according to the godliness: and he is able than any else to give spiritual such accounts of those works (which by the assisting power of God he hath perfected) as are answerable to the works themselves. Indeed, our first and chief High Priest saith, \* What thingssoever he feedeth the Father doth the Son likewise. But this person, looking upon the first [High Priest,]

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CONSTANTINUS was looking upon and cheered of by that God himself, whom we extoll, who inhabits the living temples of his all, and views the house built of living and firm stones, well and securely placed upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone: who was rejected not only by those who were the Framers of that ancient building, which endures now no longer, but also by those Architects of that Fabric, which now is, consisting of many persons; who were wicked Framers of evil works. But the Father having wrought [this stone] and approved it, in times past, and now also, laid it as the head of the Corner of this [church which is common to us all. For this living Temple therefore of the living God, which is made up of it, (I mean that most rarely sacred Fabric, truly worthy of God, whose inmost recesses are invisible to the vulgar, and are truly holy, and the belief of holier) what man is he that dares look, and drowse [what he there beholds?]

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themselves also disturbed, they suffered a most just punishment inflicted on them by divine vengeance, and irrecoverably ruin'd themselves, their friends and families. So that those traditions hereof recorded in the sacred Monuments [of the Scriptures] may now be acknowledged to be really certain, in which the word of God does both truly declare other things, and also speaks expressly concerning

\* Psal. 37, then, thus : \* The Ungodly have drawn out the sword, they have bent their bow, to cast down the poor and needy, and to slay such as are of an upright conversation. Their sword shall go through their own heart, and their bows shall be broken. And again, \* Their memorial perished with a found, and I shou halt put out their name for ever and ever. || For when they were in troubles they cry'd, and there was none to save them, even unto the Lord did they cry, but he heard them not. † They were bound and fell,

\* Psal. 67, Their memorial is perished

but we arose and were set upright. This also shewing which was foretold in these words (\* Lord, thou art in thy city that bring their image to nought, is manifest in the sight of us all to be most true.)

\* Psal. 9, These men, who like the Giants rais'd a war against God, procured for themselves the same fatal end of their lives that they did : But † She which was desolate, and whose safety was despaired of by

\* Psal. 73, all men, has arrived to such a conclusion of her patient suffering upon God's account as we now behold, so that these words of the Prophecie of Isaiah may seem to have been spoken to her. \* Rejoice thou thirly desert ; let the solitary place

rejoice, and flourish like a lilly : the deserts shall flourish, our flourish and be glad : be ye strengthened ye languid hands, and feeble knees : be comforted ye faint hearts, be strong, and fear not : Behold our God doth repay judgment, and will repay it : he will come and save us. For (saith he) Water hath broke out in the desert, and a valley in a thirly land. The parched ground shall be changed into moorish places, and the fountain of water into a thirly land. All this was formerly predicted in words, and laid up in the sacred books, but the things themselves, are now no longer delivered to us by hear-say, but are exhibited by actual performance. This same dry desert, this disconsolate Widow (\* whose very gates they have cut down as with Axes, like wood in the Forest, having broken her in peices with the axe and the hammer : whose books they have spoiled, and have burnt the sanctuary of God with fire : they have desfil'd the dwelling place of his name even upon the ground, \* \* \* \* \* Whose grapes all that go by plucked of, (having first broken down her hedges,) whom the wild bore or of the forest hath rooted up, and the wild hog devoured ; ) by the miraculous power of Christ († having now plied him so to do) flourisheth again like a lilly. Tea, at such time as She was chastened, that Chastizenment was inflicted on Her by his appointment, as it were by a careful and indulgent Father.

† Heb. 12. † For whom the Lord loveth he chasteth, and scourgeth every Son whom he receiveth. When therefore She had been moderately and sufficiently chastised, She is again commended from Heaven to rejoice ; and She flourisheth as a lilly, and breatheth forth upon all men, a divine sweet favour : for saith the former, \* Water gushed out from Heaven into the fountain of that salutary lever of divine life. † The regeneration. And now, that land which a little while S. S. before was desolate, is changed into pools : And vult. M. S. the fountain of living water hath gushed out plentifully upon a thirly land : those hands which were formerly weak, are really strong : And those

works [which you behold] are great and powerful instances of this strength of the hands : moreover, those eyes which were formerly obscured and weak, having now recovered their usual firmness and faculty of walking, go straight on in the way of divine knowledge of God, hastening towards the genuine flock of that most good and gracious shepherd. And if any of them have had their souls benighted and snuffed through the menaces of Tyrants, even these the saving Word doth not dispise as incurable, but heals them carefully and tenderly, and excites them to be partakers of the divine consolation, saying ; Be comforted, ye faint hearted : be strong, fear not. When therefore this our new and excellent Zorobabel (by the accents of his understanding) perceived that, according as the divine Word had foretold, She which had been brought to desolation for God's sake, should enjoy these good things, after that bitter Captivity, and abomination of desolation : He dissolv'd this dead corps, but having in the first place with supplications and prayers (together with the joynt consent of you all) propitiated the Father, and taking for his assistant, and fellow-labourer the only reviver of the dead, He rais'd up this fallen Church, having first purified Her, and healed Her of her Maladies. And now he hath put a Robe about Her, not that Old one, but such a one as he had again received intrusions about, from the divine Angels, which expressly testify thus : \* And the latter glory of this house shall far exceed the former. Upon which account, having taken in a far larger compass of ground, he fortified the outward circuit with a wall on every side, which might serve for a strong fence to the whole Structure. Then he rais'd a spacious, lofty, and stately Porch against the rays of the rising Sun, which, to those who stand at a sufficient distance without the sacred inclosure, does yield a full prospect of this Structure within ; and as it were, attracts the eyes of Infidels to look upon the first entrance, that so no person might pass by, who should not feel some prick in his mind, both at the remembrance of the former desolation, and also at [the sight of] the stupendous miracle thought of the present Fabric.

† Hence he hoped, that he that believeth upon that account felt such a compunction, might words of penitence would be drawn [towards it], and as the expression very light thereof would be persuaded to enter into his mind after you are come within the gates, he has been continually after you to enter immediately into the holy burning place, with inquiry and amazement felt. But, having left a large vacancy betwixt the Temple, and the Portico, He beautified this vacant space mean the († having inclosed it in the figure of a Quadrangle) by four opposite Cloysters supported on twisted every side with Pillars. The intermediate space betwixt the Pillars, he filled up with partitions made of wood, resembling Net-work, which reach was inclosed an indifferent height, but the middle space left (by the figure of a Quadrangle, and beautified with four opposite Cloysters by Eastings.)

\* This [space] very well rendered, [intercolumniis, the space betwixt the Pillars], was fill'd up with latticed bars of wood, which reached upwards an indifferent height : here also Eusebius useth [quadrato] to signify [designat] which is not taken notice of by Translators. † Yal.

\* He means that middle space in the open air, which was compassed on every side with the four Cloysters ; it was of the same figure with those which in the modern Monasteries are called Parades, for that which the Monks call a Cloyster is nothing else but four covered walks, within which is that vacancy in the open air, by them termed Precinctum. Moreover, in some Monasteries, this vacancy is separated is fenced in with rails, after the same manner that Eusebius says the Atrium, [the Court, or Yard], was, wherein the Church of Iste stood ; which is done to hinder boys from going into that open place, which is usually planted with flowers. This vacant place is in Latin properly termed Atrium. † Yal.

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he left open, that a view of Heaven might be taken, and that by it might be let in the clear air filled with the rays of Light. Here also he placed the Mysterious Symbols of the sacred Purgations, to wit, fountains built opposite to the front of the Church, which afforded plenty of water for those who enred the sacred walls to wash in. And this first place of reception to those that enred, yielded both a beautiful and splendid prospect to all men, and also afforded a very commodious Mansion to those who yet wanted instruction in the first principles of Religion. Moreover, † after a view taken of these [buildings,] he made passages opening into the Church [adorned] with a great many more inward Porticoes. And again at the rays of the rising Sun he placed three gates in one and the same side. In the middlemost of which he thought fit to bestow much more of magnificence and spaciousness than on the other two placed on either side of it ; and, having adorned it gloriously with plates of Brass bound on with Iron, and with variety of Sculpture, he adjoynd the other two to the Guards to Her, being as it were a Queen. When he had after the same manner made the number of the Porches equal to the Cloysters on both sides of the Church, over these Porches, he invented other copious concanances of Light into the House, and adorned them with various and exceeding fine and small wooden Sculptures : but the Royal House itself he furnished with richer and more costly materials, liberally bestowing thereon most magnificent and vast expences. I think it here superfluous for me to describe the length and breadth of this building, and to treat particularly of the splendour [of the Structure,] of its unspeakable greatness, of the glittering show of the Works, of its height which equals heaven, and of the costly Cedars of Libanus that are laid thereon : the mention of which even the holy Scripture hath not passed over in silence ; wherein it is said \* The trees of the Lord shall rejoice, even the Cedars of Libanus which he hath planted. To what end should I make an exact narration here of the most ingenious and artificial compassure of the whole Structure, and of the incomparable beauty of every particular part of it, when as the testimony of the Eyes excludeth all knowledge which enred at the Eares ? Moreover, after he had thus finished the Temple, and decently adorned it with the best treasures in honour of the Prelates of Churches, and also with benches orderly placed all over the Church, at last he placed the Holy of Holies, the Altar, in the middle, and drew off such that multitude might not come within these were made, [the facred places] he inclosed them with wooden

difficulty to resolve, (that is,) for what degree of order of men they were intended. Leo Arian in his second Epist. De Tempore Graco : supposes these benches were made for the common use of the Laity. The same says Clemens in his Constit. Apol. B. 2. cap. 57. But Eusebius means another thing. For afterwards, where he explains the whole Fabric of this Church Allegorically, he says that by the Thrones, the Bishops and Presbyters were meant ; but by the Benches, the Deacons, and others that served in the Church. Wherefore these benches were rather designed for those who served in the Church, than for the Laity. Indeed the Laity were not permitted to sit in the Church. So Gyrus Optatus in his fourth book, and which words of his we must so understand, that in a congregation in the Church, during the time of Divine Service, the Laity were not permitted to sit down, but when the Service was ended, they had liberty to sit. So also says Athanas. in his Epist. Ad Solitar. † Yal.

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rails made like Net-work, which were so curiously and artificially framed and carved, that they contained the light that shined them with a wonderful and surprising sight. Neither was the very Pavement neglected by Him, but after he had beautified it most gloriously with Mosaic-floors, he proceeded to the out-buildings of the Temple ; and with great Art and Skill erected most spacious \* Exedrae and Octas on each side, which in an uniform manner were joyned together at the sides of the Cathedral, and united to the doors which lead into the middle of the Church. These buildings our most peaceful King Solomon (who erected this Temple of God) made for them, who want the Purification, and the sprinkling by water and the Holy Ghost. So that, that Prophecie before quoted is no longer a wordy Prediction, but is really accomplished : For now it is come to pass, that the glory of this latter House is truly greater than the former. For it was requisite and agreeable that (since her Pastor and Lord, for her sake once suffered death, and after his Passion changed that vile body, which for her sake he had put out, into brightness and glory, and translated that very corruptible flesh from corruption to immortality,) he also should likewise enjoy the "Dispositions" of her Saviour. For although he (having received from him a promise of far more excellent things than he doth at present enjoy,) incessantly longeth to be for eternal ages partaker of a far greater glory of a Regeneration, at the Resurrection of the incorruptible body, with the Quire of the Angels of light, in the Palace of God above the Heavens, together with Jesus Christ the Donor of all good things, and her Saviour : Yet during the interim of her abode in this present world (the who was heretofore a widow and desolate,) being by the grace of God surrounded with these flowers, is (as the Prophecie saith) truly become like unto a Lilly. And, having put on her wedding Robe, and being encircled with a Crown of beauty, let us hear her herself relate how she is taught to dance by Elias, and with pleasant expressions to shout forth thanksgivings to her God and King : \* Let my full joyance in the Lord. \* Elias for he hath clothed me with the Garment of salvation, and the coat of gladness. He hath encircled my head with a diadem like a bride, grooms, and hath bedecked me like a bride with words of ornaments. And as the earth which multiplieth the Sepulchris flowers, and as a garden that causeth its seeds to spring forth, so the Lord hath caused me to be fruitful, and joy in the sight of God.

Christophorus renders this place thus ; aque adeo ad fons per inferos recepti affuit, and therefore joyned them to the windows of the lower temple, the meaning of which Verion I understand not. For I can't apprehend how the Exedrae (i.e. the Exedrae, or Exedrae) which stood on the sides of the Cathedral and were joyned to it) could be led to the windows. Christophorus supposed that Exedrae (the term here used in the Greek) did signify exedrae. Indeed, Eusebius, speaking a little above concerning the windows through which the light was conveyed into the Porches, uses this term Exedrae, which Christophorus translates exedrae, but in this place, where Exedrae is used by itself, without being joyned to any other word, it can't signify windows. Exedrae therefore Eusebius means, by this term here used, the doors of the Cathedral, which a little before he calls Exedrae ; or effectually walls, through which there was a passage to the Cathedral ; which Paulinus, in his twelfth Epist. calls Transepts. But 'tis my judgment that the doors of the Cathedral are hereby meant. Therefore, by those Octas, and Exedrae, Eusebius means the Baptistry, the cloysters, and the place where they sat one another ; which were joyned to the Cathedral. † Yal.

\* We observed before (see Book 1. Chap. 1. note b.) that Exedrae (a term that occurs here) signifies not only Christ's Immanuel ; but that, whatever our Saviour did in the flesh in order to the procuring man's salvation, is in general meant by Exedrae. See the authorities there quoted. This place also evidently demonstrates the same, where Eusebius terms not only the Exedrae, but the Resurrection also of Christ, Exedrae, denigrations, in the plural number. † Yal.

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Rome, and to Mark. In regard several Lib. Labels at have been sent me from the most Eminent Anulius, Prefect of Africa, wherein he declared that Cæcilius Bishop of the City of Carthage is accused of many things by some of his Clergy, ordered [Bishops] throughout Africa: and this matter seeming not a little grievous to us, that in those very Provinces (which the providence of God delivered to our sacredness by a voluntary surrender, and where there is a great multitude of people) the populace being in a manner divided, Militia should be found to degenerate and become worse, Rome, Ba. and differences should be nourished even amongst Roman, at himself: It seemed good to us, that Cæcilius the year of himself (together with ten Bishops his suffragan) should be sent to Rome, and there in your presence, and also in the presence of Riccius, Næmus, and Marinus your Collegues, (whom for this reason we have commanded to hasten to Rome) he may be heard in such manner as, you know, is most agreeable with the most sacred Law. Moreover, that you may have a most complete and perfect knowledge of all these things, we have subjected to this our Rescript copies of the Labels which were sent to us by Anulius, and have transmitted them to your aforesaid Collegues. Which Labels when your Gravity shall have read, you shall deliberate on the aforesaid controversy with the greatest accuracy be examined, and determined according to equity. For it is not unknown to you, Anulius, that we have been so great a Religion, and the most legitimate Catholic Church, that we have not have us leave except in the case of extreme necessity, we decline or dissent in all in any part of it. The Divinity of the Supreme God preserve us, and your Gravity many years.

Moreover, Titles of Honour are common words, but this here is an affected and unusual term. Wherefore, reflecting this conjecture of Baroni, I think this Mark was a Presbyter of the Church of Rome, whom Constantine had a desire should be present at this Synod with Militia. This also I think was that Mark, who was Bishop of Rome after Sylvester. This Epistle of Constantine to Militia was extant in the third Conference at Carthage; Chap. 319. But the latter part of this third Conference, which in my opinion is the most useful, is lost. Vale.

6 By the name of Cæcilius are meant two Libels, which contained the Faults of Cæcilius Bishop of Carthage, which being published by the Order of Maximian, they gave them to Anulius the Prefect at Carthage on the 17th of the Calends of May. Constantine the Emperor being the third time, and Licinius the third time Consul. These Libels contained calls [Cæcilius] because they contained in them many papers, and many public Acts, to prove the faults of Cæcilius, Bishop, calls these Cæcilius, Epistle but that is an ill term: for there was but one Epistle sent by Anulius to Constantine the Emperor, but there were several Cæcilius, or papers. Constantine also a little further calls them Libels: to does Augustine also, in his 18th Epistle to the Bishop of Carthage, call it Libellus: and this it was thus superscribed: The Libellus of the Catholic Church containing the faults of Cæcilius, put in by the faction of Maximian. Vale.

In the Text it is, *κατασκευασίας*; in Niceph. *κατασκευασίας*; in the Mar. and Med. M. SS. it is written *κατασκευασίας* by a Latin position of the affix, which the Greeks usually do in turning Latin P. oper names into Greek. Vale.

Instead of *αὐτοῦ* [his] we should undoubtedly read *αὐτῶν* [their] in this place, thus, *ἀπὸ τῶν ὑπογράφων αὐτῶν* [from the hands of those who have signed voluntarily]. For when the head of Maximian was sent into Africa, all Africa at the sight of the Tyrant's head yielded to Constantine. And so before the overthrow of Maximian some African Cities yielded themselves voluntarily to Constantine, when he sent some Secretaries thither. Vale.

Instead of *ἐν τῇ πόλει* [in the city] the reading in Nicephorus is *ἐν τῇ πόλει*, [in the plural number]. For since the Rescript was written to Militia Bishop of Rome, and to Mark, and since he always speaks to them in the plural number, 'tis reasonable that in the close of the Rescript it should be *ἐν τῇ πόλει*. Further, the act of this Synod at Rome was, as we have often quoted [says this Synod was convened by Militia and Mark at Rome; he joins Mark to Militia, as soon as he perceived from this Rescript that Constantine intended them jointly]. Vale.

A Copy of an Imperial Rescript, by which [Constantine] summons a second Synod, to put an end to all Dissension amongst the Bishops.

Constantian Augustus, to Chrestus Bishop of Syracuse. When as heretofore some began wickedly and perversely to separate from the holy Religion, the ecclesiastical power, and the Catholic Opinion; We deprecate that such pernicious contentions as these should be pared off, took this order that [some Bishops being sent out of France, and also those summoned out of Africa, who being of contrary factions, pertinaciously and continually quarrelled] amongst themselves, the Bishop of Rome being [in head also present] this [dissension] which seemed to be raised after a most careful examination, might be put in their presence be composed. But in regard [as should be it commonly happens] some persons, forgetful both of their own salvation, and of the veneration due to the most holy Religion, cease not as yet to unadvisedly, prove their private grudges and animosities, being themselves unwilling to acquiesce in the sentence already pronounced, but positively asserting, that they were but [as they say] [Bishops] who gave their Sentiments, and acted in opinion; and that [before they had carefully compared into all things which ought to have been first inspected] they proceeded with too much boldness and precipitancy to pass a definitive sentence. From all this it happens that even they, whose duty it is to preserve a brotherly and unanimous unity of mind, unworthily or rather impiously create Schisms amongst one another; and also give an occasion of scorn and derision to those men, whose fides are alienated from the most holy Religion. Wherefore, as it was our chiefest care, that these [divisions], (which ought, after sentence already given to have been terminated by a voluntary assent) might now at last be concluded in the presence of many Bishops. Since therefore we have summoned many Bishops out of divers and innumerable places, to assemble themselves on the Calends of August, at the City Orleans: We thought good to write to you also, that having received a public Charter from the most eminent Latronianus [Corrector of Sicily, and taking into The Mar. your company two of the second Order, whom you Euk, and shall think fit to choose, and also bringing along with you Med. SS. you three servants which may minister to you in reading your journey you meet on the very day appointed at Orleans, but without the place aforesaid, that both by your Gravity, and dealt we also by the unanimous and concordant prudence should read and peruse of the rest there assembled, this sacred dissension (which has shamefully been continued his) from thence by certain detestable quarrellings, after all Latronianus things have been heard which shall be said by the most now disagreeing parties, whom we have summoned a doctor to appear also, may now at last be referred to a deity, we sit and congruous [observance of] Religion and union of this faith, and to a brotherly union. God Almighty Latronianus preserve you in health many years.

In the Mar. and Med. M. SS. it is written *κατασκευασίας* by a Latin position of the affix, which the Greeks usually do in turning Latin P. oper names into Greek. Vale.

Instead of *αὐτοῦ* [his] we should undoubtedly read *αὐτῶν* [their] in this place, thus, *ἀπὸ τῶν ὑπογράφων αὐτῶν* [from the hands of those who have signed voluntarily]. For when the head of Maximian was sent into Africa, all Africa at the sight of the Tyrant's head yielded to Constantine. And so before the overthrow of Maximian some African Cities yielded themselves voluntarily to Constantine, when he sent some Secretaries thither. Vale.

In the Mar. and Med. M. SS. it is written *κατασκευασίας* by a Latin position of the affix, which the Greeks usually do in turning Latin P. oper names into Greek. Vale.

hands on lower fests, and the Deacons standing by in white garments, gave the same Greg. Naz. in his dream De Ecclesiæ Anal. pag. 78. Eusebius also, in his description of the Church of Tyre, alleth the thrones which were in the Church next the Altar, to the Bishop and Presbyters, but the benches to the Deacons, where also he calls the Presbyters, pag. 102. *ἐξέτασαν δὲ τὸν ἐπίσκοπον*, i. e. those which have the first place next the Bishop. See St. Augustin's 148th Epistle. Vale.

CHAP. VI. Concerning the Estates belonging to the Christians.

Constantian Augustus, to Cæcilius Bishop of Carthage. As much as it was our pleasure that through all the Provinces of Africa, Numidia, and both Mauritania's, some thing should be allowed for necessary Expenses to some Ministers of the most holy and Legitimate Catholic Religion, we wrote to the most perfect Ursus Rationall of Africa, and have intimated to him that he take care to pay to your Gravity three thousand s. Folles. Therefore when you shall have received the sum aforesaid, command that it be distributed to all the forementioned Ministers according to a Brevé directed to you from Hofius. But if you shall perceive there will be any thing wanting towards the fulfilling of our desire to all in this point, without making any excuses or delays you shall demand of Heracles the Steward of our Estates whatsoever you shall judge requisite. For we ordered him when he was with us, that if your Gravity demanded any money of him, he should without the least hesitancy take care it should be told out to you. And because we have been informed that some men who are of an unquiet mind, make it their business to pervert the members of the most holy Catholic Church by a certain impious and execrable falsehood and corruptions: We would have you understand, that we gave such orders to Anulius our Proconsul, and also to Patricius \* Deputy of the Prefects, when they were present, that amongst all other things they take an effectual and sufficient care about this business: more especially, and that if any such thing be done, they should by no means suffer it to be neglected. If therefore, we found by you shall find any such men persisting in this have treated ourselves, without any further doings you shall then in our name your Address to the aforesaid Judges; and may on the dispute the matter to them; that they may correct them according to our Orders to them when they are present. The Deity of the Supreme God preserve you pag. 17. many years.

CHAP. VII. Concerning the Immunity of the Sixth Order. In the most ancient Mar. and Vrk. M. SS. this is called the Sixth Order, which is true, if I mistake not. See the foregoing chap. note (A.) Vale.

A Copy of the Emperor's Rescript, by which he granteth money to the Churches.

Constantian Augustus, to Cæcilius Bishop of Carthage. As much as it was our pleasure that through all the Provinces of Africa, Numidia, and both Mauritania's, some thing should be allowed for necessary Expenses to some Ministers of the most holy and Legitimate Catholic Religion, we wrote to the most perfect Ursus Rationall of Africa, and have intimated to him that he take care to pay to your Gravity three thousand s. Folles. Therefore when you shall have received the sum aforesaid, command that it be distributed to all the forementioned Ministers according to a Brevé directed to you from Hofius. But if you shall perceive there will be any thing wanting towards the fulfilling of our desire to all in this point, without making any excuses or delays you shall demand of Heracles the Steward of our Estates whatsoever you shall judge requisite. For we ordered him when he was with us, that if your Gravity demanded any money of him, he should without the least hesitancy take care it should be told out to you. And because we have been informed that some men who are of an unquiet mind, make it their business to pervert the members of the most holy Catholic Church by a certain impious and execrable falsehood and corruptions: We would have you understand, that we gave such orders to Anulius our Proconsul, and also to Patricius \* Deputy of the Prefects, when they were present, that amongst all other things they take an effectual and sufficient care about this business: more especially, and that if any such thing be done, they should by no means suffer it to be neglected. If therefore, we found by you shall find any such men persisting in this have treated ourselves, without any further doings you shall then in our name your Address to the aforesaid Judges; and may on the dispute the matter to them; that they may correct them according to our Orders to them when they are present. The Deity of the Supreme God preserve you pag. 17. many years.

CHAP. VIII. Concerning Licinius's exorbitancies which afterwards ensued, and concerning his death.

Such [guits] therefore did the Divine and ecclesiastical Grace of our Saviours provide below upon us: and such an exuberance of prosperous successes was procured to all men by reason of the peace [referred to] to us. This was the posture of our affairs, we spent the time in joy and publick festivities. But this spectacle was intolerable to the malice of the Devil, that hater of all goodness, and indolent Patron of mischief. Nor were the calamitous misfortunes sufficient to inflame a sober consideration into Licinius, who being honoured with a prosperous and successful Government, and with the second place of dignity, that next to Constantine the Great, and innoled with an affinity contracted by marriage, and with a near relation to a most August family, relinquished the imitation of good men, and became a zealous emulatur of the impurity and wickedness of impious Tyrants.

## CHAP. VII.

CHAP. VI. Concerning the Estates belonging to the Christians.

CHAP. VII. Concerning the Immunity of the Sixth Order. In the most ancient Mar. and Vrk. M. SS. this is called the Sixth Order, which is true, if I mistake not. See the foregoing chap. note (A.) Vale.

A Copy of the Emperor's Rescript, by which he commandeth, that the Prefates of Churches be freed from bearing all Civil Offices.

CHAP. VIII. Concerning Licinius's exorbitancies which afterwards ensued, and concerning his death.

CHAP. IX. Concerning the death of Constantine the Great.

CHAP. X. Concerning the death of Constantine the Great.

CHAP. XI. Concerning the death of Constantine the Great.



CONSTANT.  
& LICENS.

was this person smitten and prostrated. But *Constantine* the mighty Conquerour, gloriously adorned with all the virtues of Religion (together with his Son *Crispian*, a Prince highly beloved of God, and in all things like his Father,) recovered his own *East*, and reunited the *Roman Empire* into one entire

<sup>a</sup> By this Phrase here used [*etiam unum, their Peace*] is meant the Peace which they restored. So *Seneca* in his book *De Clementia* brings in *Nero* speaking thus: *Hac tot millia gladiorum quæ pax mea comprimis, ad natum meum fringuntur*. Where by [*pax mea*] he means the Peace he had procured. So also *Pellucius Paternus* uses this Phrase, and on some Old Coins we find this inscription: *Pax Augusti*, i. e. the Peace procured by the Emperor. But *Pax Romana* is by the same *Seneca* (in his book *De Clementia*, and in that *De Providentia*) used in another sense, to wit, *pax ea quæ fruatur imperium Romanum*, (i. e.) that Peace which the Roman Empire enjoyed. *Valer.*

<sup>d</sup> This In <sup>d</sup> Dances also and Songs, in every City and in the Fields they first of all glorified God the King of Kings, (for thus they were instructed to do) when the discourse is concerning the Christians praising God, did not please *Nicéph.* And therefore instead of *zeugma* he uses *anaphora*. *Eusebius*, in his second book, *De vita Constant.* instead of *zeugma* uses *zeugma* which term indeed is more tolerable. But we may easily bear with this word

*zeugma*. For the Christians used to dance on their Festivals of the Martyrs, which they kept in honour of them; and thus they celebrated their Conflicts and Victories as *Greg. Naz.* relates (in *Carminibus ad mulieres seculi carissimus exornantes*, pag. 152.) *Basilianus Magnus* (in his 14.<sup>th</sup> Homily against drunkenness) has a sharp invective against these *Gyreses*, or *Dancers*. *Valer.*

and in the next place the pious Emperour, together with his children which were beloved of God. There was an oblivion of past afflictions, no remembrance of any impiety, but only an enjoyment of the present good things and expectations of more in future. In all places the Edicts of the Victorious Emperour, full of kindness and clemency, and his Laws containing manifest tokens of his great bounty and true piety, were proclaimed. All Tyranny therefore being thus extirpated, the Empire which did by right belong to *Constantine* and his Sons, was preserved firm and secure from envie. Who (after they had cleansed the world from the impiety of their Predecessors) being sensible of those great benefits which had been procured for them by God, did by a most apparent and convincing testimony of their deeds declare to all men their love of virtue and of the Deity, and also their piety and gratitude towards God.

<sup>e</sup> The testimony of their deeds declare to all men their love of virtue and of the Deity, and also their piety and gratitude towards God. *Stephens* almost everywhere follows) is this [*ὁ δὲ τὸς τοῦ Χριστοῦ ἐκδηλοῦντος νόμου διαβέβαιον, declared by their Law [published] in favour of the Christians.*] But in the *Max. Med. Fol.* and *Savil. M. SS.* this place is written far otherwise, thus [*ὁ δὲ τὸς τοῦ Χριστοῦ ἀποστολῶν μαρτυρῶν ἔργων, ἐκδηλοῦντος*], did by a most apparent and convincing testimony of their deeds declare to all men: which reading, being confirmed by the consent of more, and those ancient copies, we with good reason supposed ought to be preferred before the other. *Valer.*

# ECCLESIASTICAL HISTORY

OF  
Socrates Scholasticus,

Translated out of the GREEK according to the Edition set forth by VALESIIUS, and Printed at PARIS in the Year 1668.

Together with

VALESIIUS's Annotations on the said Historian; which are also done into ENGLISH, and set at their proper places in the Margin.

Hereunto also is annexed an account of the Life and Writings of the foresaid Historian, Collected by VALESIIUS, and Translated into ENGLISH.



THE

CAMBRIDGE,  
Printed by John Hayes, Printer to the University. 1680.

# VALESIUS'S PREFACE

To the Studious READER S.



**A**FTER *Eusebius* Bishop of *Cæsarea* (whom we may deservedly stile the Father of Ecclesiastick History,) many inflamed with a Pious Emulation, undertook to Treat of the same Subject. But *Socrates*, *Sozomen*, and *Theodoret* are in the Judgment of all Antiquity far more famous than all the other Writers: who beginning from those times wherein *Eusebius* concluded his Ecclesiastick History, brought their work down to the Times of *Theodosius Junior*. And at first I was resolved to have published these three Writers together, that as they had profecuted one and the same Subject in their Writings, so they might have also been comprehended and read in one and the same Volume. But in regard this would hereby have been too large a Volume, therefore I was forced to defer the Edition of *Theodoret* to another time. To which I will add *Evagrius Epiphaniensis* Ecclesiastick History, as also the Excerptions of *Philostorgius* and *Theodorus Lector*; that the Studious may in future read over the whole body of Ecclesiastick History, published and explained by our Labour. In the interim you have here (Reader) joyned together in this Volume *Socrates* and *Sozomen*. Concerning what I have done about the Edition of these Authours, take this account in short.

Above Eight years since, when by the Command and advice of the most Illustrious Prelates belonging to the Gallican Clergy, I published the History of *Eusebius Cæsariensis*, I made it my business to perform three things most especially in that Edition. For first, having from all places procured those Manuscript-Copies that were most remarkable and eminent, I amended and diffenced those passages which in the former Editions had been corrupted and disguised. Secondly, in regard the former Translatours had, either by reason of their want of Manuscript-Copies, or on some other account, erred in many places, that their Versions might not induce the Readers into mistakes, I myself have Elaborated a new Translation, with which the Studious will, I hope, be in future content. Lastly, I have added Annotations, that I might therein both give an account of mine Amendments, and also explain and illustrate all the more obscure and difficult places. And this Edition being candidly received by all, is now in the hands of the Learned. Therefore, what I then (by the Divine Assistance) performed in the History of *Eusebius Cæsariensis*, the same I have attempted now to do in the History of *Socrates* and *Sozomen*, by the Command and advice of the same Prelates I mentioned. For (that I may in the first place speak concerning *Socrates*, who first betook himself to write) I have amended his History by the help and assistance of three Manuscript-Copies, to wit, the *Sfortian*, the *Florentine*, and the *Allatian*. The *Sfortian*-Manuscript (which is the best and ancientest,) is at this time kept in the *Vatican* Library. This Copy the Learned *Lucas Holstenius* had sometime since (in favour to the most illustrious *Carolus Monchallus* Arch-Bishop of *Toulouse*) compared with the *Geneva Edition*; and had transmitted the various readings (together with the Emendations of *Philostorgius* transcribed from the *scoriacensian* M. S.) to the same Prelate, at such time as the Gallican Clergy had committed to him the care of setting forth a new Edition of the *Ancient Ecclesiastick History*; so the said *Holstenius* informs us, in his Epistle to *Peter Polsinus* a Divine of the Order of the *Jesuites*. But afterwards, when by the entreaty of the same Arch-Bishop of *Toulouse* (who understood, that by reason of his too much other business, he could not be at leisure to take care of this Edition) the Gallican Clergy had injoynd me that Province; the same *Holstenius* sent me the various readings of the fore mentioned *Sfortian*-Manuscript, written out with his own hand at the margin of the *Geneva Edition*, together with those amendments of *Philostorgius*; and had sent me more, had a longer life been granted him. For a little before his death he sent me some dissertations concerning certain passages in the *Nicene* and *Chalcedon* Councils, and concerning *Synesius*'s Episcopate. Which dissertations shall (God willing) be published by us in the third Tome of our Ecclesiastick History, that the Learned part of the world may be no longer defrauded of that most Accomplished Persons Labours. The *Florentine*-Manuscript follows, transcribed about five hundred years since, which is now kept at *Florence*, in *Saint Laurence*'s Library. The discovery and use of this Manuscript I owe to *Emricus Bigotius* a most skilfull Teacher into Old Libraries: by whose diligence it is contrived, that we sitting still and idle here enjoy the riches and treasures of many and most remote Libraries. For at his entreaty, *Michael Erpinius*, a Senator of *Florence*, compared that Copy with the *Geneva Edition*, and transmitted the various readings thereof to me; upon which account I do profess my self much obliged to both of them. The third Manuscript belongs to *Leo Allatius*, a person every way learned, and one that has deserved well of Ecclesiastick antiquity. This Copy contains the Ecclesiastick History of *Theodorus Lector*, compized in two books; which *Theodorus Lector* had gathered out of three Writers of Ecclesiastick affairs, to wit,

*Socrates, Sozomen, and Theodoret*, after the same manner that *Cassiodorus Senator* has composed his *Tripartite History*. But this *Tripartite History* of *Theodorus Lector* comprehends only the affairs transacted in the Church during the Reign of *Constantine* and *Constantinus*: whether the reason be, that *Theodorus Lector* continued his Collection no further, or that the other books of that work are lost by the negligence of Antiquity. Out of this Copy therefore *Leo Allatus* had some time since Collected the various readings in the two former books of *Socrates*, and transmitted them being written out with his own hand to the most Illustrious Prelate *Carolus Monchallus*. Which I afterwards procured by the assistance of the most Eminent *Dionysius Talans Advocate General* to the Most Christian King in the Supreme Court at Paris. Besides these three Manuscript Copies, I made use of the Kings M.S. (which is no very ancient one,) which *Robert Stephens* made use of only in his Edition. Upon which account it is less to be wondered at, that the common Editions of *Socrates* have hitherto been so faulty, seeing they were all derived from one only Copy, which also is a very modern one. Moreover, this Copy was taken out of the Kings Library, and courteously lent me by the most Illustrious and Reverend Prelate *Nicolaus Colbertus* Bishop of *Lisbon*, a person endowed with eminent Learning, Virtue, and Dignity. Concerning whose praise I would speak more in this place, did not his singular modesty hinder me, who am very desirous thereof. And these are the assistances of the Manuscript Copies by the supports whereof I attempted this Edition of *Socrates*.

But in the Correcting of *Sozomen's History* I had the benefit of fewer Manuscript Copies. For besides that Copy in the King's Library, which *Robert Stephens* followed in his Edition, and besides that Copy belonging to *Leo Allatus* (whereof we made mention before,) which was an assistance to us only in the four first books of *Sozomen*, and in the beginning of the fifth, I had only the *Fuketian* Manuscript. This Copy did at first belong to *Carolus Monchallus Arch-Bishop of Tolouse*, a person very studious of Ecclesiastick History. But afterwards it was put into the *Fuketian Library*, and lent to me by the most worthy *Nicolaus Fuketius*. Upon which account in my Annotations I have called this the *Fuketian Manuscript*. But at length, when our Edition was completed, this Copy (together with the other Manuscripts belonging to the *Fuketian Library*) was transferred into the right and possession of the most Illustrious and eminent person, on account both of his own and his fathers deserts; *Carolus Mauricius Tellerius, Abbot of Saint Benignus*, who at this time is Coadjutor in the Arch-Bishoprick of *Rheims*. Indeed this is no very ancient Manuscript, but 'tis of the best note, and is transcribed from a most correct Copy. The Titles of the Chapters, which in the King's Manuscript, and in *Robert Stephens's Edition*, are prefixt before the History of *Sozomen*, are wanting in this Copy. Nor is there any distinction of the Chapters throughout all the Books. From whence may be discerned the excellency and antiquity of that Manuscript. For the Titles or Contents of the Chapters were made by *Nicephorus Callistus*, or rather by some other more modern Author; and are wholly impertinent, and barbarously expressed. In so much that after I had lookt thereon with a greater accuracy, they seemed to have been composed by some other hand, rather than by *Nicephorus*. Moreover, that I may not defraud any person of his due praise, I acknowledge my self indebted to *Samuel Tennulius* (a very Learned person, and one that is a great lover of me, at present an eminent Professour of Literature at *Nimwegen*) for the various Readings in the History of *Sozomen* and *Theodoret*, Collected out of the fore mentioned *Allatus* Manuscript, that is, out of the *Tripartite History* of *Theodorus Lector*. For whilst he was at *Rome*, he transcribed them with his own hand from *Leo Allatus's* Copy, a person never praised enough; who by my entreaty and for my sake had delivered those various Readings to the said *Tennulius*, that he might write them out. By the help of these Copies therefore I have amended, innumerable places both in *Socrates* and also in *Sozomen*, which were very corrupt before, I have supplied many defects, restored many punctuations and distinctions, and lastly I have added a new Version. Concerning which I will now speak briefly.

What I have heretofore said concerning *Musculus's* and *Christophorson's* Translation in my Preface to the Illustrious Prelates of the Gallican Church, which is prefixt before the Edition of our *Eusebius*, I need not now repeat. I will only add this; that after those Translators now named the History of *Eusebius Caesariensis* wanted a new Interpreter, a new Version of *Socrates* and *Sozomen* was much more necessary. For their Histories have come to our hands far more faulty than *Eusebius's*. And that the judicious Reader will easily discern from *Robert Stephens's* Edition. For *Robert Stephens*, in his Edition of *Eusebius*, had the use of many Manuscript Copies, which were taken out of the King's Library: but in his Impression of *Socrates's* and *Sozomen's* History, he had but one Copy of each of them. Therefore at the end of his Edition, he remarkt the various readings in the books of *Eusebius* taken out (as he says) of most ancient Copies. But at the close of *Socrates's* and *Sozomen's* History he put no various readings, because he had gotten but one Copy of each of those Writers. Also, the Copies of *Eusebius*, which *Stephens* made use of, were the best and ancientest, as he himself attests. But each Copy, as well that of *Socrates's* as the other of *Sozomen's* History, which *Robert Stephens* followed in his Edition, was, as we perceive, very new, and did also abound with many faults. 'Tis therefore no wonder, that Learned men have been so often mistaken in their Versions of *Socrates's* and *Sozomen's* books, since they had such faulty and maimed Copies before them, and were deprived of the assistance of Manuscripts. For *Musculus* had seen *Robert Stephens's* Edition only. *Christophorson* had indeed inspected some Manuscript Copies of *Eusebius* and

and *Theodoret*. But he had no Manuscripts of *Socrates* and *Sozomen*, as I have frequently observed in my Annotations. He had only seen the various readings and conjectures of Learned men set at the margin of *Robert Stephens's* Edition: of which fort many Copies came to our hands, But those readings were almost of no weight or authority at all, in as much as they had no remark annexed of the ancient Copy out of which they were transcribed. But I, having got the best and ancientest Manuscripts, as well of *Socrates*, as *Sozomen*; and with great labour and industry compared them with the common Editions; afterwards took an easier and plainer way to their Translation. This Edition of ours therefore will (we hope) equally satisfy all persons, as well those that are skilled in the Greek Tongue, as them that are not. For, both those that are knowing in the Greek Language will read *Socrates* and *Sozomen* amended and thoroughly purged by our Labour; and such as are less skilled in the Greek will easier understand those Authors done into Latine by us.

Our Annotations follow; wherein, in the same manner as in our Notes on *Eusebius*, we have attempted to perform two things. The first is, to give an account of our Emendations, and to propose to the Readers judgment the various readings taken out of the Manuscript Copies. Then secondly, to illustrate (according to our ability) the more obscure and difficult places, which seemed to be able to involve the Readers judgment in doubts. Nor am I ignorant, that there are many delicate and fastidious persons, who may think that they have exhibited to them some exquisite observations only, and common Places (as they are called,) composed for shew and ostentation; and who may suppose that that part of our Annotations, which contains emendations and various readings, is altogether trivial and despicable. To which persons I would make this return: although those Emendations and various Readings (which the Greeks term *δυσλογίας*) may frequently be insipid, and seem troublesome to the Readers, yet they are highly useful, and altogether necessary, especially in these Writers, whose books have come to our hands less correct. Now that *Socrates's* and *Sozomen's* Books are such, we have before mentioned. And indeed our observations doe bear a greater shew of Learning: but an Emendation in my opinion requires more of wisdom and judiciousness. Neither is it for every man to give his opinion concerning the true and genuine reading of antique Writers: but he only is able to do this, who is furnished with a manifold stock of Learning, and has been long and much exercised in this art of judging.

And these are the particulars I thought necessary to advertize the Readers of in the beginning of this Work, that they might know at first sight what they were chiefly to expect in this Edition of ours, which could not be met with in the former Editions of this History. It remains now, that we speak something concerning *Socrates* and *Sozomen*: who and what manner of persons they were, what course of Life they followed, what Religion they professed, and which of them first wrote his History.



# CONCERNING THE LIFE AND WRITINGS OF Socrates and Sozomen.



OUR *Socrates* therefore, for we will begin with him, had *Constantinople* for his Country. In the *fifth Book* of his *History*, Chap. 24. he attests that he was born and educated in that City, and that he therefore Recorded those matters chiefly which hapned in that City. When very young he was instructed in the *Rules of Grammar*, by *Helladius* and *Ammonius*, *Grammarians*, who at that time had left *Alexandria*, and betook themselves to *Constantinople*. He that is desirous to know the reason why these *Grammarians* departed from *Alexandria*, will find it related by *Socrates*, in the *fifth Book* and *sixteenth Chapter* of his *History*. For when the *Heathen-Temples* were demolished at *Alexandria*, by the care and industry of *Theophilus* Bishop of that City, *Helladius* and *Ammonius*, *Grammarians* (the one of whom was *Fupiter's* Priest, and the other *Simius's* at *Alexandria*) displeased at the ignominy their Gods were exposed to, having left the City *Alexandria*, went to *Constantinople*, and there took up their habitation. Moreover, the *Heathen-Temples* at *Alexandria* were destroyed when *Timasius* and *Promotus* were *Consuls*, (according to *Marcellinus's* relation in his *Chronicon*,) which was the Emperor *Theodosius's* eleventh year. Whence it is apparent, that our *Socrates* was born about the beginning of *Theodosius's* Reign. For boys were usually sent to be instructed by *Grammarians* when they were about ten years old. After this *Socrates* studied *Rhetorick* under the tuition of *Troilus* the *Sophista*, who about that time was an eminent Professour of Eloquence at *Constantinople*. Our *Socrates* does not indeed say thus much in exprefs words. But the attentive and diligent Reader will easily collect from his words that which I have affirmed. For he does make such frequent, and so honourable a mention of him, that he may seem to pay a reward to his Master. For he names his Country, *Side*, a City of *Pamphylia*. He also mentions not a few of his Schollars, to wit, *Ensebius* *Scholasticus*, and *Silvanns* and *Ablabius* who were Bishops. Lastly, in his *Seventh Book* he relates that *Anthemius* the *Prefect* of the *Prætorium* (who, whilst *Theodosius Junior* was yet a *Minor*, was the chief Minister of State in the Empire) did chiefly make use of the Councils of *Troilus* the *Sophista*. Where he also gives him this Epologue: "Ος τις εως αὐτῷ διδασκαλίας (for that must be the Reading, as we have intimated in our \* notes) εἰς τὴν πάλαιον ὁρίσεναν τῷ Ἀνθίμου ἐδάμην. &c. that is, who besides the Philosophy that was in him, was *Anthemius's* Equal in Political Knowledge. By these reasons I have been induced to think that our *Socrates* had *Troilus* for his *Rhetorick-Master*. But concerning this matter we permit every one to determine according to his own arbitrement. Further, you must know that the Ancients were not so speedy and hasty in [their learning the Rules of] Eloquence, as is now a daies usual, but they applied their minds to those Studies for a long time together. *Gregory Nazianzen* attests (in his *Poem concerning his own Life*) that he left *Athen* in the thirtieth year of his Age, as soon as he had learned the Precepts of the Art of Oratory in that City. After this, *Socrates* having left *Troilus's* School, betook himself to the *Forum*, and pleaded Causes at *Constantinople*. Whence he got the Surname of *Scholasticus*. For so the Advocates were at that time called, as it has long since been remarked by others: \* not because they were reduced into that Schools: but in regard, being young-men that had left the Schools of the *Rhetoricians*, they professed this Art. But at length, having left off his practice in the Law, he applied his mind to Writing of his *Ecclesiastick History*. In which work he has made use of a singular judiciousness and diligence. His judiciousness is manifested by his remarks and sentiments interwoven every where throughout his Books: than which there is (in my opinion) nothing more excellent. But his diligence is declared by many other instances; chiefly by this, in regard he frequently annexes a note of the

\* See *Socrates*, *Ecclesiastick History*, Book 7, Chap. 1. note (c)

\* Non quod in Schola retuli (f. words); i. the expectation is ambiguous.

## Concerning the Life and Writings of Socrates and Sozomen.

times, that is, the *Consulates* and *Olympiads*, especially where he mentions such matters as are more momentous. Nor has he carelessly or negligently written his *History*, as *Rufinus Aquileiensis* did, who seems to me to have composed his two Books of *Ecclesiastick History* (which he annexed to *Ensebius's*) without looking into any Records. Our *Socrates* did far otherwise, for having from all places got together the best monuments, that is, the *Epistles* of Prelates, the *Acts* of *Synods*, and the Books of *Ecclesiastick Writers*, agreeable to their authority he composed his *History*. And whereas in the first Edition of his Work, having therein followed *Rufinus*, he had placed the *Synod of Tyre*, and the banishment of *Athanasius* into the *Galla's* in the Reign of *Constantinus Augustus*, upon reading of *Athanasius's* Books afterwards, he perceived his Error. Wherefore he was necessitated to set forth a new Edition of his *History*, wherein he both mended the mistake I have mentioned, and also made an addition of some other things, which were wanting in the former Edition, as he himself attests at the beginning of his *Second Book*. Whence it appears how highly we ought to value *Socrates's History*, to which the Writer himself put his last \* hand. In the compofure of his *History* *Socrates* has made use of a plain and mean Stile, which was done by him on set purpose, that he might the easier be understood by all persons, as himself attests at the beginning of his *First* and *Third Book*. For he lookt upon that Sublime and Eloquent manner of expreffion to be more agreeable for *Panegyrick-Orations*, than an *History* of *Ecclesiastick* affairs. Moreover, he has dedicated his *History* to one *Theodorus*, whom in the beginning of his *Second Book* he Stiles a *Sacred man of God*, which is the same appellation our *Ensebius* gives to *Paulinus* Bishop of *Tyre* at the beginning of his *Tenth Book*. But who this *Theodorus* was, it is to me unknown. For I cannot believe it was *Theodorus* Bishop of *Mopfestia*, in regard *Socrates* wrote his *History* after the death of *Theodorus Mopfestensis*. But it is now time for us to inquire concerning his Sect and Religion, as we promised at the beginning.

*Barenus* in his *Annals*, and *Philippus Labbaus* in his *Book De Scripturis Ecclesiasticis*, do affirm that our *Socrates* was by Sect a † *Novatian*. The same was *Nicephorus's* opinion before it was theirs, who in the *Preface* to his *Ecclesiastick History* says thus: οὗτος ὁ θεολογικὸς καὶ πᾶσι δε γὰρ εἰς τὴν ἀρετὴν καὶ τὴν σωτηρίαν κατέβηκεν. That is, That *Socrates* (named *Catharus*, but as to his mind he was not pure. Which words are not to be understood, as if *Socrates* were Surnamed *Catharus*, but that it might be shewn he was a *Novatian*. For the *Novatians* termed themselves *Cathari*, as we are informed from the *Eighth Canon* of the *Nicene Council*. The same *Nicephorus* (in his 11<sup>th</sup> Book and Chap. 14.) writes thus concerning *Socrates*: *Socrates* (who in this place plainly shews himself not to be a disceper of the *Novatian Principles*) relates that these things were told him by a certain old man, &c. Now, why our *Socrates* was by many accounted a *Novatian*, the reasons are not few, nor trivial. For first, he carefully Records the *Series* of the *Novatian-Bishops*, who Presided over their Church at *Constantinople* from the times of *Constantine*, and also remarks the *Consulates* wherein every one of them departed out of this life. Secondly, he highly extols them all, especially *Agerius*, *Sifinius*, *Chrysanthus*, and *Paulus*. By whose prayers, as he relates, a certain miracle was wrought at *Constantinople*. Lastly, he professes all matters belonging to the *Novatian Sect* with so great a care and diligence, that he may seem to have been addicted to this Sect. But should any one examine these particulars with a greater accuracy, he will find nothing in them, that may evince our *Socrates* to have been a *Novatian*. For with the like diligence he enumerates the *Arian-Bishops*, who governed their Church at *Constantinople*; and yet it is not said he was an *Arian*. With no less carefulness also has he related all things that hapned to the *Arians*, *Eunomians*, and *Macedonians* at *Constantinople*, than he has Recorded what befall the *Novatians*. The reason hereof he himself has given, in Chap. 24. of his *Fifth Book*. Where he says, it was his design to Record those things most especially which hapned at *Constantinople*; both because he himself lived in that City, wherein he had been born and educated; and also in regard the affairs transacted there were more eminent, and worthier to be Recorded. But should any one object, that the *Arian-Bishops* are not extolled by *Socrates* at the same rate that the *Novatian-Bishops* are; the answer hereto is easie. For the *Arian-Bishops*, who then lived at *Constantinople*, were far inferior to the *Novatian-Bishops*. For the Church of these Heretics did in those times abound with many and those eminent Prelates: which *Sozomen* also confirms by his testimony, who Records their *Elogues*, exactly like those given them by our *Socrates*. Wherefore, it must either be said that *Sozomen* was also a *Novatian*, or else our *Socrates* must be discharged from that calumny. But tis manifest *Sozomen* was not a *Novatian*. For (to omit *Theodorus Lecter's* testimony, who, in his *Epistle prefixed before his Tripartite-History*, Stiles him *Maximianopolis* a most blessed person,) he himself in his 9<sup>th</sup> book relates, that he was present at a publick procession, celebrated at *Constantinople* in honour of forty Martyrs, at such time as *Proclus* Presided over the Church of that City. Whence 'tis manifestly concluded, that *Sozomen* was a person of the Catholic Communion, in regard he was present at the publick prayers together with the Catholics. I confess indeed, that our *Socrates* does frequently favour the *Novatians*; for instance, when he recounts the Ringleader of the *Novatian-Heretic* amongst the number of the Martyrs, when he affirms, that the *Novatians* were joynted to the Catholics in the ties of a most intimate friendship and love, and that they prayed together with them in the Church of God; and lastly, when he commends *Sifinius's* Oration, which he made against this saying of Saint *Crisostom*, *Although thou hast repented a thousand times, approach*. But

† See So-  
crates's Ec-  
cles. Hist.  
Book, 5.  
Chap. 19,  
note (J.)

Hermias Sozomen was also a practitioner in the Law at Constantinople, at the same time with *Socrates*. His Ancestors were not mean, they were originally *Palestinians*, Inhabitants of a certain Village near Gaza called *pebelia*. This Village did in times past abound with a numerous company of Inhabitants, and had most stately and ancient Churches. But the most glorious Structure of them all was the *Pambelon*, Situated on an artificial Hill, which was the Tower said to be of *Bethelias* as *Sozomen* relates in *Chap. 15. of his fifth Book*. The Grandfather of *Hermias Sozomen* was born in that Village, and first converted to the *Christian* Faith by *Hilarion* the Monk. For when *Alaphion* an inhabitant of the same Village was possessed with a devil, and the *Jews* and *Physicians*, attempting to cure him, could do him no good by their Incantments, *Hilarion* by a bare invocation of the Name of God cast out the Devil. *Sozomen's* Grandfather, and *Alaphion* himself, amazed at this miracle, did with their whole families embrace the *Christian* Religion. The Grandfather of *Sozomen* was eminent for his explications of the sacred Scriptures, being a person endowed with a polite wit, and an acuteness of understanding. Besides, he was inefficiently well skilled in Literature. Therefore he was highly esteemed by the *Christians* inhabiting *Gaza*, *Acalon*, and the places adjacent, in regard he was useful and necessary for [the propagating of] Religion, and could easily unloose the knots of the sacred Scriptures. But *Alaphion's* descendants excelled others for their Sanctity of Life, kinde-ness to the indigent, and for their other Virtues : and they were the first that built Churches and Monasteries there, as *Sozomen* attests in the place before cited. Where he also adds, that some holy persons of *Alaphion's* Family were surviving even in his days, with whom he himself, when very young, was conversant, and concerning whom he promises to speak more afterwards. Undoubtedly he means *Salomannis*, *Phylas*, *Malchio*, and *Crispio* brothers, concerning whom he speaks in *Chap. 32. of his Sixth Book*. For he says that these brethren, instructed in the Monastick discipline by *Hilarion*, were during the Empire of *Palens* eminent in the Monasteries of *Palestine* : and that they lived near *Bethulia*, a Village in the County of the *Gazites*. For they were descendants of a Noble Family amongst them. He mentions the same persons in his *Eighth Book* and *Fifteenth Chapter*, where he says *Crispio* was *Epiphanius's Arch-Deacon*. 'Tis apparent therefore, that those brethren I have mentioned were extracted from *Alaphion's* Family. Now *Alaphion* was related to *Sozomen's* Grandfather. Which I conjecture from hence, First, because the Grandfather of *Sozomen* is said to have been converted (together with his whole Family) to the *Christian* Religion upon account of *Alaphion's* wonderful cure, whom *Hilarion* had healed, by calling on the name of the Omnipotent God. Further, this conjecture is confirmed by what *Sozomen* relates, to wit, that he, when very young, was familiarly conversant with the aged Monks that were of *Alaphion's* Family. And lastly, in regard *Sozomen* took his name from those persons who were either the Sons or Grandchildren of *Alaphion*.

For he was called *Salamantes Hermias Sozomenus* (as Photius attests in his Bibliotheca) from the name of that *Salamantes*, who, as we observed before, was *Philo's*, *Melchior's*, and *Crispin's* brother. Wherefore that mistake of *Nicephorus's*, and others, must be amended, who suppose that *Sozomen* had the surname of *Salamininus*, because he was born at Salamine a City of Cyprus. But we have before demonstrated from *Sozomen's* own testimony, that he was not born in Cyprus, but in Palestine. For his Grandfather was not only a Palestinian, as is above said, but *Sozomen* himself was also educated in Palestine, in the bosome [as I may say] of those Monks that were of Alaphie's Family. From which education *Sozomen* seems to me to have imbibed that most ardent love of a monastick life and discipline, which he declares in many places of his History. Hence 'tis, that in his Books he is not content to relate, who were the Fathers and Founders of Monastick Philosophy; but he also carefully relates their Successors and disciples, who both in Egypt, Syria, and Palestine, and also in Pontus, Armenia, and Oldirenae, followed this way of Life. Hence also it is, that in the Twelfth Chapter of the First Book of his History, he has proposed to breed [in the beginning as it were] that gorgeous Elogue of Monastick Philology. For he supposed, that he should have been ungrateful, had he not after this manner at least made a return of thanks to those, in whose familiarity he had lived; and from whom, when he was a youth, he had received such eminent examples of a good converse.

For that he himself intimates, in the Proeme to his First Book. Barely it is collected that *Sozomen* was educated at Gaza, not only from this place which I have mentioned, but also from Chap. 28. of his Seventh Book, where *Sozomen* says that he himself had seen Zeno Bishop of Majuma. This Majuma is a Sea-Port belonging to the Gazares. Which Bishop, although he was almost an hundred years old, yet was never absent from the Morning and Evening Hymns, unless it hapned that he was detained by a disease. After this *Sozomen* applied himself to the profession of the Law. He was a Student in the Civil-Law at Beyrus, a City of Phenicia, now far distant from his own Country, where there was a famous Civil-Law-School. But he practised the Law at Constantinople, as himself attests in his Second Book and third Chapter: And yet he seems not to have been very much employed in pleading of Causes. For at the same time that he was an Advocate in Constantinople, he wrote his Ecclesiasticall History; which may be concluded from his own words. For thus he lays (Book 2. Chap. 3.) εως δε Αθανασίου κατέβητος, αρχήσιν αὐτῶν ἡμῶν ἐκκλησιαστικῆς, οὗ κ' αὖτε ἀλλοις διὰ τούτων τις διεγέρθηται ναί ποτε μὴ ἀπὸ τοῦτον τῶν περὶ τὴν Σαλαμίνα, ἀπογενέσθαι πάλιν· what he meant by Augustinus, a person at this time converted into himine, and one that Plead Causes in the same Court of judicature. I will necessarily relate, partly as I heard it from him, and partly as myself saw it. Further, before he wrote his Nine Books of Ecclesiasticall History, *Sozomen* composed a Breviary of Ecclesiasticall affairs, from our Saviours ascension to the depopulation of Licinius Which work was comprized in two books, as himself attests in the Proeme to his First Book. But those two Books are lost by length of time. In the compiture of his History, *Sozomen* has made use of a Style neither too Low, nor too High, but between both: which Style is most agreeable to a Writer of Ecclesiasticall Affairs. Photius (in his Bibliotheca) prefers *Sozomen's* Style before *Socrates's*. With whom we agree. But by how much *Sozomen* is superior to the Elegancy of his expression, by so much *Socrates* exceeds upon account of his judiciousness. For *Socrates* judges incomparably well, both of men, and also of Ecclesiasticall busineses and affairs. There is nothing in him but what is grave and serious. Nothing that you can expunge as superfluous. But on the contrary, some passages occur in *Sozomen* that are trivial and childlike. Of this sort is his digression in his First Book concerning the building of the City Hemona, and concerning the Argonauts, who carried the Ship Argo on their shoulders four furlongs. Also his desription of Dapim without the walls of the City Antioch, which occurs at Chap. 19. of his Sixth Book. And that observation of his concerning the beauty of the body, where he Treats of that Virgin, with whom the blessed Athanasius abandoned a long while. Lastly, his Ninth Book contains little else besides warlike events, between which and an Ecclesiasticall History there is no agreement. Besides, *Sozomen's* Style, which Photius prefers before that of *Socrates*, wants not its faults. For I have observed that the Periods are by *Sozomen* no otherwise joynted together, than by three particles δὲ καὶ νη rather than which there is nothing more troublesome. Should any one attentively read that Epistle wherein *Sozomen* Dedicates his Work to Theodosius Junior, he will find that which I have laid to be certain true, to wit, that *Sozomen* was no Great Orator.

It remains, that we inquire which of these \* two Authours Wrote first, and which of them borrowed, or rather stole from the other. Certainly, in regard both of them Wrote almost the same things of the same Transactions, in as much as they both began at the same beginning, and concluded their History at the same boundary, (both beginning from the Reign of *Constantine*, and ending at the *Seventeenth Consulate of Theodosius Junior*;) it must needs be true, that one of them robbed the others Desk. Which sort of theft (as *Porphyrus* attests in *Ensebins Tenth Book of Evangelick Preparation*) was committed by many of the *Grecian Writers*. But which was the Plagiarist, *Socrates* or *Sozomen*, tis hard to say, in regard both of them Lived in the same times, and both Wrote their History in the Empire of *Theodosius Junior*. Therefore, in the disquisition of this question, we must make use of conjecture. In such a case as this *Porphyrus* in the before quoted book (when it was uncertain whether *Hyperides* stole from *Demosthenes*, or *Demosthenes* from *Hyperides*, because both of them Lived at the same time,) openly declared that conjecture was to

and Socre-  
men.

be made use of. Let us therefore see upon which of them falls the suspicion of theft. Indeed this is my sentiment, I do suppose that the inferior does frequently steal from the Superior, and the Junior from the Senior. But *Sozomen* in my judgment far inferior to *Socrates*; and he betook himself to Writing his *History* when he was younger than *Socrates*. For he Wrote it whilst he was yet an Advocate, as I observed before. Now, the profession of the Advocates amongst the *Romans* was not perpetual, but temporary. Lastly, He that adds something to the other, and sometimes amends the other, seems to have Written last. But *Sozomen* now and then adds some passages to *Socrates*, and in some places differs from him, as *Photius* has observed, and we have hinted in our *Annotations*. *Sozomen* therefore seems to have Written last. And this is the Opinion of almost all modern Writers, who place *Socrates* before *Sozomen*. So *Bellarmino* in his Book *De Scripturis Ecclesiasticis*; who is followed by *Miræus*, *Labbeus*, and *Vossius*: Amongst the Ancients, *Cassiodorus*, *Photius* and *Nicephorus* name *Socrates* in the first place. Although *Cassiodorus* is found to have varied. For in his *Preface to the Tripartite History*, in a clean contrary order he names *Theodoret* in the first place, *Sozomen* in the second, and *Socrates* last. So also does *Theodorus Lector* recount them, in his *Epistle* which he prefix before the *Tripartite History*. Thus far concerning *Sozomen*.

# THE FIRST BOOK OF THE Ecclesiastical History OF SOCRATES SCHOLASTICUS.

## CHAP. I.

### The Preface to the whole Book.

CONSTANT.

**E**USEBIUS PAMPHILUS Having compil'd an Ecclesiastick History in Ten entire books, concluded it in the Reign of *Constantine* the Emperor: at which time also the Persecution against the Christians ceased, [which had been begun] by *Diocletian*. The same Anhour, in the books he wrote concerning the life of *Constantine*, has made but a slight relation of the matters relating to *Arius*: for he was more careful about the praises of the Emperor, and about a panegyrical sublimity in his expressions, as it is usually done in the composition of [an] *Encomium*, than about an accurate and exact account of what was done. But we, purposing to commit to writing the Ecclesiastick affairs from those times to these our own days, will begin our History from those things which he has left untouched: we shall not be over curious about the grandeur of our stile, but what things forever we have found upon Record, or have heard from such as were present at the transactions

only one, *Epiph.* but *de. i. p. p.* partly: for *Eusebius* (in his books *De vitâ Constantini*) does indeed but partly touch the history of *Arian*; he professes it not wholly, and particularly. *Valf.* *Constantinus* renders these words [εἰς τὸν ἀντικεινόμενον] thus, we will begin our History where he left off: *Christoph.* does transmit it almost after the same manner, but more boldly only, as to his Latine. We have rendered these words thus [ab his rebus quæ deinceps reliquit, operis nostri incunabula curamus, &c.], we will begin our History from those matters which he has left untouched. For *Socrates*'s meaning is, that he will begin from the History of *Arian*, which *Eusebius* had but partly touch'd upon, in his books concerning the life of *Constantine*: for *Eusebius* (says he) made it his business in those books, to enlarge upon the Emperours praises, but he himself, resolving to commit to writing the Affairs transacted in the Church, promises to give a more accurate relation of the *Arian*-Heresie, and to begin his History from those things which *Eusebius* had either purposely omitted, or but slightly touch'd upon as not conducive to his design in hand. Indeed *Socrates* has not begun his History, where *Eusebius* left off. For *Eusebius* continues that work of his concerning *Constantine*'s Life to the death of *Constantine*. But *Eusebius* has continued the *Series* of his Ecclesiastick History down to the tumults rais'd by *Arian*, and to those affairs which preceded the *Nicene Council*. If therefore we have respect only to *Eusebius*'s Ten Books of his Ecclesiastick History, we may say that *Socrates* began where *Eusebius* ended. But if we also add his Book concerning the life of *Constantine* (as *Socrates* here does,) then that will not be true. *Valf.*

thereof, we will particularly relate. And because it is conducive to our designe, to declare after what manner *Constantine* was converted to the Christian Religion, according to our ability we will speak something of that matter.

## CHAP. II.

After what manner *Constantine* the Emperour was converted to the Christian Religion.

**W**E will begin from those times, where-<sup>a</sup> *Valf.* id in *Diocletian* and *Maximian* firm'd his Latine *Heretism*, having by a mutual compact resign'd to each other this their Empire, embrac'd a private life: and *Maximian* firm'd *Galerius*, who had been Collegue to *Maximian* in the Empire with them, came into Italy, and created two Caesars, *Maximin* in the Eastern parts *Sept.* do, [of the Empire,] and *Severus* in Italy. <sup>b</sup> [but in and we have said.] *Brittanie* *Constantine* was proclaimed Emperour, in the room of *Constantius* his Father, <sup>c</sup> who died judgment, in the first year of the two hundreded seventy first <sup>d</sup> as more as *Olympiad*, on the five and twentieth day of the great *month July*. [Lastly] at *Rome*, *Maximin* the continu-<sup>e</sup> Sun of *Maximianus* *Herculeus* was by the *Pretorian* Souldiers advanced to be a Tyrant rather then con-<sup>f</sup> tention, and endeavoured to destroy his Son *Maximin*. But <sup>g</sup> *Socrates* seems to have been hindered from doing that by the Souldiers, have been Alterwards <sup>h</sup> he died at *Larissa* a City of *Thracia*, of opinion, that *Con-*

*stantine* and *Maximin* began their Reign in the same year that *Diocletian* and *Maximianus* *Herculeus* did Relinquish the Empire. This also was the opinion of the Authour of the *Chronicle* of *Alexandria*, and of others who attribute the years of *Constantine*'s Reign to *Constantine* his Son. And hence it is that *Constantine* the Great is reported to have Reigned 33 years, when as really he Reigned but 30 years, and 10 months. *Valf.*

<sup>i</sup> *Socrates* does in the end of his Seventh Book (where he concludes his History) repeat this, in which place he says that he began his History in the first year of the 371 *Olympiad*, in which year *Constantine* the Great was proclaimed Emperour. This *Olympiad* does begin at the Solstice of the CCCV. year, being the year after the relevation of *Diocletian*. But *Constantine* did not this year, but in that following, when he was the sixth time Consul with *Galerius* *Aurelianus*, as we may read in *Falsis* *Lituli*. And therefore *Constantine*'s death is to be reckon'd on the second year of the also said CCCXII. *Olympiad*. *Valf.*

<sup>k</sup> *Socrates* is here in an error, for *Maximianus* *Herculeus*, who was otherwise called *Maximian* the Elder, was by *Constantine*'s command slain in *Gallia*, in the year of Christ 310. But *Maximinus* *Cæsar*, being two years after conquered by *Constantine*, died at *Tarsum* in *Armenia* *Plutarch* relates, and *Eusebius* in his *Chronicle* and other Authours. This is the common mistake of the *Greek* Historians: they make a confusion between *Maximianus* and *Maximinus*, using them promiscuously. *Valf.* *Severus*



that they also lent Embassies to the Bishops of *Asiatica*. Every particular Province. Likewise, those that were of the other party, were authours of the like flirts and discords. ¶ There were mixed amongst the *Asians* the *Melinitans*, who not long before had been separated from [the communion] of the Church. These *Melinitans* were there. *Melinitans* are, we must relate, a *Melinitis* Bishop of one of the Cities in *Egypt*, had been deposed by the Bishop of *Alexandria* (who suffered Martyrdom upon *Dionetian*,) for several other reasons, but most especially for this, that in the time of Persecution he had denied the Faith and sacrificed. This person being divested [of his Bishoprick,] and having got a great many followers, constituted himself the Ringleader of their Herefie, who in *Egypt* are to this day from him called *Melinitans*. Moreover, having no reasonable excuse at all for his separation from the Church, he barely said thus much, that he was injured, he did likewise revile and speak reproachfully of *Peter*, *Peter* having suffered Martyrdom in the Persecution, ended his life. But [ *Melinitis* ] withdraws his reproaches [ from *Peter* ] and casts them first upon *Acchillas*, *Peter's* Successour, and afterwards upon *Alexander* who succeeded *Acchillas*. During their being engaged in this diffention, *Arius's* contrivance was flattered, and *Melinitis* and his Complices became favourers of *Arius*, joining with him in a conspiracy against the Bishop. Now those who look upon *Arius's* Opinion as absurd, approved of *Alexander's* condemnation of *Arius*, and thought the sentence paid against all that favour'd of *Herefie* was just and equitable. But *Eusebius* of *Nice* comes in, and as many as embraced





absent by reason of his age. But his Presbyters were there, and supplied his place. The Emperor Constantine was the only person of all the Rinces since the foundation of the world, who (after he had placed such a Crown as this by the bond of Peace) dedicated it to Christ his Saviour as a divine present and acknowledgment for the Victory he had obtained over his Enemies and Adversities, having constituted this Synod convened in our days to be a lively representation of that Apostolic Quire. For it is \* Written that in the Apostles days there were gathered together devout men out of every nation under heaven, amongst whom were Parthians, Medes, and Elamites, and the inhabitants of Mesopotamia, Judaea and Cappadocia, of Pontus and of Asia, of Phrygia and Pamphilia, of Egypt, and of the parts of Libya adjacent to Cyrene: strangers also of Rome, Jews and Proselytes, Cretians and Arabians. This was the only thing wanting, that Meeting [in the Apostles times] did not consist of the Ministers of God only. But in this present assembly the number of the Quire exceeded \* three hundred. And the Presbyters that accompanied them, the Deacons, \* Acouthis, and the many other persons were almost innumerable. \* These Ministers of God, some were eminent for their Wisdom and Eloquence; others for their sober and discreet Lives; others for their patient Sufferance [of hardships] in and out of doors were adorned with \* modesty and a most comitous behavior. Some of them were highly respected by reason of their great age, and others were eminent for their youthfull vigour and life of Constancy of body and mind. Some were newly initiated into the Order of the Ministry. To all they the Emperor commanded a plentiful provision of food to be daily allowed. \* Thus much Justin Eusebius concerning those three hundred.

\* The Ancients are not agreed concerning the number of Bishops that were at the Nicene Council. Eusebius (in his History) counts (in his Epistle to the African Bishops, meet the beginning of his book against Constantius; Jerome, in his Chronicon; and Rufinus, See Valerius's notes on Chap. 8. of Book 3. of Eusebius, de Vita Constantii. b) In the *Alat*, M. S. there are some words added here; in which Copy the reading is *Caeteri autem sancti omnes* [et ceteri sancti omnes] concerning those three hundred Eusebius Pamphilus has thus at large dispersed; which reading has a greater Emphasis.

When the Emperor had ended his triumphal solemnities in his Victory over Licinius, he himself came also to Nice. The most eminent amongst the Bishops were these two, Paphnurgus Bishop of the upper Thebais, and Spyridion Bishop of Cyprus: but for what reason we have made mention of these two particularly, shall in the sequel be declared. There were also present a great many Laicks, well skilled in Logic, ready to assist each their own party. Now the Patrons of Arius's Opinion were these. Eusebius Bishop of Nicomedia, (whom we mentioned before,)

Theognis, and Maris: the first was Bishop of Nice, and Maris was Bishop of Chalcodon in Bithynia. Against these Athanasius (who was then but a Deacon of the Church of Alexandria) contended vigorously. But Alexander the Bishop had an high esteem for him: upon which account he became the subject of envy, as we shall declare in the sequel. A little before the convention of the Bishops in one place, the Logicians exercised themselves by engaging in some skirmishing disputes with several persons: and when many had been enured to take a delight in disputing, a Laick, one that was a Confessor, an honest well meaning man, oppos'd these Disputants, and told them thus: that neither Christ nor his Apostles taught us the art of disputing, nor vain subtilties, or fallacies, but a plain Opinion which is to be guarded by faith and good works. All that stood by, hearing him speak these words, admired him, and approved of what he said: and the Logicians themselves, having heard this plain and honest declaration of the truth, did in future more patiently acquiesce: and thus was that tumult, which had been raised by disputing, composed. The next day after this all the Bishops were convened in one place; after whom came the Emperor. Who when he came in, stood in the midst of them, and would not take his seat till such time as the Bishops had by bowing of their heads signified to him, that it was their desire he should sit down: to great a respect and reverence had the Emperor for those men. After such a silence was made, as was agreeable to the occasion, the Emperor from his Chair of State began to speak to them in kind perswasive words, exhorting them to unanimity and concord. He also advis'd them to pass by all private animosities. For many of them had brought in accusations against one another: and some of them the day before had presented petitionary Libells to the Emperor. But he, advising them to proceed to the business before them first, which they were convened to, gave command that the Libells should be burnt, adding only this [maxim], \* Christ commands him, who desires to obtain forgiveness, to forgive his brother. Therefore, after he had at large discoursed upon Concord and Peace, he referred it to their power and arbitrement with a greater accuracy to make a further inspection into the points of our Religion. It will be very opportune to hear Eusebius's relation of these affairs, in his third book of Constantine's Life. His words there are these: \* Many Eusebius being propoled by both parties, and a great controversy raised even at the first beginning [of the life of their debate], the Emperor heard them all very patiently, and with an intent mind deliberately received their propositions; by whom he assisted and reduced them of both parties, and by degrees reduced them, who pertinaciously oppos'd each other, to a more sedate temper of mind; by his gracious speeches to every person, which he spoke in the Greek tongue; (for he was not skill'd in the Greek tongue,) he rendered himself most pleasant, acceptable, and delightful; inducing some to be of his

Opinion. I prefer the reading in the *Alat*, M. S. in which, instead of [youris] youris, a plain Opinion it is [youris] youris, plain knowledge, &c. b) Eusebius followed his latter reading, as appears from the version of this place. Socrates seems to have had this narration out of Rufinus's tenth book, where he treats concerning the Nicene Council. But Socrates on the purpose altered some things, Gelasius, treating on this Subject, enlarges upon it, relating the questions of each of the Philosophers, and the Bishops answers thereto. All which passages of his look more like fables, than an History of what was done, Valf.

\* This Sabinius was Bishop of the Macedonians in Heraclea a City of Thracia; he made a Collection of the Synodical Acts; a very useful work; the testimony whereof Socrates does frequently make use of in this his History. But Socrates reproves him in many places, both because he was unskillful in his Collection of those Acts, (studiously relating what conducted to the strengthening of his own Heresie, and omitting the contrary,) and also in regard he always threw himself inceded against the Orthodox Bishops. An instance whereof is in this relation of Socrates's here, where he says that Sabinius reproved the Fathers of the Nicene Council ignorant and simple fellows. But 'tis usual for Heretics to calumniate the holy Fathers and Doctors of the Church, Valf.

ofter some he has depraved and changed: but he has interpreted all passages according to his own sense and design. He does indeed commend Eusebius Pamphilus as a witness worthy to be credited: he does also praise the Emperor for his judgment and skill in the Principles of Christianity, but he complains of the Creed published at the Council of Nice, as being set forth by Idiots and men that understood nothing. And that same man, whom he calls a wise and faithful witness, he voluntarily contemns. For Eusebius testifies, that of those Ministers of God that were present at the Council of Nice, some were eminent for their prudent Eloquence; others for their gravity and solidness of life; and that the Emperor being present reduced them all to an agreement, and made them to be of the same mind and opinion. But of Sabinius (wherefore necessity requires) we shall hereafter make mention. Now the agreement in [the Articles of] our Faith published with loud acclamations, by the great

Opinion by the force of his Arguments; moving others by surreasies; praising those who spoke well, and exciting all to an accommodation; at length he reduced them all to an unanimity and conformity in Opinion concerning all points that were in debate. So that there was not only a universal agreement about [the Articles] of Faith, but also a set time generally acknowledged for the celebration of the solemn Feast [of Easter]. Moreover, the Decrees ratified by a common consent were engraven and confirm'd by the subscription of every person. These are Eusebius's own words concerning these things, which he has left us in his Writings: we thought it not unreasonable to make use of them; and have inserted them into our History, relying upon the testimony of what has been said by him: that in case any should condemn this Council of Nice as erroneous in the [matters of] Faith, we might take no notice of them, nor credit Sabinius the Macedonian, who terms all those that were convened in this Council, idiots and simple persons. For Sabinius (Bishop of those Macedonians which dwell at Heraclea a City of Thracia) who made a Collection of the Canons which several Synods of Bishops published, reviles the Bishops of the Council of Nice as being Idiots, and Ignorant fellows, being insensible that he does also at the same time accuse Eusebius himself as an Idiot, who after a most exquisite search into it made a concetion of that Faith. Some things he hath designedly omitted: ofter some he has depraved and changed: but he has interpreted all passages according to his own sense and design. He does indeed commend Eusebius Pamphilus as a witness worthy to be credited: he does also praise the Emperor for his judgment and skill in the Principles of Christianity, but he complains of the Creed published at the Council of Nice, as being set forth by Idiots and men that understood nothing. And that same man, whom he calls a wise and faithful witness, he voluntarily contemns. For Eusebius testifies, that of those Ministers of God that were present at the Council of Nice, some were eminent for their prudent Eloquence; others for their gravity and solidness of life; and that the Emperor being present reduced them all to an agreement, and made them to be of the same mind and opinion. But of Sabinius (wherefore necessity requires) we shall hereafter make mention. Now the agreement in [the Articles of] our Faith published with loud acclamations, by the great

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with the Father: by whom all things were made; and who is in heaven and in earth: who for the sake of us men, and for our salvation descended, and himself was incarnate, and was made man, and he suffered death in place again the third day, descended into the ching a dead: [We also believe] in the Holy Ghost plain both in the holy Catholic and Apostolic Church both from Epianomathematize these that aver, that there was a time previous when the Son of God was not, and that he was not also before he was begotten, and that he was not of those that suffering, Or that say he was made of another substance or essence, or that he is either created, or words, convertible, or mutable.

Creed three hundred, &c.] That it was placed here by the Hilarians himself. But all the M. S. do omit it in this place because it repeated a little after in Eusebius's Epistle to the Nicene, &c. b) There were only two Bishops, Eusebius and Theognis which thus d' to subscribe to the Nicene Creed, as Theognis does very well shew: in the last book of his Ecclesiastical History, and (before him) Hieronimus in his Evidence against the Liberians. The Synodical Epistle also of the Council of Nice, which is here referred by Socrates does plainly confirm this, Valf.

That is, by Partition, or by Derivation, or by Eruption: of the same by Eruption, as the Branch from the Root: by Derivation, as Children from their Parents: by Partition, as two or three pieces of Gold from the whole Mass: but that the Son of God is [from the Father] by none of these three ways. Therefore they, they could not give their assent to this [draft of] the Creed. Therefore after a tedious cavil about the term \* Homousios, \* That is, they deny'd to subscribe the degradation of Arius of the same Upon which account the Synod anathematized Arius and all those that were of his opinion, adding this besides, that he should be prohibited from entering into Alexandria. The Emperor also did by his Edict banish Arius, Eusebius, and Theognis. Eusebius and Theognis soon after their banishment exhibited their penitential Libells, and assented to the belief of Homousios, as we shall declare in the procedure of our History. At the same time Eusebius Sirnam'd Pamphilus, Bishop of Cesarea in Palestine (having made some small Hesitancy in the Synod, and considered with himself whether he might securely admit of this form of Faith,) at length together with all the rest gave his assent, and subscribed: he also lent a Copy of the form of Faith to the people within his Dioceses, and explain'd to them the term Homousios, lest any one should have an ill opinion of him, because of his Hesitancy: Thus therefore he wrote word for word. It is very probable (belov'd) that you may have heard what hath been done concerning the Ecclesiastical Faith in the great Council convened in Nice, in regard report doth usually contain an accurate Narrative of the matters Transacted. But following I left by such a bare report the matter might be repented to you otherwise then really it is, we thought it requisite to send to you, first that form of Faith which we our selves proposed [to the Council], and likewise that others published [by

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CONSTANT. [by the Bishops] who made some additions to ours. That form of Faith drawn up by us, (which was read in the presence of our most pious Emperors, and appeared to all to be found and Orthodox,) runs thus. As we have received by tradition from our Predecessors the Bishops, then when we were instructed in the first principles of the Faith, and received Baptism; as we have learnt from the divine Scriptures; and as (during our continuance in the Priestship, and also since we have been intrusted with a Bishoprick) we have believed and taught, so we also now believe, and do make a public declaration to you of our Faith: which is this.

We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten of the Father; (that is) of the substance of the Father; God of God, Light of Light, the only-begotten Son, the first-born of every creature, begotten of God the Father before all worlds; by whom all things were made: who for our salvation was incarnate, and covered with flesh; who suffered, and rose again the third day, he ascended into the Father, and shall come again in Glory to Judge the quick and the dead. We also believe in one Holy Ghost: We believe that each of these [Persons] is, and doth subsist: that the Father is truly the Father, the Son truly the Son, and the Holy Ghost truly the Holy Ghost, as our Lord also, when he

\* Mat. 28. sent his Disciples out to Preach, saying, Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Concerning which [Articles] we declare, that we thus maintain and hold them, that such are our sentiments of them, that this is our Opinion formerly, that this Opinion we will still retain, that we will persevere in this belief, and maintain every impious Heretic. We call God Almighty, and Jesus Christ our Lord to witness, that these were sincerely and heartily our sentiments, ever since we were capable of knowing our selves, and that we do now think, and speak what is most true: and we are ready to demonstrate to you, by most infallible proofs, and to persuade you, that both in times past we thus believed, and likewise thus preached.

When this Creed was proposed by us, there was no body that could oppose it. Moreover, our most pious Emperor, did himself first attest its truth: he professed that he himself was of the same Opinion, and exhorted all to assent to, and subscribe these very Articles, and unanimously to agree [in the profession] of them; <sup>b</sup> this one only word Homoousios being inserted; which term the Emperors in such a sense as is agreeable to the affection of the body, and therefore that the Son had no subsistence from the Father either by Division, adding the word *Alseition*. For it is impossible [said he] that word *homoousios* to be added to it; and that word *homoousios* should be subject to any corporeal affection: but that this our sentiments of such things must be expressed in very impudic and mysterious terms. Thus did our most

Excellence was not so learned; being as yet but a Catechumen. Eusebius relation therefore must be taken with a grain of salt. The Bishops (after the Creed proposed by Eusebius Caesariensis) judged that the word *Homoousios* ought to be added to it; and that the Council confirmed their Opinion. But Eusebius, who made it this business to clear and excite himself to those of his Dioceses, because he had furnished that form of the Creed published by the Council, (as Athanasius in his book De Decretis, Synod. Nicen. and in his book De Synod. Arimin. and Seleucia, attests,) does designedly make the business intricate, and ascribes that to the Emperor Constantine, which should rather be ascribed to the Bishops. False.

wise and pious Emperor Philocephus. But the Constantinian Emperors upon the occasion of adding this word *Homoousios* drew up this form [of the Creed] <sup>a</sup> At these words, before the Nicene Creed, in the Florentine and Sforzin MS. are added these words [in Greek] *καὶ τὸν υἱὸν τοῦ Θεοῦ*. So the Greeks call the Creed, because the Catechumen got it by heart. Socrates (in his third book chap. 25.) has these words, *καὶ τὸν υἱὸν τοῦ Θεοῦ* *καὶ τὸν ἅγιον πνεῦμα*, *καὶ τὸν υἱὸν τοῦ Θεοῦ* *καὶ τὸν ἅγιον πνεῦμα*. We believe in one God the Father Almighty, and the Christ of the Father of the Creed. See Leonius Bisanus, in his book De solis, pag. 468. False.

### The Creed.

We believe in one God, the Father Almighty, maker of all things visible and invisible: and in one Lord Jesus Christ, the Son of God, the only-begotten of the Father, (that is) of the substance of the Father; God of God, Light of Light, very God of very God; begotten not made: of the same substance with the Father; by whom all things were made; that are in heaven and that are in earth. Who for us men, and for our salvation descended, and was incarnate, was made man, suffered, and rose again the third day: he ascended into heaven. He shall come to judge the quick and the dead. [We also believe] in the Holy Ghost. But those who hold, that there was a time when he was not, or that he was not, before he was begotten, or that he was made of nothing, and those that affirm he is of any other substance or essence, or that the Son of God is created, or convertible, or obnoxious to change, [all such] God's Holy Catholic and Apostolic Church doth anathematize.

When this form of Faith was appointed by the Bishops, we did not inconsiderately omit making an enquiry, what their meaning was of those terms, of the substance of the Father, and of the same substance with the Father. Hence therefore arose several Questions and Answers; and the true import of those words was with great accuracy examined. And it was acknowledged by them, that these words, To be of the substance, did only signify this much, that the Son is of the Father, but not as a part of the Father. It seemed to us altogether reasonable and safe to give our assent to this meaning of this sacred Doctrine, which asserts, that the Son is of the Father, but is not a part of the substance. Wherefore we our selves also gave our assent to this import [of those words]; nor do we reject the term *Homoousios*, having peace before our eyes at the marks at which we stand, and being cautious [lest we should fall from a right apprehension] of the Faith [For the same reasons also we have admitted of these words, begotten not made. For made, said they, is a common term attributed to all other creatures which were made by the Son; of whom the Son hath no resemblance. Wherefore he is no creature, like to those, which were created by him: but he is of a far more excellent substance than any creature. which substance, as the sacred Oracles do instruct us, is begotten of the Father, but by such a manner of Generation as is ineffable, and inexpressible by any created Being. Thus also this proposition, that the Son is of the same substance with the Father, was designed, to wit, that this is not [to be understood] according to the manner of bodies, nor [in a false] agreeable to mortal creatures. For this [Confession] cannot [be] either by Division of the Substance, or by *Alseition*, or Addition of the Paternal Essence and Power. For all these things are inconsistent with the uncreated nature of the Father. But this [Proposition] to be of the same substance with the Father doth

expressly

CONSTANT. expressly represent to us no more than this, viz. that the Son of God hath no community with, or resemblance to, created Beings; but that in every respect he is like to the Father only, who hath begotten him; and that he does exist of no other substance or essence, but of the Father. To this [Opinion] therefore thus explained, we thought good to give our assent: more especially, because we also knew that some of the Ancient Learned and eminent Bishops, and Writers, have made use of this term *Homoousios*, in their explications of the Divinity of the Father and of the Son. Thus much therefore we have said concerning the Creed published [at Nice], to which we all agreed, not inconsiderately and without examination, but according to the sense given, <sup>b</sup> which were discussed in the presence of our most pious Emperor, and for the forementioned reasons, received with an unanimous consent. Moreover, as concerning <sup>c</sup> That is, the *Anathematism* published by the Fathers after the Creed, we judged it not in the least troublesome, in regard it does prohibit the use of terms that occur in the Scriptures, from the use of which terms came almost all the confusion and disturbance that hath been raised in the Church. Since

therefore, no part of the Scripture given by divine inspiration hath made use of these terms, to wit, of things which exist not, and there was a time when he was not: it seemed disagreeable to reason that these [assertions] should be either mentioned, or taught. To this good and sound Opinion we also have assented, in as much as in former times we have never made use of such expressions. These things (beloved) we thought requisite to send to you, that we might most apparently evidence to you the consideration as well of our examination and researches [into all points]; as of our assent: and [that you might also know] with what good reason we did at first make assent even to the last hour, as long as some things written in a manner different from what they should have been, offended us: but at length without further contention we embraced those points which were not offensive, when after a candid enquiry into the import of the terms we found them to be agreeable to what we our selves had made confession of in that form of the Creed we at first proposed.

Thus wrote Eusebius Pamphilus to Celsus in Palestine. Also, by the common consent and approbation of the Council, this following Synodical Epistle was written to the Church of Alexandria, and to the inhabitants of Egypt, Libya, and Pentapolis.

### CHAP. IX.

The Epistle of the Synod concerning those matters determined by it, and how Arius was degraded, together with them that embraced his sentiments.

TO the Holy (by the Grace of God) and great Church of the Alexandrians, and to our beloved brethren the inhabitants of Egypt, Libya, and Pentapolis. The Bishops Assembled at Nice, who fill up that great and holy Synod, send Greeting in the Lord.

For as much as by the Grace of God, and the Summons of the most pious Emperor Constantine (who hath called us together out of diverse Cities and Provinces,) a great and holy Synod hath been convened at Nice, it seemed altogether necessary, that a Letter should be written to you in the name of the sacred Synod, whence you might understand what things were there proposed, and what taken into examination, as also what were Decreed and established. First of all therefore, the impiety and inquiry of Arius and his complices was inquired into in the presence of the most pious Emperor Constantine: and the Councils determination (which was confirmed by the suffrages of all) was, that his impious Opinion, and execrable terms and names should be anathematized, which [terms and names] be blasphemously used, <sup>a</sup> affirming that the Son of God had his Being of nothing, and that there was a time when he was not; and also saying, that the Son of God had a freedom of will, whereby he was capable either of virtue or vice: and calls him a Creature, and a Work. All these [Terms] the holy Synod hath anathematized, not enduring so much as patiently to bear this impious opinion, or rather madness, and these blasphemous expressions. But what issue the proceedings against him are arrived at, you have either heard already, or will hear; lest we should seem to insult over a man who hath received a condign recompense for his own wickedness. But his impiety was grown so prevalent, that he drew into the same pit of perdition [with himself] Theonas Bishop of Marmarica, and Secundus Bishop of Ptolemais. For the same sentence [that had been given against him] was pronounced against them. But after the Grace of God had delivered us from that mischievous Opinion and from impiety and blasphemy, and from those persons who were so audacious as to make divisions and [law] discord amongst a people heretofore peaceable; there yet remained the perverse [libertines] of Melitius, and those that had been by him admitted into sacred Orders: and we now relate to you (beloved brethren) the judgment of the Synod concerning this particular. It pleased therefore the Synod (which dealt more kindly with Melitius; for in the

<sup>b</sup> This Epistle is extant in Theodorus, in chap. 6. of the first book of his Ecclesiastical History; but in some places different from Socrates' Edition of it here. For Theodorus omits the word *ἀποστολική* [apostolic], together with the following clause, and joins all with the preceding period. In Leo Allatus' MS. the word *ἀποστολική* is also wanting, and that which follows, to wit, *ἐκ τῆς ἀποστολικῆς καθ' ἡμᾶς*, and instead of *ἐκ τῆς ἀποστολικῆς* the reading there is *ἐκ τῆς ἀποστολικῆς*.

<sup>c</sup> *ἀποστολική* [apostolic] is also wanting, and that which follows, to wit, *ἐκ τῆς ἀποστολικῆς καθ' ἡμᾶς*, and instead of *ἐκ τῆς ἀποστολικῆς* the reading there is *ἐκ τῆς ἀποστολικῆς*.

here) imports the rigour or extremity of the Law: to which *ἀποστολική* [apostolic] is opposed. The Fathers therefore of the Nicene Council say, that the Synod dealt with Melitius, not according to the rigour and extremity of the Law, nor according to the exact rule and discipline, but (considering his age) by way of dispensation. For in the strictest sense of the Law Melitius deserved no kindness or pardon, he challenged ordinations which in no wise belong to him, and had made a Schism in Egypt. For that is evidently declared by these words of this Epistle, viz. *ὅτι ἐκ τῆς ἀποστολικῆς καθ' ἡμᾶς ἐκδόχης*, *ὅτι ἐκ τῆς ἀποστολικῆς καθ' ἡμᾶς ἐκδόχης*. The full (which the holy Fathers intimate in this Epistle) is, because they had before unlearned and made use of their sharpness and severity and censure against Arius and his followers. Now it was but equal, that after so sad and heavy a sentence pronounced against them, there should be a place afterwards left for clemency; especially, since Melitius had been convicted of no Heresy, but was only accused to have made a Schism. Secondly, there were many persons among the Melitians, that were good men, and eminent for their pious lives. Of which sort was Epiphanius the

Antioch.



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#### Another Letter.

Constantine Augustus, to the Churches.

Having sufficiently experienced, by the flourishing posture of the publick affairs, how great the benignity of the divine power has been towards us; we judged it our chiefest concern and aim [to labour] for the Preservation of one Faith, a sincere charity, and one universally acknowledged Religion towards Almighty God amongst the most blessed Congregations of the Catholic Church. But since this could not be otherwise firmly confirmed and established, unless all, or at least the greatest part of the Bishops were conjoined in one place, and every particular that concerns the most sacred Religion were by them first discussed: upon this account, when as many of the Clergy, as could possibly be got together, were assembled, and we also, as one of you, were present with them [for we will not deny, what we account our greatest glory, that we are your fellow servant] all things were sufficiently discussed long, until a determination acceptable to God the Inspector of all things, was published in order to an universal agreement and union, so that there is now no place left for dissension, or controversy about [matters] of Faith. Where also, after a disquisition made concerning the most Holy day of Easter, it was by a general consent concluded to be the best course, for all men in all places to celebrate that Festival upon one and the same day. For what can be more comely and commendable, or what more grave and decent, than that this Festival, from which we have received the hopes of immortality, should be merrily kept by all men in one and the same order, and in a manner apparently and expressly agreeable? And in the first place, all men look upon it as an unworthy thing and millicoming the dignity of that most sacred Festival, to follow the Jewish usage in the celebration thereof. For the Jews, persons who have defiled themselves with a most abominable sin, are deservedly impure and blind as to their understandings. Having therefore rejected their usage, we may by a more certain and infallible order propagate that day to future ages for the completion of this solemnity, which we have kept from the first day of the passion even to this present time. Let us then have nothing in common with that most hostile multitude of the Jews. We have received another way from our Saviour. For there is proposed to us a lawful and decent leading to our most sacred Religion. Let us therefore [dearest Brethren] with one accord constantly persevere in this course, and \* withdraw our selves from that most adverse Society and their confederacies. For the Life of it is really most absurd for them to make their Constantine bragges, that we are not capable of our selves, (where we without their instruction to observe these things, have this Epistle of the Emperor,) the reading is [ἐν αὐτοῖς ἔστιν ἡ ἀποστολή] which Paulus at that place, and here, renders thus [ἀποδοῦναι τὴν ἐκκλησίαν ὑμῶν ὑποτακτέαν, ὡς τῷ κυρίῳ, ὡς τῇ κεφαλῇ τῇ σώματι τῆς ἐκκλησίας] (see the 1st. Verſion, he gives this reason, that they who celebrate Easter with the Jews, seem to be confessions of that wickedness which they committed against our Lord. See his Annotations, at the book and chapter now cited, all

But of what are they able to posses a right judgement, who after that partridge of theirs, the number of our Lords, were struck with madness, and are led, not by the conduct of reason, but by an ungovernable \* impetus, whatsoever their innate \* Violence. Hence shall drive them? Hence therefore it is that even in this particular they discern not the Truth, but almost wondering at the great distance from a decent and agreeable amendment, they celebrate Easter twice within the space of one and the same year. What reason have we therefore to follow these men, who, it is acknowledged, are discomported with an abominable Error? We must never endure the keeping of two Easters in one year. But although what we have said were not sufficient, yet nevertheless, it behooves your prudence to make it your greatest care, and the matter of your constant prayers, that the purity of your faith should not in the likeness of any thing seem to be joyed or mixed with the usages of most wicked men. Besides, this is to be considered, that this is a most impious thing, that there should be any disagreement in a matter of so great concern, and in such a solemnity of Religion. For our Saviour left us but one day [to be celebrated in commemoration] of our Redemption, that is the day of his most Sacred Passion: and he also decreed that his Catholic Church should be one. The members of which Church (although they are much dispersed in divers places, yet nevertheless) are cherished by one spirit, that is, by the will of God. Let the prudence of your sanctity consider, how grievous and indecent anything it is, that on the self same daies some should keep strict Fasts, and others celebrate Feasts: and that on the day after Easter, some should be conversant in feasting and a vacancie from labours, and others devote themselves to fasts. Wherefore it pleased divine Providence that these things should be reasonably redressed, and reduced to one and the same form, as we suppose you are all sensible. Since therefore it was expedient to make such an emendation in this point, as that we might not seem to hold the least Communion with those Persecutors, and Murderers of our Lord, the Jews: and since this is the most decent and becoming order, which all the Churches of the Western, Southern and Northern parts of the world, and also some in the Eastern parts do observe: for these reasons all persons have as present judgment in good and expedient; (and we our selves also promised that it would not be injurious to your wisdom,) that that which with such an universal unanimity is observed in the City of Rome, and all over Italy and Africa, throughout

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Instead of [ἐν αὐτοῖς] In the Florent, and Sforzian M. 55, the reading is [ἐν αὐτοῖς, always:] which reading Theodoret confirms. In book 3, chap. 18, of Eusebius's Life of Constantine, it is [ἐν αὐτοῖς] whereas the Jewish Passover (or new Moon) began from the fifth day of March, and was concluded at the third of April, hence it sometimes happened, that their Passover began before the Augustus. So that they celebrated two Passovers in one year. (supposing you mean the Solar and Jewish year) that is, according from the Jewish Augustus of this year, to the Jewish Augustus of the year following. Ambrosius alludes the same in his Epistle to the Bishops of Amicitia, where he relates, that the Jews sometimes celebrated their Passover in the twelfth month, that is, according to the Lunar, and Eastern way. For the Jews never kept their Passover on their own twelfth month, but on the fourteenth day of their full moon. Marcion's doctrine concerning their Passover twice in one year, which Constantine objects against the Jews, seems to me not at all momentous. For the Jews might have returned the objection upon the Christians, who, if they celebrated Easter twice in the four year, For, suppose Easter is this year kept on the tenth of the Calendar of May; (that is, on the 22d of April) next year it will necessarily be kept sooner. And so there will occur two Easters amongst the Christians within the space of one year current. But this will not happen, if you reckon the year from the Augustus Cardinal to the Jewish Augustus of the year following. See Epiphanius, pag. 814, Edit. Petavi. and Petavius Animadvers. pag. 194, 195. See also, Eusebius's Historia de Palæstina Falsarum Cyclic, chap. 3.

\* In book 3, this course, and \* withdraw our selves from that most adverse Society and their confederacies. For the Life of it is really most absurd for them to make their Constantine bragges, that we are not capable of our selves, (where we without their instruction to observe these things, have this Epistle of the Emperor,) the reading is [ἐν αὐτοῖς ἔστιν ἡ ἀποστολή] which Paulus at that place, and here, renders thus [ἀποδοῦναι τὴν ἐκκλησίαν ὑμῶν ὑποτακτέαν, ὡς τῷ κυρίῳ, ὡς τῇ κεφαλῇ τῆς σώματι τῆς ἐκκλησίας] (see the 1st. Verſion, he gives this reason, that they who celebrate Easter with the Jews, seem to be confessions of that wickedness which they committed against our Lord. See his Annotations, at the book and chapter now cited, all

CONSTANT. all Egypt, Spain, France, Britain, Libya, over all Greece, and the Provinces of Asia and Pontus, and throughout Cilicia, would also be most willingly received and embraced by you. Let this also be seriously considered, that not only the number of the Churches in the forementioned places is that of the greater; but also that it is most just and equal that all men wish should universally concur in that which strict reason seems to require, and which has no Communion with the perjury of the Jews. But, that we may speak more summarily and briefly, it was by a general consent agreed that the most sacred Festival of Easter should be solemnized upon one and the same day. For it is indecent that there should be any diversity in so great and holy a solemnity: and it is far better to adhere to that Opinion, in which there is no mixture of strange and absurd error and inquiry. Since therefore these things are thus ordered, do you with joy receive this celestial and truly divine Commandment. For whatsoever is transacted [and determined] in the sacred assemblies of the Bishops, must be attributed to the Divine will. Wherefore, when you have imparted to all our beloved brethren what has been prescribed, it is your duty to embrace, and establish the forementioned rule and observation of the most holy day: that when we shall come into the presence of your love (which we were long since desirous of,) we may celebrate the sacred Festival with joy, on one and the same day: and that we may rejoice together with you for all things, beholding the cruelty of the Devil totally removed by the divine power and our endeavours; whilst your Faith, Peace, and Concord does every where flourish. God preserve you, Beloved Brethren.

\* This Letter

of the Emperor to Eusebius, and also the two next are mislabeled. For they have no relation to the Council of Nice; neither do they contain the least mention of Arius or the Arians. Yea, the first of Constantine's Letters to Eusebius was written before the Council of Nice, as Eusebius himself testifies, in his 4th Book of Constantine's Life, chap. 46, Val.

\* Another Letter to Eusebius.

VICTOR CONSTANTINUS, MAXIMUS, AUGUSTUS, to Eusebius.

We really believe and are absolutely persuaded (Dearest Brother) that, in regard an impious desire and tyrannick violence hath persecuted the servants of God our Saviour even to this present time, the edifies of all Churches, have either by neglect gone to ruin, or through fear of the imminent dangers of [of the times] have been adorned with lies of flatulencies. But now, since Liberty is restored, and that Serpent, that Persecutor Licinius, is by Almighty God's Providence and our instrumental endeavours forced out of the Administration of publick Affairs, we suppose that the divine power hath been sufficiently manifested to all men: and that all who either through fear, or unbelief have fallen into any sin, & having now Eusebius's acknowledged the only true God, will in future time be conformed to the true and right course of life. Do you flame; therefore remind as well all [persons belonging to] us, that these words [that Persecutor Licinius] are wanting; being added here, instead of a Salutation by Socrates, or some other Scholastic. He terms Licinius a serpent by reason of his craftiness, and age. Hence we may conjecture, that this Letter was written soon after Licinius's deposition. See Paulus's notes on book 3, chap. 46, of Eusebius's Life of Constantine.

\* Here we made choice of this reading [ἀποδοῦναι ὑμῶν, &c.] having now acknowledged, &c. By the term [fear] in the foregoing clause he means the Christians, who through fear of persecution had neglected the Churches, or renounced the faith. The term [fear] belongs to the Heathens, who had demolished the Churches, and divers ways vexed the Christians. See Paulus's notes, at the Book and Chapter before cited.

the Churches over which you preside, as also all other Bishops presiding in other places, to deliver with the Presbyters and Deacons, whom you know, that they use their utmost diligence about the structures of the Churches; either about repairing those that are still standing, or about enlarging others, or in building new ones, wherefore it shall be found requisite. And you your self, and the rest by your mediation may also be necessary [for that work] both from our Presidents of the Provinces, and also from the Office of the Praetorian Prefecture. For they are already empowered by our Rescripts to be diligently observant about all your families and Holy Places. God preserve you, Beloved Office, or Brother. Thus wrote the Emperor to the company of Bishops throughout every particular Province, concerning the building of the Churches: But as a statement he wrote to Eusebius of Palestine about providing [some Copies of] the sacred Scriptures, as we may easily collect from his Letters.

diocesis, which was the Prefecture of the Praetorian Prefecture, because they were ἐν αὐτῇ ἐκκλησίᾳ, over the Presidents and Deacons of Provinces. Therefore ἐν αὐτῇ ἐκκλησίᾳ (the phrase here used) imports the Office of the Praetorian Prefecture, consisting which consist the Nativitas Imperii Romani. Further, the Office of the Praetorian Prefecture was more honourable than the Offices of all the other Magistrates. For as the Prefect of the Praetorium excelled all other judges, as well Military as Civil, in dignity, so his Officials or attendants, were looked upon to be more honourable than the other officials. Hence, in the Chalcidian Council, Act 3, the Office of the Praetor of the Praetorium is called ὁ πρῶτος πρεσβυτέρων, See Paulus's notes, at the before cited book and Chapter.

VICTOR CONSTANTINUS, MAXIMUS, AUGUSTUS, to Eusebius Bishop of Caesarea.

By the assistance of God our Saviours Providence, I forget a multitude of men have joyed themselves to the most Holy Church in that City which bears the name of \* Name; that [Christianity] seems [to have] constant made its greatest progress and increase there, people.

\* It seems therefore very requisite that there should be more Churches erected in that City. Wherefore do you wish the greatest alacrity adorned of what we have decreed. We thought fit to signify this to your prudence, that you should order [dearest] Copies of the sacred Scriptures (the provision being the instruction of the Church,) to be written on ice, we well prepared parchment by artificial Writers, who have been of books, most skillful in the Art of accurate and benevolent fair Writing; which [Copies] must be very on Eusebius, and easily portable in order to their use, by being used. Moreover, Letters are dispatched [dearest] away from our clemency to the Rationallist of its means the Diocesis to take care for provision of all these things necessary towards the preparing of the said Copies. Let it therefore be the employment of the old your care to see that the foregoing Copies be procured as speedily as may be. You are also importuned by this our letter to make use of two publick number of carriages for their conveyance. For by this Provinces means those copies which are fairly Transcribed in 20 (which be easiest conveyed even to our sights, to wit, if one take notice of the Deacons of your Church be employed in the same performances hereof. Who when he comes to us, a Deputy of full experience our liberality. God preserve you the Praetorian Prefecture.

In Eusebius's Life of Constantine, book 4, chap. 25, (where this Letter occurs) this place is far otherwise read and pointed, than it is here; & for so it is in Theodoret, book 1, chap. 16, Val.

\* In this name [Diocesis] For the Prefect of the Praetorium had under his jurisdiction many Dioceses, but the Deputies had each but one Diocesis. This term began to be used in this sense about Constantine's time, as appears from his Letters, and from some Laws in the Cod. Theod. See Paulus's Annotations on Eusebius's Life of Constantine, book 4, chap. 26.





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\* If it is a duty, that is, in a place, where the Arians lived; concerning whom, and their course of life, see Eusebius, Hist. book 1. chap. 17, note (a.) book 7. chap. 32, note (c.) in the second Appendix. Valer.

## CHAP. XII.

Concerning Spyridon Bishop of the Cyprians.

NOW I we come to speak of Spyridon: To great a sanctity was in this person whilst yet a Shepherd, that he was thought worthy to be made a Pastor of men. He had obtained the Bishoprick of a City in Cyprus call'd *Trimithus*: but by reason of his singular humility he fed sheep during his being a Bishop. There are many things related of this man: but I will only record one or two, that I may not seem to wander from my subject. One time about midnight, thieves entered his sheepfold privately, and attempted to take away the sheep. But God who protected the shepherd, preserv'd his sheep aloft: for the thieves were by an invincible power fast bound to the foulds. The morning being now come, he went to his sheep, where finding the men bound with their hands behind them, he perceiv'd what had happened. And after he had prayed, he loosed the thieves, admonishing and exhorting them earnestly, to endeavour the procuring of a livelihood by honest Labours, and not by such unright rapine: He also gave them a Ram and dismissed them with this facetious saying, *leaf, fays he, you might seem to have watched all night in vain.* This is one of Spyridon's Miracles. Another was of this sort. He had a daughter, a Virgin, indued with her fathers piety, her name *Irene*. A person well known to her, entruſted her with the keeping of an ornament that was of great value. The maid, that the night with greater safety keep what was deposited with her, hid it in the earth: and within a short time died. Soon after that, he who had committed this thing to her care, came [to demand it.] Not finding the Virgin, he involves her Father [in that concern,] sometimes accusing, another while entreating him. The old man, looking upon the persons loss who had entruſted his daughter as his own misfortune, went to his daughters grave, and did there begg of God, that he would shew him the promised resurrection before the time. And his hope was not frustrated. For the Virgin immediately revives, and appears to her father, and having shew'd him the place where she had hid the ornament, immediately departed. Such persons as these were during the reign of *Constantine* the Emperor eminent in the Church. These things I both heard from several Cyprians; and also read them in a book of *Rufinus* a Presbyter,

written in Latine, out of which I have not only collected what has been said, but also some other things which shall a little after this be declared.

## CHAP. XIII.

Concerning Eutychianus the Monk.

I HAVE also heard of Eutychianus, a pious man, who flourished at the same time: who although he was one of the *Novatian* Church, yet was admired for works of the same nature with those [we have mentioned.] I will sincerely confess you it was that gave me this account of him: nor will I conceal it, though I am sensible some will be offended with me for it. One *Auxanion* a Presbyter of the *Novatian* Church, was a person of a very great age: this man, when he was very young, went to the Council of *Nice* with *Arcadius*, from him I receiv'd what I have said before concerning *Eutychianus*. He liv'd from those times to the reign of *Theodosius* the younger, and relieved to me, though then very young, these [Memories] of *Eutychianus*: he discours'd much to me concerning the divine Grace infused into him: but one thing he told me concerning him more especially worthy of remembrance, which happened in the reign of *Constantine*. One of those belonging to the Guard, whom the Emperor calls his Domesticks, being suspected to have attempted some Tyrannick designs, made his escape by flight: The Emperor, highly incensed thereat, gave order, that he should be put to death, wherever he could be found: being apprehended about the mountain *Olympus* in *Bithynia*, he was shut up in prison, and loaded with very heavy and painful chains; near these parts of *Olympus* *Eutychianus* then resided, leading a solitary life, where he wrought many cures both upon mens bodies and soules. The long-lived *Auxanion* was with him at that time, being then very young, and was by him instructed in the Precepts of a solitary Life. Many did resort to this *Eutychianus*, beseeching him to release the Prisoner, by interceding to him with the Emperor. (For the fame of the miracles wrought by *Eutychianus* was come to the Emperours hearing.) He readily promised to make a journey to the Emperor. But in regard the Prisoner suffered most acute tortures caused by his chains, those that did solicit for him, reported, that his death, hastned by [the tortures of] his fetters, would both prevent the Emperours punishment, and *Eutychianus*'s intercession for him. *Eutychianus* therefore sent to the keepers of the Prison, and intreated them to release the man. But when they answered that it would be a very dangerous thing for them to release a criminal, he, taking *Auxanion* only along with him, went to the Prison: and upon the Keepers refusal to open the Prison, the grace which was in *Eutychianus*, did there more illustrate it self: for the Prison doors opened of their own accord, whilst the Keepers of the Prison had the keys in their custody: and when *Eutychianus*, together with *Auxanion*, had entered the Prison, and a great amazement had seized those that were present,

\* By *Δικτα* he means the *Profectores* Domesticks, or Guards of the body, which waited on the Emperours person. They were Soldiers of a superior order, who also had greater pay than the others. See *Valerius*'s notes on *Ann. Marcellin.* book 14, pag. 33.

CONSTANT. the chains fell from the Prisoners [members] of their own accord. Afterwards [Eutychianus] together with his companion *Auxanion* travelled to the City heretofore named *Bysantium*, but afterwards called *Constantinople*, and being admitted into the Imperial Palace, he freed the Prisoner from [the danger of] death. For the Emperor, having a great respect for *Eutychianus*, readily granted his request. This was done after [the times which we are now giving an account of.] But then, the Bishops that were present at the Synod, after they had drawn up in writing some things, which they usually term *Canons*, returned to their respective Cities. Moreover, I look upon it as a thing advantageous to such as are studious of History, to insert here those Bishops names (as many of them were able to find,) that were convened at *Nice*, as also [the name of] the Province and City over which every one of them did preside, and likewise the time wherein they were assembled.

\* *Eusebius* Bishop of *Caesarea* in *Spain*. I do believe as it is before written. \* *Vito* and *Vincencius* Presbyters of *Rome*. \* *Alexander* [Bishop] of *Alexandria*. \* *Eusebius* [Bishop] of *Antioch* the reſidue and *Alexandria*. \* *Harporation* [Bishop] of *Cyprus*. And the rest in some of the *Synodicon* of *Athanasius* Bishop of *Ammon* *Alexandria*. And the time when this Synod was convened was (as we found it in the *Notation* of the time prefixt before the Synod) in

[On the 15th of the month of May, in the year of Christ 325, on the 15th of the Calends of July. Which is confirmed by the author of the *Alexandrian Chronicle*, by the *Chalcodon* Council, and by *Lactantius* which *Barnabas* calls *Creopation*, which account I think is the truest. For, should we suppose that the Council of *Nice* was assembled on the twentieth day of May, there would be too narrow a space of time left for the transacting of those affairs which *Constantine* did after his vanquishing of *Licinius*. *Licinius* was subdued in the last Engagement at *Chalcedon*, in the year of Christ 324, on the 15th of the Calends of October, as is recorded in *Fulgi* *Idatius*, and in the *Alexandrian Chronicle*: on the day following *Licinius* (who sought his escape to *Nicomedia*) yielded himself to *Constantine* the conqueror. After this *Constantine* made his entry into *Nicomedia*: whilst he continued there, and halted to make his progress into the *Alexandrian* Church, and of all Egypt, upon account of *Arian's* Opinion, and the disturbances of the *Antiochians*, as himself attests in his Epistle to *Alexander* and *Arian*. And he sent *Hosius* with his Letters to *Alexandria*, that he might compute those differences by his authority. But *Hosius*, after he had labored a little while at *Alexandria*, returns to *Constantine* without effecting his business. All this could in no wise have been done in a shorter space of time than three months. Moreover, *Constantine* perceiving the mischief to increase daily, resolves upon calling a general Council of Bishops, that he might thereby restore peace to the Church. Upon this account he directed away Courtiers throughout all the Provinces, to convene the Bishops at *Nice* in *Bithynia*. Suppose therefore, that the Courtiers delivered the Emperours Letters to every one of the Bishops in the month of March: it is scarce credible, that the Bishops could come from the remotest regions, as well of the East as of the West, to *Bithynia* before the month of May, especially since they came by land, and not by water, as *Eusebius* attests, book 3. chap. 6. De *Præfatione*. See *Valer.* notes on *Euseb.* Hist. book 3. chap. 14.

\* After these words [The six hundredth thirty first year from the reign of *Alexander* the *Macedonian*] *Les Abbes* M. S. adds this: *And it was the nineteenth year from the beginning of the reign of Constantine the Emperor*, which is very true. For when *Constantine* and *Licinius* were Conſuls, (which was on the 315th year of Christ,) the *Nicene* Synod was (according to *Socrates*'s Opinion) assembled in May, it being then the nineteenth year of *Constantine* reign. His twentieth year began the same year, about the end of July following. *Valer.*

## CHAP. XIV.

That *Eusebius* Bishop of *Nicomedia*, *Theognis* Bishop of *Nice* (who had been banished because they were abettors of *Arian's* Opinion,) having afterwards sent a Libell of Repentance, and agreed to the exposition of the Faith, were readmitted to their Sees.

Moreover, \* *Eusebius* and *Theognis*, having sent a Libell of Repentance to the most eminent Bishops, were by an Imperial order recalled without from exile, and restored to their own Churches: & here, For he says, that *Eusebius* and *Theognis* were recalled from banishment almost before they had sold to us they were exiled. *Socrates* therefore did better, when in his particular corrected *Socrates*'s relation. For, in the first book of his History, chap. 21, he relates that *Eusebius* and *Theognis* were banished by the Emperor *Constantine* a little after the Synod, and that other Bishops were put into their Sees. Then, in his second book chap. 16, he declares how they were recalled from their banishment. From which passage (that I may note this remark by the way) it may be concluded, that *Socrates* wrote his History after *Socrates*, in as much as he corrects and amends *Socrates*'s narration in many places. Further, *Eusebius* and *Theognis* were banished three months after the *Nicene* Synod, as *Philostorgius* attests: and returned from their exile (as the said *Philostorgius* relates) in the third year after the Synod, that is, in the year of Christ 328, which account agrees exactly with the History of affairs transacted in that time. For all *Hislorians* agree that *Eusebius*, upon his return from banishment, entertained thoughts of confirming *Arian's* Opinion, and of thrusting out those that adhered to the *Nicene* Faith. And, that his first attack was made against

*Eusebius*



them was that blessed Crofs on which our Saviour had hung: the other two were thofe, on which the two thieves, that were crucified with him, had dyed. There was alfo found with the Croffes *Pilates* Title, and proclaim'd that that Chrift who was crucified, was the King of the Jews. But in regard 'twas dubious which of thefe was the Crofs that was fearch'd for, the Emperours Mother was not a little troubled hereat. This trouble the Bifhop of *Jerufalem*, by name *Masarius*, foen eafed her of, and by [the power of] his faith cleared the doubt. For he requested a fign of God and obtained it, the fign was this. A certain woman of that vicinage, having been oppreffed with a tedious and lafting diftemper, was now juft at the point of death. The Bifhop therefore commanded every one of the Croffes to be apply'd to her now expiring, being perfuaded in himfelf that if the woman were touch'd by the precious Crofs [of the Lord] ſhe ſhould recover. Nor was his hope frustrated. For the two Croffes which were not our Lords being applied, the woman neverthelefs continued in her dying condition; but when the third, the true and genuine Crofs was apply'd, the dying woman immediately recovered and was made whole. After this manner was the Crofs found out: the Emperours Mother erected over the place where the Sepulchre was, a moft magnificent Church, and call'd it

<sup>a</sup> *Socrates* borrow'd this ſtory out of *Eusebius*'s third book of *Conſtantine's* Life, chap. 33. But miſtakes in faying that the Church which was built over our Saviours Sepulchre by *Helena*, or rather by *Conſtantine*, was call'd *New Jeruſalem*. For *Eusebius* ſays no ſuch thing: but it only alludes to the new *Jeruſalem*, which is mentioned in *Saint John's* Revelations. See our notes on *Eusebius*'s Life of *Conſtantine*, book 3, chap. 33. *Valf.*

<sup>b</sup> *Philoforgus* does report that the people uſ'd to come to this Pillar with their Tapers and worſhip it; which is very ſtrange and almoſt incredible: but *Theodoret* does by his authority confirm it, in the firſt book of his *Eccleſiaſtical* Hiſtory and the laſt chapter. *Valf.*

as it has been related to me; but almoſt all the inhabitants of *Conſtantinople* do affirm it to be true. *Conſtantine* having alſo received the Nails with which Chriſts hands were faſtned to the Crofs; (for his mother, having found them alſo in the Sepulchre, ſent them to him:) he ordered Bridges and a Helmet to be made of them, which he made uſe of in his Military expeditions. Moreover, the Emperor gave large ſupplies of all manner of materials towards the building of the Churches: and wrote to *Macarius* the Bifhop to haſten the work. The Emperours Mother, having finiſhed the *New Jeruſalem*, built another Church in no wife inferior in ſplendour to the former, in the Cave at *Bethlehem*, which was the place of Chriſts Birth according to the fleſh: beſides, [ſhe erected another Church] upon the mount, from whence he was taken up into heaven. And ſhe was fo religiously and piously affected towards theſe things, that ſhe would pray in the womens company together with others: the alfo invited, thoſe Virgins that were enroll'd in the catalogue of the Churches to an entertainment.

Where ſhe her ſelf waited, and brought the meat to the Tables. Beſides theſe was very liberal both to the Churches, and alſo to the indigent. [In fine,] having ſpent her life very piously, ſhe dyed about the eightieth year of her age: and her body was conveyed to the Imperial City *New Rome*, and depofited amongſt the Imperial Monuments.

## CHAP. XVIII.

*How the Emperor Conſtantine aboliſhed Gentiliſm, and erected many Churches in ſeveral places.*

AFTER this, the Emperor, becoming more ſollicitous about [the propagation of] Chriſtianity, abhorred the ſuperſtitions of the Gentiles: and firſt he aboliſhed the combats of the Gladiators: afterwards he placed his own Statues in the Temples. The Heathens affirming that it was *Scorpius* that cauſed the inundations of *Nile* whereby the fields of *Egypt* were watered, becauſe there was a Cubit uſually carried into his Temple, the Emperor

<sup>a</sup> ordered *Alexander*, to remove the Cubit into the Church [of the *Alexandrians*,] hereupon 'twas generally reported, that, becauſe *Scorpius* was diſguſted, the *Nile* would not overflow; nevertheleſs, there hapned an inundation on the ensuing year, and afterwards, which alſo does continue to this day: And thus it was really demonſtrated, that the inundation of the *Nile* hapned not by the means of their ſuperſtition, but by the decree of Providence. About the ſame time, thoſe barbarous nations, the *Sarmatæ* and the *Goths*, made inroads into the Roman territories, and yet the Emperours forwardneſs in building of Churches was not in the leaſt interrupted thereby, but he made a commodious provision for both thoſe affairs.

For, having put his confidence in the \* Chriſtian Banner, he totally ſubdued thoſe his enemies; in ſo much that he took off the tribute of Gold which had been cuſtomarily paid to the *Barbarians* by thoſe Emperours who were his predecessors; and that was the firſt time that they (being aſtoniſhed at their prodigious overthrow) were perfuaded to embrace the Chriſtian Religion, by which *Conſtantine* had been ever before preſerv'd. Crofs that Again, he erected other Churches: one he built at that place call'd the Oak of *Mambræ*, under which the ſacred Scriptures tell us that the Angels were entertained by *Abraham*. For the Emperor, being inform'd that altars were erected under that Oak, and, that Pagan ſacrifices were there perform'd; by his Letter he feverely reprov'd *Eusebius* Bifhop of *Cæſarea*: and gave command that the altar ſhould be demolifhed, and a houſe of prayer erected near that Oak. He alſo gave order for the building of another Church, in *Heliopolis*, a City of *Phœnicia*, for this

<sup>a</sup> *Chriſtophorus* and *Mifaculus* thought that theſe words were tranſlated; they read then (as appears from their Verſion) thus, *εἰς τὴν ἐκκλησίαν Ἀλεξάνδρου* [to the church of *Alexander*]. [The Emperor] ordered that the Cubit ſhould be removed into the Church of the *Alexandrians*. But, becauſe the word [ἐκκλησία] cannot be taken in a paſſive ſenſe the place muſt be other wiſe mented; which from the *Sicilian* N. S. we have thus reſtor'd: *εἰς τὴν ἐκκλησίαν Ἀλεξάνδρου* [to the Emperor] ordered *Alexander* to remove the Cubit into the Church [of the *Alexandrians*.] Which commendation needs no confirmation. See *Rufin*, *Eccleſ. Hiſt.* book 1, chap. 23. This order of *Conſtantine* laſted not long. For *Gulian* commanded that the ſame Cubit ſhould be carried back again into *Scorpius*'s Temple, where it ſeems to have continued till *Theodoſius*'s reign, and the demolifhment of *Scorpius*'s Temple. *Valf.*

\* He means that *Standard*, or *Banner*, which the Emperor ordered to be made in figure like to the Croſs that appeared to him in the ſee of the heavens. See chap. 1. book.

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this reaſon. What manner of Law-maker the Citizens of *Heliopolis* originally had, or what perſon he was as to his morals, I cannot certainly tell. But his diſpoſition is ſufficiently demonſtrated from that City: For the Law of their country has commanded that the women ſhould be common among them, upon which account the children among them could not be known whoſe they were. For there was no diſtinction betwixt the parents and the children. Their Virgins they delivered to ſtrangers that arriv'd among them, that they might deſlower them. The Emperor made it his buſineſs to aboliſh this cuſtom, which had ſo long prevail'd among them. For having abrogated the flagitiouſneſs of thoſe unclean uſages by a diſcreet and chaſt Law, he brought them to know and diſtinguiſh betwixt families: And when he had built Churches, he took care that a Bifhop ſhould be ordain'd over them, and a ſacred Clergy. Thus he re-form'd the impious uſages of the *Heliopolites*, and made them more modeſt and civil. After the like manner alſo he demolifh'd the Temple of *Venus* at *Apbaca* near [the mount] *Libanus*, and abrogated thoſe impudent and obſcene Myſteries there celebrated. What need I relate how he expell'd that Devil who pretended to utter Prophecies, out of *Cilicia*, commanding the houſe in which he lurk'd, to be demolifhed even to its very foundations. Moreover, fo ardent was the Emperours love for the Chriſtian Religion, that being about to engage in a war with the *Perſians*, he provided a tabernacle made of linen painted with divers colours, much reſembling a Church (even as *Mofes* did in the wilderneſs) and this he would have carried about with him, that fo in the moſt deſert regions he might have an Oratory ready. But this war went no further at that time: for it hapned to be immediately extinguifhed through the fear which the *Perſians* had conceiv'd of the Emperor. But I think it unſeaſonable to relate here how diligent the Emperor *Conſtantine* was in repairing Cities, and how he turn'd many Villages into Cities; as for inſtance, *Drepanus*, which bore his mothers name, and *Conſtantia* in *Paleſtine*, ſo call'd from his Siſters name *Conſtantia*. For our deſign is not to recount all the Emperours actions, but them only which belong to the Chriſtian Religion, and thoſe more particularly which were done about the Churches. Wherefore, the Emperours famous exploits, in regard they are of a ſubject different [from mine,] and require a peculiar treatiſe, I leave to others, that are able to commit to writing ſuch matters. Indeed, I my ſelf, had the Church continued undiſturb'd by factions and difcord, had been wholly ſilent. For where the ſubject affords not matter proper for a narrative, the relators words are ſuperfluous and ufeleſs. But in regard a ſubtle, vain, and insignificant craftineſs in diſputing hath diſturb'd, and at the ſame time alſo diſſipated and diſtracted the Apoſtoliſk faith of Chriſtianity, I ſuppoſed it requiſite to commit theſe things to writing, that ſo thoſe affairs which have been tranſacted in the Churches, might not be buried in ſilence. For the knowledge of theſe things does both procure great praiſe and commendation among moſt men, and alſo renders him that is well verſed therein much more ſolid and cautious; teaching him not to fluctuate or ſtagger [in his ſentiments,] when any \* vain babbling things about words and terms ſhall happen to

\* *Karepos* ſays that *Valerius* ſays about words and terms ſhall happen to

## CHAP. XIX.

*After what manner the Innermoſt Indian Nations were in the times of Conſtantine convert'd to Chriſtianity.*

NOW therefore we muſt record, how the Chriſtian Religion was propagat'd in the times of this Emperor. For the innermoſt Indians, and the *Iſterians* did then firſt embrace the Chriſtian Faith. But we will briefly explain, what we mean by the addition of this term, the *Innermoſt*. When the Apoſtles about to take their journey to the Heathens, in order to their preaching to them, had by lot divided them amongſt themſelves,

<sup>a</sup> *Thomas* received the Apoſtolate of the *Parthians*. To *Matthew* was allotted *Aethiopia*. *Bartholomew* had that *India* assign'd to him which lies upon the confines of *Aethiopia*. But this innermoſt India which is inhabited by ſeveral barbarous Nations, who make uſe of different languages, was not enlighten'd with the doctrine of Chriſtianity, before the times of *Conſtantine*. What was the cauſe of their embraciſg the Chriſtian Religion, I come now to relate. One *Meſopius*, a Philoſopher, by birth a *Tyrian*, made it his buſineſs to fee the Country of the *Indians*, emulating herein *Alextodoros* the Philoſopher, who a *Metrodorus* little before him had travelled over that ſame the *Philo-Country*. *Meſopius* therefore taking along with him

two young men that were related to him, who were in no wiſe unſkilled in the Greek language, arriv'd in this Country in a Ship. And having ſeen what he deſired, in order to his procuring neceſſary provisions, he put to land at a place which had a ſafe commodious harbour. It hapned, that a little before [his arrival there] the league betwixt the *Romans* and *Indians* had been broken. The *Perſians* therefore took the Philoſopher, and thoſe that were in the Ship with him, and put them all to death, except his two young kinsmen. Having ſaved the lives of the two youths, out of a compaſſion to their age, they preſented them to the King of the *Indians*. He, much pleaſed with the young mens looks, made the one of them, whoſe name was *Addeſius*, the Cup bearer of his Table: to the other, whoſe name was *Ermenias*, he committed the cuſtody of his accounts and evidences royal. Not long after this, the King dying (having left behind him a ſon, who was his ſucceſſour,

who was a minor, and his wife,) gave theſe two young men their liberty. But the Queen, ſeeing her Son left in his minority, ſpoke to theſe two perſons to take care of him, till ſuch time as he ſhould come to maturity of age. The young men, in obedience to the Queen, undertak'd the management of the Kings buſineſs. But *Ermenias* was the chief perſon in managing the young man's Office: as he was very careful in the affairs of State. And he was very careful in enquiring

\* *Rationes ſuas ſcrutinique commiſſe*, fo *Rufinus* (from whom *Socrates* tranſlated this ſtory) alſo ſays that *Meſopius* ſent ſome of his ſervants to ſee the King dying (having left behind him a ſon, who was his ſucceſſour,

who was a minor, and his wife,) gave theſe two young men their liberty. But the Queen,

ſeeing her Son left in his minority, ſpoke to theſe two perſons to take care of him, till ſuch

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But how can it be, that *Cyrus* should accuse *Eusebius*, for being a *Seditious*, who was himself a favourer of that Heretic. It is probable therefore that *Eusebius* was deposed for some other reasons. Moreover, at such time as *Eusebius* was deposed, there was a very great Sedition raised in *Antioch*. And afterwards, [at the conferences] about the election of a Bishop, there was frequently kindled to great a flame [of dissension], that it wanted but little of destroying the whole City, the populace being divided into two factions: one party of them contended vigorously for the translation of *Eusebius Pampilius* from *Cæsarea in Palestine* to [the See of] *Antioch*; the other faction was very earnest to have *Eusebius* restored. The whole City in general favoured the one or the other party [of the Factions]. The Military forces also were drawn up in battal array [on both sides] as it were against enemies, in so much that they were just about making use of their swords, had not God, and the fear of the Emperor repressed the violence of the multitude.

For the Emperor by his Letters, \* and *Eusebius* by his refusal of the Bishoprick, appeased that Tumult and Sedition. Upon which account the Emperor admired him greatly, and writ a Letter to him, in which he commends his prudent resolution, calling him happy, because he was judged worthy to be Bishop not of one City, but almost of the whole world. It is recorded therefore that after this the See of *Antioch* was vacant eight years. But at length, by the diligence of those that plotted the subversion of the *Nicene* faith, \* *Emphronius* is ordained Bishop. Let thus much be related concerning the Synod convened at *Antioch* upon *Eusebius*'s account. Soon after these things, *Eusebius* (who had long before left *Dorytus*, and was now possessed of the Church at *Nicomedia*), made it his business, together with his confederates, to bring *Arius* again into *Alexandria*. But, how they prevailed to effect this their design, and after what manner the Emperor was persuaded to admit *Arius* and *Euzoios* into his presence, we are now to relate.

When *Eusebius* of *Cæsarea* had refused that See, *Paulinus* Bishop of *Tyre* was translated to that See, in the year of Christ 329: as I before noted in the tenth book of *Eusebius*'s Ecclesiastical History, chap. 1. note (A.) Afterwards *Emphronius* succeeded *Paulinus*; or, as some will have it, *Eudaius*. After whom *Flaccillus* was advanced to the See of *Antioch*, who (as *Athanasius* attests in his second Apology against the *Arians*) was at the Synod of *Nice*. \* *Sergenus* says the same; and *Theodorus Mopsuesticus* (apud *Nicetianum in thelæone Orthodoxæ, flet.*) Which is also confirmed by *Georgius of Laodicea*, in his encomium of *Eusebius Emphronius*, *Socrates* quotes his words, in book 5. Eccles. Hist. But *Theodoret* (book 1, chap. 22. Eccles. Hist.) puts *Eudaius* between *Eusebius* and *Emphronius*, and says that he prebided but a very short time. *Philasterius* agrees with *Theodoret*, \* *Volat.*

## CHAP. XXV.

Concerning the Presbyter, who made it his business to get *Arius* recalled.

THE Emperor *Constantine* had a sister whose name was *Constantia*. She had been married to *Licinius* who was heretofore colleague in the Empire with *Constantine*, but afterwards he became a Tyrant and was therefore put to death. She had a confidant, a Presbyter, one that

was a favourer of *Arianism*, who was reckoned among her domesticks. This man, prompted thereto by *Eusebius* and those of his faction, did in his familiar discourse with *Constantia* let fall some words concerning *Arius*, saying, that the Synod had done him wrong, and that his sentiments were not such as report represented them to be. *Constantia* having heard this was easily induced to give credit to the Presbyter. But she had not confidence to declare it to the Emperor. It happened that *Constantia* fell dangerously sick. The Emperor came daily to visit her in her sickness. But when she was brought into so dangerous a condition by her distemper, that she expected to die immediately, she recommends the Presbyter to the Emperor, declaring to him his industry, piety, and how well affected he was towards his Government: and immediately after she died. The Presbyter was [after this] made one of the Emperours greatest confidants. And having by degrees got a greater liberty of speaking, he relates to the Emperor the same things concerning *Arius*, that he before told his sister, affirming that *Arius* had no other sentiments than what were agreeable to the Synods determination: and that if [the Emperor] would admit him to his presence, he would give his consent to what the Synod had decreed: \* Moreover, that he [the Emperor] was falsely accused without the least of reason, of [the] these words of the Presbyter seemed strange to the Emperor. Thus therefore he answered [the Presbyter], if *Arius* does consent to the Synods determination, and has the same sentiments with that, I will both admit him to my presence, and also send him back to *Alexandria* with repute and honour. \* Thus he answered, and immediately wrote to *Arius* after this manner.

*Constantine* read [the] words of the Emperor, and was much affected with the least of reason. This being containing the *Arian* Presbyter (whom *Constantia Augusta* recommended to her brother *Constantine*) *Socrates* borrowed out of *Rufinus*, book 1, chap. 11. Eccles. Hist. But I suspect the truth of it, for these reasons. First, because *Athanasius* (who does usually detect all the frauds of the *Arians*) has no where made mention of it. Secondly, in regard the name of this Presbyter is suppressed: for, if this Presbyter were in so great favour and authority with *Constantine*, that (as *Rufinus* relates in the book and chapter now cited,) when the Emperor died, he should leave his Will, which he had written, in the hands of this Presbyter; doubtless, he was worthy to have had his name mentioned. But, in my judgment, *Rufinus*'s authority is but small; for he wrote his History very carelessly, not from the Records of affairs transacted, but from fabulous stories, and relations ground; ded barely on report.

## VICTOR CONSTANTINUS, MAXIMUS, AUGUSTUS, to Arius.

It has been sometime since made known to your Gravity, that you should repair to our Court, in order to your being admitted to the enjoyment of our presence. But we much admire, that you have not immediately performed this. Wherefore, ascend forthwith a public Chariot, and come with speed to our Court: That having experienced our benevolence and care, you may return to your own Country. God preserve you, beloved brother. Dated before the fifth of the Kalends of December. This was the Emperours Letter to *Arius*. Here I cannot but admire the Emperours care and zeal for Religion. For 'tis evident by this Letter, that he had before frequently exhorted *Arius* to a recantation, in regard he reproves him, that \* Repent after his frequent writing to him, *Arius* had came not forthwith returned to the truth. *Arius* therefore having received the Emperours Letters, came soon after to *Constantinople*. There came along

with him *Euzoios*, whom *Alexander* had deposed of his Deaconship when he deposed *Arius* and his associates. The Emperor admits them to his presence, and asked them whether they would agree to the [Nicene] faith. They having readily given their assent, the Emperor commanded them to deliver in a Libel containing [the Articles of] their faith.

## CHAP. XXVI.

How *Arius*, being recalled [from exile], and having given up a Libel of Repentance to the Emperor, did therein hypocritically pretend [himself an] assent of] the Nicene Creed.

HAVING therefore composed a Libel, they present it to the Emperor, the contents whereof are as followeth.

*Arius* and *Euzoios*, to our most Religious and most pious Lord *Constantine* the Emperor. According to the order of your piety most acceptable to God, (our Lord the Emperor,) we do declare our Faith, and in writing profess in the presence of God, that we and all our adherents do believe as followeth. We believe in one God the Father Almighty, and in the Lord Jesus Christ his Son, who was made by him before all worlds: God the Word, by whom all things were made, that are in heaven, and that are in earth: who came down from heaven, and was incarnate, and suffered, and rose again, and descended into the heavens, who also shall come again to judge the quick and the dead. [We also believe] in the Holy Ghost, and in the Resurrection of the flesh, and in the life of the world to come, and in the kingdom of heaven, and in one Catholic Church of God [which is] spread from one end of the world to the other. This faith we have received from the Holy Gospels, the Lord saying to his disciples: Go ye and teach all nations, baptizing them in the name of Father, and of the Son, and of the holy Ghost. \* If we do not thus believe these things, and [if we do not] truly admit of the Father, the Son and the holy Ghost, in such manner as the whole Catholic Church, and in such number as the whole Catholic Church, do [the] Scriptures (which we believe in all things) do teach: God is our Judge, both now, and in the time to come. We therefore beseech your piety, (O Emperor most acceptable to God,) that being being Ecclesiastical persons, and holding the Faith and sense of the Church and the holy Scriptures, may by your pacific and religious piety be united to our mother, to wit the Church, all questions and superfluous disputations being wholly taken away and suppressed: that so both we and the Church, enjoying a mutual peace and union, may jointly offer up our usual prayers for the peace and able Reign of your Imperial Majesty, and for your and the whole Family.

Math. 28. After these words, there was wanting this whole clause [the] number as the whole Catholic Church, and in such number as the whole Catholic Church, do [the] Scriptures (which we believe in all things) do teach: God is our Judge, both now, and in the time to come. We therefore beseech your piety, (O Emperor most acceptable to God,) that being being Ecclesiastical persons, and holding the Faith and sense of the Church and the holy Scriptures, may by your pacific and religious piety be united to our mother, to wit the Church, all questions and superfluous disputations being wholly taken away and suppressed: that so both we and the Church, enjoying a mutual peace and union, may jointly offer up our usual prayers for the peace and able Reign of your Imperial Majesty, and for your and the whole Family.

In the Kings M. S. and in *Epiphanius* Scholasticus, this place is pointed otherwise, thus [to our mother the Church, to wit, all questions, &c.] which distinction displeases me not. *Volat.*

In the Kings M. S. and in *Epiphanius* Scholasticus, this place is pointed otherwise, thus [to our mother the Church, to wit, all questions, &c.] which distinction displeases me not. *Volat.*

## CHAP. XXVII.

How *Arius* returned to *Alexandria* by the Emperours order, and upon *Athanasius*'s refusal to admit him, *Eusebius*'s faction framed devices and calumnies against *Athanasius* before the Emperour.

*Arius* having thus persuaded the Emperor, returned to *Alexandria*. But his specious covert was not prevalent enough to suppress the silenced and hidden truth. For when *Athanasius* denied him reception upon his arrival at *Alexandria*: (in regard he dejected the man as an abomination:) he attempted to stir up new commotions in *Alexandria*, by diffeminating his heretic. Moreover, at that time *Athanasius* did both himself write Letters, and also induced the Emperor to write, that *Arius* and his complices might be received [into the Church]. But *Athanasius* did wholly refuse to grant them reception: And he acquainted the Emperor by his Letters that it was impossible for those, who had once rejected the faith, and were anathematized, to be entirely readmitted again [to their degrees in the Church] at their return. But the Emperor, highly incensed [at this return] thus threatened *Athanasius* in a Letter: \* After these words, the

*Florantine* M. S. adds these [words] of the Emperor *Constantine*. Which are altogether necessary, that the Reader may understand, that not the Emperours whole Epistle, but part of it only, is here inserted. *Athanasius*, in his second Apology against the *Arians*, (out of whom *Socrates* took these passages) professes that this Epistle of *Constantine*, is of these very words before it is added, and that this Epistle was brought to *Alexandria* by *Symeon* and *Gaudenius*, Officers belonging to the Imperial Palace. But, that which *Socrates* affirms (to wit, that *Arius* came to *Alexandria*) is not mentioned by *Athanasius*, nor do I think it is true. *Volat.*

## Part of the Emperours Letter.

Having therefore received the knowledge of our will, do you afford a free ingress to all such as are desirous of entering into the Church. For if we shall receive information that you have prohibited any of those that are desirous [to be united] to the Church, or have hindered their admission, We will immediately send one who shall be empowered by Our order to depose you, and to strip you your Crown. Thus wrote the Emperor, having a regard to the good of the publick, and being unwilling that [the members of] the Church should be rent asunder.

For he laboured to reduce them all to a perfect union. At that time therefore the *Eusebians* (who were deadly haters of *Athanasius*), supposing they had gotten a fair opportunity, made use of the Emperours indignation as instrumental for the execution of their own design. Upon which account they made great disturbances, labouring by that means to effect *Athanasius*'s deposition from his Bishoprick: for they hoped that the *Arian* opinion would become absolutely prevalent by these means. [to wit,] by a removal of *Athanasius*. There was therefore sent him by *Eusebius* of *Nicomedia*, *Theogenius* of *Nice*, *Arius* of *Chalcedon*, *Thesaurus* of *Syngidionum* [a City of the Upper *Mesit*, and *Valens* of *Mosra* in the Upper *Pannonia*. These persons hire some of the





convened and incited, punisheth Athanasius with banishment, ordering him to inhabit the *Gallia*. There are those that say this was done by the Emperor, with a design thereby to procure a general union in the Church, in regard Athanasius had wholly refused to communicate with Arius and his followers. But he lived [in exile] at Trier a City of *Gallia*.

## CHAP. XXXVI.

Concerning Marcellus [Bishop] of Ancyra, and Asterius the Sophist.

THE Bishops that were convened at Constantinople did also depose Marcellus Bishop of Ancyra in *Galatia* the less, upon this account. There was one Asterius a Professor of Rhetoric in *Cappadocia*, who left the teaching of that art, and owned himself a Professor of the Christian Religion. He also took in hand to write books (which are extant to this day) wherein he asserted Arius's opinion, saying, that Christ is the Power of God in the same frame that the Locust and Palmer-worm are in *Africa* said to be the Power of God, and other such like [blasphemies] as these. This Asterius was continually in company with the Bishops, and with those Bishops most especially that were not diffected to Arius's line: Moreover, he came frequently to Synods, being very desirous to creep into the Bishoprick of some City. But he got not so much as a Presbytership, because he had sacrificed in the time of Persecution. He went up and down to the Cities of *Syria*, and recited in public the books he had made. When Marcellus understood this, being desirous to oppose him, through an over great earnestness [in his confutation of him] he fell into the contrary error. For he audaciously asserted, that

Athanasius (in his book de Synodis) says that this Asterius fate in the Church amongst those that were of the Clergy, and recited his books in public, *Valer.*

In the *Atlat. M. S.* the reading is [Asterius] who, to write against him.] So Epiphanius Scholasticus seems to have read. *Valer.*

Christ was a mere man, as Paul of Samosata did. Which when the Bishops then convened at Jerusalem had intelligence of, they took no notice of Asterius, because he was not enrolled in the catalogue of the Presbyters. But they required of Marcellus, as being a Priest, an account of the Book written by him. And when they found that he held Paul of Samosata's principles, they commanded him to alter his opinion. He, ashamed of what he had done, promised to burn his Book. But the convention of Bishops burning hastily dissolved, upon the Emperours summoning of them to Constantinople; when the Eusebians came to Constantinople, Marcellus's case was again discussed. And upon Marcellus's refusal to burn his impious and unhappy Book according to his promise, the Bishops there assembled deposed him, and sent Basilus in his room to Ancyra. Moreover, Eusebius wrote three Books by way of Answer and Confutation of this Book, [of Marcellus's], in which he manifestly laid open and reproved his false opinion. But Marcellus afterwards recovered his Bishoprick in the Synod of Sardis, saying that his Book was not rightly understood, and therefore he was judged to favour Paul of Samosata's Doctrine. But we will speak of this in its proper place.

How, after Athanasius was exiled, Arius, being sent from Alexandria by the Emperor, raised disturbances against Alexander Bishop of Constantinople.

WHILE these things were transacted, the thirtieth year of Constantine's Reign was completed. Arius and his followers being returned to Alexandria, caused a general disturbance in that City again. For the populace of Alexandria were very much troubled both at Arius and his Complices's return, and also at the exile of their Bishop Athanasius. But when the Emperor understood the perverseness of Arius's mind, he ordered him to be sent for again to Constantinople, there to give an account of the disturbances he had endeavoured to rekindle. Alexander, who had some time before that succeeded Macrophorus, did then preside over the Church of Alexandria. The conflict this man had with Arius at that time, was a sufficient proof of his piety and acceptableness to God. For upon Arius's arrival there, both the people were divided into two factions, and there also arose an universal commotion all the City over: some of them affirming, that the Nicene Creed ought to continue unshaken and without any alteration; and others pertinaciously asserting that Arius's opinion was consonant to reason. Alexander was hereupon reduced to a great strait. And more especially, because Eusebius of Nicomedia had sorely threatened him, saying that he would forthwith cause him to be deposed, unless he would admit Arius and his followers to Communion. But Alexander was not so follicious about his own deposition, as he was fearful of the enervating of the Doctrine of Faith, which they earnestly endeavoured to subvert. For looking upon himself as the keeper and patron of the determinations made by the [Nicene] Synod, he made it wholly his business to prevent the wrestling and depravation of those Canons. Being therefore reduced to those extremities, he entirely bad farewell to the assistances of Logic, and made God his Refuge. He devoted himself to continued fasts, and omitted no form or manner of praying. Now, he made this resolution within his own mind, and what he had resolved he severely performed. Having shut up himself alone in the Church which is called Irene, he went to the Altar, laid himself prostrate on the ground under the holy Table, and poured forth his prayers [to God] with tears: he continued doing this for many nights and days together. Moreover, he asked of God, and received [what he had desired]. His petition was this; that if Arius's opinion were true, he might not see the day appointed for the disquisition thereof; but, if that Faith which he professed were true, that Arius (in regard he was the Author of all these mischiefes) might suffer condign punishment for his impiety.

Socrates does here follow Rufinus, who says that Arius (after the Synod at Jerusalem) returned to Alexandria, and a little after that (when his devotions would do no good there) was recalled to Constantinople by Eusebius. But all this is false, as we intimated before, in regard Arius died long before the Jerusalem Synod. *Valer.*

THIS was the Subject of Alexander's prayer.

Now the Emperor, desirous to make trial of Arius, sends for him to the Palace, and enquired of him, whether he would give his assent to the determinations of the Nicene Synod. He, without any delay readily subscribed in the Emperours presence, making use of evasive shifts to elude and avoid what had been determined concerning the Faith. The Emperor, admiring heret, compelled him to swear. This he also did, by making use of fraud and deceit. Moreover, the manner of artifice he made use of in subscribing was, as I have heard, this, Arius, they say, wrote that opinion he maintained in a piece of paper, and hid it under his arm-pit: and then wrote that he did really think as he had written. What I have written concerning his having done this, is grounded on hear-say only. But I have collected out of the Emperours own Letters, that he swore, besides his bare subscribing. Hereupon the Emperor believed him, and gave order to Alexander Bishop of Constantinople to admit him to Communion. It was then the Sabbath day, and on the day following he expected that he should be a member of the assembly of believers. But Divine vengeance closely followed Arius's audaciousness. For, when he went out of the *Eusebian* faction, like guards, through the midst of the City, in so much that the eyes of all people were upon him, and when he came near that place which is called *Constantines Forum*, where the pillar of porphyry is erected, a terror proceeding from a conspicuous [of his impieties] seized Arius, which terror was accompanied with a look of death. Hereupon he enquired whether there were an house of office near, and understanding that there was one behind *Constantines Forum*, he went thither. A fainting fit seized him; and together with his excrement his fundament fell down forthwith, and a great flux of blood followed, and his small guts. And blood gushed out, together with his spleen and liver. He died therefore immediately. But the house of office is to be seen at this day in Constantinople, as I said, behind *Constantines Forum*, and behind the Stables in the Piazza: and by every one pointing with their finger at the Jakes as they go by, the manner of Arius's death will never be forgotten by posterity. This accident hapning, a fear and an anxiety seized Eusebius of Nicomedia's faction: and the report hereof quickly spread it self all over the City, may I may say over the whole world. But the Emperor did more zealously adhere to Christianity, and said that the Nicene Faith was now truly confirmed by God himself. He was also very glad, both at what had hapned, and also upon the account of his three sons, whom he had proclaimed *Cæsars*:

each of them was created at every Decennalia of his Reign. The Eldest of them (called *Constantine* after his own name) he created Governor of the Western parts of the Empire, in the first tenth year of his Reign. His second son, *Constantius* (who bore his Grandfather's name,) he made *Cæsar* in the Eastern parts of the Empire, in the twentieth year of his Reign. The youngest, called *Constans* he created [Cæsar] in the thirtieth year of his Empire.

And, a little before, it must be [of the same name with his Grandfather:] as it is in the *Atlat. M. S.* but the vulgar reading is tolerable. For the Greek text [Constantinus] is used not only to signify him who gives his name to another, but in respect to him a son, who takes his name from another. So Socrates does call little *Constantine* *Constantinus* *Constantinus*, a City that took his name from *Constantine*. *Valer.*

## CHAP. XXXIX.

How Constantine, falling into a distemper, ended his life.

THE Year after, the Emperor *Constantine*, having just entered the sixty fifth year of his age, falls sick. He therefore left *Constantinople* and went by water to *Helenopolis*, to make use of the medicinal hot springs situate in the vicinage of that City. But when he was sensible that his distemper increased, he desired bathing. And removed from *Helenopolis* to *Nicomedia*. He kept his Court there in the Suburbs, and received Christian Baptism. He was hereupon very clearful, and made his will, wherein he left his three sons heirs of the Empire, alluding to every one of them their part, as he had done in his last time. He left many Legacies: Concerned both to *Rome* and to *Constantinople*, and he intimated this, trusted his Will with that Presbyter, by whose intercession *Constantine* was recalled, of whom we have spoken something before: injoyning him not to deliver it into any mans of the Emperours, except his Son *Constantinus*, by Book. After he had constituted Governor of the East. After he had made his Will, he lived some few days and then died. Moreover, some of his Sons were with him at his death. Therefore there was one immediately dispatched into the East, to inform *Constantine* of his Father's death.

But this story seems to me very improbable. For who can believe that the Emperor *Constantine*, who then had many Bishops about him, (for so Eusebius says expressly) as also *Grades*, and great Officers, should make choice of one Presbyter, an unknown person, (for his name is always concealed) to whom he might commit the keeping of his Will, when he died. Wherefore, I had rather follow *Philostorgius* here, who says, that *Constantine* delivered his Will to *Eusebius* of *Nicomedia*, by whom he had been baptized a little before. *Valer.*

## CHAP. XL.

Concerning Constantine the Emperours Funeral.

THEY that were about the Emperor, put his Corps in a Coffin of Gold, conveyed it to *Constantinople*, and placed it [on a bed of State] on high in the Palace; and there they put their honorary respects to it, and let a guard about it, as when he was alive. This course they continued, till one of his Sons came. But when



CONSTANT.

*Constantius* arrived out of the Eastern parts, he was honoured with an imperial Sepulchre, and deposited in the Church called *The Apostles*; which he himself had erected for this reason, that the Emperours and Prelates \* might not be far inferior to the reliques of the Apostles. The Emperour *Constantine* lived to the age of Sixty five years: he Reigned One and thirty years. And died in the Consulate of *Felicianus* and *Titianus*, upon the twenty second day of *May*: *Antistes reliquos apostolorum deservierunt, that the Emperours and Prelates might not be deprived of the Apostles reliques. But I cannot approve of this Version. For Constantine had deposited no reliques of the Apostles in that Church. I would therefore rather translate it thus, that the Emperours and Prelates there to be buried, might not be far inferior to the Apostles reliques; but might be affected with the same degree of honour with them. Which interpretation Eusebius confirms, in book 4. chap. 40. Concerning the Life of Constantine. Valef.*

which was the <sup>b</sup> second year of the Two hundredth seventy eighth *Olympiad*. Now, this <sup>b</sup> *Socrates* Book contains in it the space of thirty one mistakes years. *Felicianus* and *Titianus* (which was the year of Christ 337) on the eleventh of the Calends of June (i. e. on the 22<sup>d</sup> of May) the fourth year of the 278<sup>th</sup> *Olympiad* was current. Which may be demonstrated by most evident reasons. But *Socrates* seems to have made use of a corrupt Copy of *Eusebius's Chronicle*, wherein the year of the *Olympiad* was erroneously set. But, at this place of *Socrates*, we ought rather to read *The third year*. For *Socrates* says, that this first book of his *History* contains the space of One and thirty years. For he begins from the beginning of *Constantine's* Reign, who, as he says, reigned One and thirty years. The beginning of his Reign he places on the first year of the 291 *Olympiad*, as we saw before. Now from this year to the second year of the 298<sup>th</sup> *Olympiad* there are but thirty years, including therein the two terms. Wherefore, there must necessarily be a mistake in this place of *Socrates*. Valef.

THE  
SECOND BOOK  
OF THE  
Ecclesiastical History  
OF  
SOCRATES SCHOLASTICUS.

## CHAP. I.

*The Preface, wherein he gives an account, why he made a new Edition of his First and Second Book.*

CONSTANT.

**R**ufinus (he that wrote an Ecclesiastical History in the *Latine tongue*), has erred concerning [the notation of] the times. For he supposes, that what was done against *Athanasius*, hapned after the death of *Constantine* the Emperour. He was also ignorant of his banishment into the *Gallia's*, and of several other things. We having at first followed *Rufinus* [as our authour,] wrote the first and second book of our History according to his authority. But from the third to the seventh Book we have made a collection of some passages, partly out of *Rufinus*, and partly out of various other authours, and related others from those which do yet survive, and so have completed our work. But when we had afterwards procured *Athanasius's* Books, wherein he laments his own calamitous sufferings, and how he was banished by the calumny of the *Eusebian* faction; we thought it more expedient to credit him (who had suffered these hardships) and those who had been present at the transacting of these matters; rather than such as have followed conjectures [in their relations] thereof, and for that reason have been mistaken. Besides, having gotten [several] Letters of persons at that time very eminent, to our utmost ability we have diligently traced out the truth. Upon which account we have been necessitated \* entirely to dictate again the first and second Book [of this work,] making use [nevertheless] of those passages, in the relation whereof *Rufinus* hath not forsaken the truth. Moreover, notice is to be taken, that in our former Edition we had not inserted *Arius's* Libel of deposition, nor the Emperours Letters; but had onely set forth a bare relation of the affairs transacted, that we might not dull our Readers by a prolix and tedious narration. But in regard that this also was to be done in favour to you

\* Thus is, to make a new Edition, &c.

(\*O sacred man of God, *Theodorus*!) that you might <sup>CONSTANT.</sup> not be ignorant of what the Emperours wrote in their Letters, nor of what the Bishops (changing that faith by little and little) promulged in divers Synods: wherefore, in this latter Edition we have made such alterations and intertions as we judged to be necessary. And, having done this in our first Book, we will also make it our business to of *Tyre*, or do the same in that now under our hands, we the beginning of the tenth book of his Ecclesiastical Hist.

Who this *Theodorus* was, to whom *Socrates* dedicated his History, is uncertain. For I cannot think that *Theodorus* Bishop of *Maquisia* is he meant. Valef.

## CHAP. II.

*How Eusebius Bishop of Nicomedia with his accomplices, earnestly endeavouring to introduce Arius's opinion again, made disturbances in the Churches.*

**T**he Emperour *Constantine* being dead, *Eusebius* [Bishop] of *Nicomedia*, and *Theognis* Bishop of *Nice*, supposing they had now gotten a very seasonable opportunity, made use of their utmost diligence and attempts to expell the \* *Homoeousian* faith, and introduce *Arianism* in its stead. But they [supposed] it impossible for them to effect this, if *Athanasius* should return [to *Alexandria*.] Moreover, in order to their forming and carrying on of their design in this matter, they made use of that Presbyters assistance, who had a little before been the cause of *Arius's* being recalled from banishment. But, how this was effected, we must relate. That Presbyter [we have mentioned] presented *Constantine's* last will and commands, which he had received from the Emperour at his death, to the Emperours son *Constantius*. He having found that written in the Will which he was very

\* That is, the faith that professed Christ to be of the same substance or essence with the Father.

\* This place is imperfect, and faulty. It may be made good not incommodiously, thus: *whereas at <sup>the</sup> same quarters he, as <sup>the</sup> *Quintus*, is *Constantine's* *Athanasius*; but they understood that they could not effect this, if *Athanasius* should return. Valef.*



How Eusebius assembled another Synod at Antioch of Syria, and caused another form of Faith to be published.

**B**UT Eusebius could by no means be at quiet; but (as the common saying is) moved every stone, that he might effect what he had designed. Therefore, he procures a Synod to be assembled at Antioch in Syria, under a pretence of dedicating a Church, which [Constantine] the father of the \* *Angeli* had begun to build; (after whose death, *Constantinus* his son finished it, in the tenth year after its foundation was laid.) but in reality, that he might subvert and destroy the *Homoiousian* Faith. At this

Synod there met ninety Bishops, [who came] out of divers Cities. But *Maximus* Bishop of *Jerusalem*, who had succeeded *Macarius*, was not present at that Synod, \* having considered with himself that he had been before induced by fraud

to subscribe *Athanasius's* deposition. Neither was *Julius* Bishop of *Rome* the Great present there; nor did he send any body to supply his place. Although the Ecclesiastical Canon doth order, that the Churches ought not to make Sanctions

contrary to the Bishop of *Rome's* opinion. [The Synod therefore is convened at Antioch (the Emperor *Constantine* himself being there and *Probinus* his friend) in the \* fifth year from the death of *Constantine* the father of the *Angeli*. At that time \* *Flaccianus*, successor to *Euphrosinus* the first prebend there made it their principal business to calumniate *Athanasius*, [saying] in the first place, that he had done contrary to the Canon, which they had then constituted, because he had recovered his Episcopical dignity without the consent of a general Synod of Bishops. For, returning from his exile, he had upon his own arbitrament and award rushed into the Church; [secondly,] that a tumult being raised at his entrance, \* many had lost their lives in that Sedition; and that some persons had been scourged by *Athanasius*, and others brought before the seats of Judicature. Moreover, they produced what had been done against *Athanasius* in the City of *Tyre*.

In regard of his former conduct, [his favour for doing this, he refused afterwards to be present at the Council of Antioch; as *Severinus* relates, in his 3<sup>d</sup> book chap. 6, near the end, *Valf.* \* *Athanasius* (in his book de *Synodo*) set forth the time of this Council by these words: *Quo dñi et curia Synodus, &c.* These Bishops that were at the dedication were ninety in number; [they were convened] in the Consulate of *Marcellinus* and *Probinus*, in the tenth Indiction, the most impious *Constantine* being there present. *Valf.*

In the Consulate of *Marcellinus* and *Probinus*, on the eleventh of the Ides of June was completed the fourth year from *Constantine's* death. The Synod of Antioch therefore was convened after this day, if it be true which *Socrates* here says, to wit, that it was convened in the fifth year after *Constantine's* death. *Valf.*

\* In *Euphrosinus Scholasticus's* Version, this persons name is true written thus, *Flaccianus*. Nor is he otherwise called, in *Pope Julius's* Epistle to the Bishops convened in this Synod of Antioch. This person had been present before, at the Council of *Tyre*, and had with the *Arians* conspired against *Athanasius*, as the Epistle of the Egyptian Bishops to *Dionysius* the *Comes* doth inform us, which Epistle *Athanasius* has recorded, in his second defence against the *Arians*. *Valf.* \* *Flaccianus* of *Cæsarea* delivered the books he wrote against *Marcellus*, in this same *Flaccianus*. But, instead of *Flaccianus*, he is almost everywhere called *Flavianus*; only in the following chapter, the *Milan* M.S. terms him *Flaccianus*. *Valf.*

\* These columns of the *Eusebius* are incomparably well reduced by the Egyptian Bishops, in their Synodical Epistle, which *Athanasius* records, in his second defence against the *Arians*. *Valf.*

Concerning Eusebius Emifensis.

**A**Fter the framing of these calumnies, they proposed one to be made Bishop of *Alexandria*, and in the first place [they named] *Eusebius Emifensis*. Who this person was, *Georgius* of *Laodicea*, one that was present at this Synod, informs us. For he says (in the Book he wrote concerning his Life) that this *Eusebius* was descended from noble persons of *Edessa* in *Mesopotamia*; and that from his childhood he \* learned the sacred

Scriptures; that he was afterwards instructed in the *Greecian* literature by a Master who then lived at *Edessa*; and in fine, that he had the sacred Scriptures interpreted to him by *Parephilus* and *Eusebius*, the latter of which persons perished over the Church in *Cæsarea*, and the former over that in *Scythopolis*. After this, when he came to *Antioch*, it happened that *Eusebius*, being accused by *Cyrus* of *Berea*, was deposed, as being an assessor of *Sabellius's* opinion. Wherefore *Eusebius* afterwards lived with *Euphrosinus*, *Eusebius's* successor. Afterwards, that he might avoid being made a Bishop, he betook himself to *Alexandria*, and there studied Philosophy. Returning from thence to *Antioch*, he conversed with *Flaccianus*, *Euphrosinus's* successor, and was at length promoted to the See of *Alexandria* by *Eusebius* Bishop of *Constantinople*. But he went thither no more, because *Athanasius* was so much beloved by the people of *Alexandria*. He was therefore sent to *Emisa*. But when the Inhabitants of that City raised a Sedition at his Ordination, (for he was reproachful, as being a person studious of, and exercised in the *Mathematicks*;) he fled from thence, and went to *Laodicea*; to *Georgius*, who hath related so many passages concerning him. When this *Georgius* had brought him to *Antioch*, he procured him to be sent back again to *Emisa* by *Flaccianus* and *Narcissus*. But he afterwards underwent another accusation, for: being an adherent to *Sabellius's* principles. *Georgius* writes at large concerning his \* Ordination. And in fine adds, that the Emperor, in his expedition against the *Barbarians*, took him along with him, and that miracles were wrought by him. But hitherto we have recorded what *Georgius* hath related concerning *Eusebius Emifensis*.

## CHAP. X.

That the Bishops convened at Antioch, upon Eusebius Emifensis's refusal [of the Bishoprick] of Alexandria, Ordained Gregorius, and altered the expressions of the Nicene Faith.

**B**UT when *Eusebius*, who had been chosen Bishop of *Alexandria* at *Antioch*, was afraid to go thither, they then proposed *Gregorius* to be Ordained Bishop of *Alexandria*. And having done this, they altered the \* Creed, finding

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finding fault indeed with nothing [that had been determined] at *Nice*; \* but in reality [their design was] to subvert and destroy the *Homoiousian* Faith, by their continual assembling of Synods, and by their publishing sometimes one, sometimes another form of the Creed; that so by degrees [all persons] might be \* perverted to the *Arian* opinion. Moreover, how these things were done [by them,] we will manifest in the procedure of our History. But the Epistle they published concerning the Faith runs thus, to their continuance, &c.] and to *Epiphanius*. *Sebel*, read it, as from his Version appears. *Valf.*

\* In the *Milan*, M.S. the reading is [fall into.] *Valf.*

We have neither been *Arius's* followers: (for how should we that are Bishops be the Followers of a Presbyter?) Nor have we embraced any other Faith, than what was from the beginning set forth. But, being made inquirers into, and examiners of, his Faith, we have \* admitted and entertained, rather than followed, him. And this you will understand from what shall be said. For we have learned from the beginning to believe in one Supreme God, the maker and preserver of all things as well intelligible as sensible. And in one only begotten Son of God, subsisting before all ages, existing together with the Father that begat him; by whom all things visible and invisible were made; who in the last days, according to the Fathers good pleasure, descended, and assumed flesh from the holy Virgin, and when he had completely fulfilled all his Fathers will, he suffered, and arose, and ascended into the heavens, and sits at the right hand of the Father: and he shall come to judge the quick and dead, and continue a King and God for ever. We believe also in the holy Ghost. And (if it be requisite to add this) we also believe the Resurrection of the flesh, and the life everlasting.

In the *Jerusalem* Synod, but his followers only. For *Arian* himself was dead long before. Should any one maintain, that these words of the Bishops of the *Antiochian* Council are to be understood of *Arian* himself, then I will answer, that the *Jerusalem* Synod is not meant here, but some other more ancient Synod, which admitted *Arian* to communion: for the *Eusebian* party had done that before the Synod of *Jerusalem*, as *Athanasius* attests, in his book de *Synodo*, not far from the beginning. *Valf.*

Having written these things in their first Epistle, they sent them to [the Bishops] throughout every City. But, when they had considered somewhat at *Antioch*, condemning as it were this [their former] Epistle, they again publish another, in these very words.

## Another Exposition [of Faith.]

Agreeable to Evangelical and Apostolical traditions, We believe in one God the Father Almighty, the Father and Maker of all things. And in one Lord Jesus Christ, his only begotten Son, God, by whom all things were made: begotten of the Father before all worlds, God of God, Whole of Whole, Only of Only, Perfect of Perfect, King of Kings, Lord of Lords: the living Word, the Wisdom, the Life, the true Light, the way of Truth, the Resurrection, the Shepherd, the Gate immutable and inconvertible: the most express image of the Father's Deity, \* Substance, Power, Communion, and Glory: the First begotten of every Creature: \* Who was in the beginning with God, God the Word, according to [his] said in the Gospel: and the word was God, by whom all things were made, and in whom all things have subsisted. Who in the last days came down from heaven, and was born of the Virgin according to

\* Essence, of the Father's Deity, \* Substance, Power, Communion, and Glory: the First begotten of every Creature: \* Who was in the beginning with God, God the Word, according to [his] said in the Gospel: and the word was God, by whom all things were made, and in whom all things have subsisted. Who in the last days came down from heaven, and was born of the Virgin according to

† John 1.1. \* Or, the Faith.

the Scriptures. And was made man, the incarnation of God and men, the Apostle of our Faith, and the Prince of life, as he himself says, \* For I came down from heaven, not to do mine own will, but the will of him that sent me. Who suffered for us, and rose again for us in the third day, and ascended into the heavens, and sits at the right hand of the Father. And he shall come again with Glory and Power, to judge the quick and dead. And [we believe] in the holy Ghost, who is given to believers in order to their Consolation, Sanctification, and Perfection: according as our Lord Jesus Christ commanded his disciples, saying, † Go ye, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost: to wit, of the Father being truly the Father, and of the Son being truly the Son, and of the holy Ghost being truly the holy Ghost: which terms are not empty, or insignificantly \* made use of. Placed, as they do accurately manifest the proper and peculiar Power, Glory, and Order of each of those that are named. So that they are three in Person; but in consent One. \* We therefore holding this Faith, in the presence of God and of Christ, do these words anathematize all manner of Heretical and ill opinions. And if any one shall teach (contrary to what we the sound and true Faith of the Scriptures,) [saying,] in *Antioch* that there is, or was, a time, or a stage, before the Father's book *Synodus* [was begotten]; let him be Anathema de *Synodo* ma. And if any one says, that the Son is a Creature, as one of the Creatures, or that he \* Or an of this form is a \* Branch, as one of the Branches (offspring ears) of the and [shall not hold] every one of the \* Or added [fore]points according as the sacred Fathers. [The Scriptures have] it their forth: or if any one Teacher \* Or preaches any other thing than what we have faithfully received, let him be Anathema. For we do truly, holding as we do, clearly believe, and follow all things delivered from the by the Prophets and Apostles in the sacred Scriptures, aiming to

which ought not to have been omitted. *Hilarian* (in his book de *Synodo*) has translated this form of the Creed into *Latin*; in which Version of his these words occur. *Valf.*

\* I corrected this place by the assistance of the *Florentine* M.S. wherein it is written thus, *Quo dñi et curia Synodus, &c.* before the Synod of God. The Verb *Exprobrata* was begotten [which preceded, is to be understood here, in *Athanasius's* book de *Synodo*, the reading is *Quo dñi et curia Synodus, before he was begotten*. But our reading pleases us better, because it comes nearer the sense of the *Arians*; who asserted that the Son of God was made. *Valf.*

† In the *Milan*, M.S. the reading is *Quo dñi et curia Synodus, &c.* with fear. † 'Tis also in *Athanasius*, and in *Hilarian's* Version. *Valf.*

Such were the Expositions of Faith, [published] by those at that time convened at *Antioch*: to which also *Gregorius* (although he had not then made his entry into *Alexandria*, yet) subscribed as Bishop of that City. The Synod at that time assembled in *Antioch*, having done these things, and made some other Canons, was dissolved. The state of the publick affairs in the Empire hapned to be disturbed at the very same time also. A nation (they are called *The Franks*) made an incursion into the *Roman* territories in *Gallia*. At the same time also, there were terrible earth-quake in the East; \* especially at *Antioch*, which City was shaken thereby [continually] for the space of one whole year.

† No; *Antioch* was shaken thereby [continually] for the space of one whole year. *Valf.*

That, upon Gregorius's arrival at Alexandria  
[guarded] with a Military force, Athanasius fled.

**W**hen these things were done, <sup>a</sup> *Spirianus* the Captain (with the armed Soldiers under his command, being in number five thousand,) brought *Gregorius* to *Alexandria*. Those in that City who were favourers of *Arian's* opinion, afflicted the Soldiers. Moreover, after that manner *Athanadius*, being expelled out of the Church, escaped being taken by them, I think to relate. It was now <sup>b</sup> Evening, and the people lodged in the Church all night, a communion being expected. The Captain came, and having put his Soldiers into a fighting posture, environed the Church on every side. *Athanadius* seeing what was done, made it his chief care, that the people might in no wife be damaged upon his account. And having commanded the Deacon to give the people notice of going to prayers, after that he gave order for the recitation of a Psalm. And when there was a sweet harmony made by reason of the peoples fleeing from the Church together, all the congregation came out through one of the Church doors. Whilst this was doing, the Soldiers stood still without striking a stroke, and for *Athanadius* escaped unhurt in the midst of those that fang the Psalm. Having secretly mad: his escape after this manner, he was named to *Rome*. *Gregorius* was then put in possession of the [*Alexandrian*] Church. But the people of *Alexandria*, unable to hear what had been done, burning that, called *Dionysius* the Church. Thus far concerning their things. But *Eusebius* having done what he had a mind to do, sent an Embassage to *Julius* Bishop of *Rome*, entreating him to become Judge of those matters relating to *Athanadius*, and that he would call for a disquisition of the controvertise before himself, in order to his taking cognizance thereof.

¶ Our *Socrates* does milke here also, For *Eusebius* of *Nicomedia* did not send Embassadors to Pope *Julian*, to incite him againe *Antithanas*, after the Council at *Antioch*, but a long time before, viz. when the Presbytery sent by *Antithanas* to the Bishop of *Antioch* to receive the points of his Epistle, at length *Eusebius*'s Messengers received the decision of the whole matter to *Palms*. *Julius* therefore according to the request of the Embassadors, wrote Letters, both to *Antithanas*, and also to *Eusebius* and the rest of *Antithanas*'s adversaries by which he invited them to an Ecclesiasticall pulchritude at *Rome*. But this was done before the Council at *Antioch*, as *Eusebius* himselfe sheweth in his Epistle to *Julian*, and *Julian* himselfe, and *Julius* Bishop of *Rome* (in his Epistle to the Bishopps convened at the Council of *Antioch*). This Epistle of *Julius*, *Antithanas* has infected at the 73<sup>rd</sup> page of his works, *Epist. Terti.* 1617. Moreover, *Socrates*'s relation may be refuted also by these arguments. For if these things had been done after the Council at *Antioch*, only by Ambassy, and Letters, to *Julian*, Besides, it would have been altogether ridiculous and unseemly, after the matter was determined in a Council, and put in execution, (*Antithanas* being now expelled, and *Gregorius* put into his See,) to write to *Julian*, that he would be judge, and remove the contrivance and excuse to his unjust sentence, and so in this matter, hee is altogether unfit to be in this relation. See *book. chap. 7.* has followed *Socrates* in this relation. *Idem.*

*How, after Eusebius's death, the people of Constantinople restored Paulus to his See again. And that the Arians made choice of Macedonius.*

**B**ut *Enfobius* could never understand what *Julius* had determined concerning *Athanajus*. For having received the Synod some small time, he died. Wherefore the people of *Constantinople* introduce *Paulus* into the Church again. But at the same time the *Arians* ordain *Macedonius*, in the Church dedicated to *Paul*. And this was done by *Enfobius*, who formerly had been assitants to *Enfobius*, that disturber of all things, but were then his successors in power and authority. These are their names, *Theogeny of Nice*, *Marcellus of Chalcedon*, *Theodorus of Heraclea* in *Thracia*, *Ursacius* where it is called *Sincidammum* in the *Upper Myria*, *Valens of Mursa* in the *Upper Pannonia*. Indeed, *Ursacius*, *Theodorus*, and *Valens* changing their opinions afterwards, delivered their penitentiary Libel to *Julius* the Bishop, and having consented to the *Homoiousians* opinion, were admiuned to communion. But at that time they were host maintainers of the *Arian* Religion, and \* framed no trivial commotions \* against the Churches. One whereof was that made by *Macedonius* in the City of *Constantinople*. For from this intestine war amongst the *Christians* there hapned continual Seditions in the same City, and many people, oppressed by the violence of what was done, lost their lives.

CHAP. XIII.

Concerning the slaughter of Hermogenes the Lieutenant-General, and how Paulus was for that reason turned out of the Church again.

But what was done came to the hearing of *Constantine* the Emperor, who then made his residence at *Amioch*. Therefore he orders *Hermogenes* the *Lieutenant-General*, (whom he had sent into the coasts of *Thracia*), that he should immediately pass through [*Constantinople*], and turn *Pantius* out of that Church. He arriving at *Constantinople*, disturbed the whole City, by endeavouring to cast out the Bishop by force. For there immediately followed a Sedition amongst the people, and all persons were ready to defend [*the Bishop*]. But when *Hermogenes* with much earnestness endeavoured to expell *Pantius* by his Military forces, the populace being exasperated (as in such like cases it usually happens,) made a more inconsiderate and rash attack against him. In the first place they set his house on fire. Then, having drawn him out by the heels, they killed him. These things were done in the Consulate of the Two *Augusti*, *Maximian* and *Constantine* being then the third, and *Constantine* the second time *Consul*. At the same time, *Constantine* having vanquished the nation of the *Francs*, made them enter into a league with the *Romans*. But *Constantine* the Emperor *Constantine* being informed of *Hermogenes*, in short

books of his history which are lost. But he has by the mentioned it in his 14<sup>th</sup> book page 23. Edit. Paris 1676. Edition which sums it up by *Constantine* and *Maximian* and that it was a most violent sedition. It appeared in the third Consulate of *Constantine*, and in *Constantine*'s second year, which was the year of Christ 324; as it is recorded in *Idat. Vales.* See *Valentinus Amstel.* on *Anm. Marcellinus* page 47

Con-  
stanti-  
nople's murder, rode post on horse-back from Antioch, and arrived at Constantinople; out of which City he expelled Paulus. He also punished that City, taking away more than forty thousand [bulwals] of that bread-corn daily distributed [which was his fathers donation] to those Citizens. For before that time, near eighty thousand [bulwals] of wheat, brought thither from the City of Alexandria, were bestowed [amongst the inhabitants of that City.] Moreover, he differed the constituting of Macedonian Bishop of that City. For he was incensed against him, not only because he had been ordained contrary to his will, but also in regard, upon account of the Seditions raised betwixt him and Paulus, Hergenogerus his Lieutenant, and many other persons had been slain. Having therefore given him permission to gather assemblies of the people in that Church wherein he was ordained, he departed again to Antioch.

[illegible]

From the Authority of the *Alm.* M.S. this place is to be amended, thus; ἀπολέστω γὰρ καὶ αὐτὸς, ὃ μόνον ὅτι ἐξ ἡρώων, &c. For he was incensed against him, not only because he had been ordained, &c. Thus also the reading is in the *Life of Paulus Constantinopol.* Valef.

CHAP. XIV.

*That the Arians, having removed Gregorius from  
[the See of] Alexandria, put Georgius into his  
place.*

1 *Socrates*  
millies  
here also.  
For *Grego-*  
*rius* (who  
was created  
Bishop of  
*Alexandria*  
in the Synod

AT the same time the *Arians* \* removed  
*Gregorius* from [the See of] *Alexandria*,  
as being a person odious, both upon account of  
his burning the Church, and also because he was  
not zealous enough in defending their opinion.  
Into his See they sent *Georgius*, a person born in  
*Cappadocia*, who had gotten the repue of being  
a very skillfull maintainer of their tenets.

[illegible]

*How Athanasius and Paulus, going to Rome, and being fortified with Bishop Julius's Letters, recovered their own Sees again.*

**M**oreover, *Athenasius*, with much difficulty at last got out into Italy. *Constantine* the youngest of *Constantine's* sons had then the sole power in the Western part of the Empire, [his brother *Constantine* having been killed by the soldiers, as we have before related.] At the same time also *Paulinus* Bishop of *Conjunctio*, *Alephus* of *Gaza*, *Marcellus* of *Amur*, *Lucius* of *Galatia* the left, and *Lucius* of *Athenasius*, having been accused, one for one thing, another for another, and driven from their Churches, arrived at the Imperial City *Rome*. They acquaint there *Julius* Bishop of *Rome* with their case. [In (in regard the Church of *Rome's* privilege is such,) fortified them with his Letters wherein he made use of a great deal of liberty, and sent them back into the East, & retorting to each of them his own See, and sharply rebuking those who had inconsiderately depopled them.] They having left *Rome*, and confiding in Bishop *Julius's* Letters, possess themselves of their own Churches, and send the Letters to those whom they were written to. These persons having received [*Julius's* Letters,] look upon his reprehension as an injury and reproach to them. And having afflicted themselves in a Synod called at *Antioch*, of *Athenasius's* most severely rebuke *Julius* in a Letter written by the joint consent of them all, making it apparent, that it ought not to be determined by him, if they should have a mind to expell them [Bishops] from their Churches. For [they said] that they did not make any opposition, when *Novatus* was by \* them ejected out of the Church. Thus wrote the Eastern Bishops in answer to *Julius* Bishop of *Rome*. But in regard, upon *Athenasius's* entry into *Alexandria* there hapned a disturbance, caused by those who were adherents to *Georgius* the *Arian*; upon which disturbance there followed (as they say) Seditions and flugthers of men; and [because] the *Arians* ascribe the infamy and blame of all their mischiefs to *Athenasius*, as being the author thereof; it is requisite as

**R**ome together with *Athenasius*, as we are informed from *Julius's* Letters, that the Eastern Bishops; which is also ascertained from *Athenasius's* Letter which he presented to *Julius*. But *Julius* speaks not a word concerning *Paulus* in his forsaide Epistle; who he would doubtless have mentioned, had he been then at *Rome* with *Athenasius* and *Marcellus*.

**A** *Paulus* refused not one of the forementioned Bishops, not *Athenasius* himself, to his own See. For, in the Roman Synod, wherein *Athenasius* and *Marcellus's* cause was debated, *Athenasius* was only pronounced innocent, and *Marcellus* to be commended by *Julius* to the Bishop of *Antioch*. *Athenasius's* accusers, who refused to make their personal appearance in judgment, neither was determined; as] have observed out of *Athenasius* in my first book, of Ecclesiastical Observations. Now was *Athenasius*, *Marcellus*, *Alephus*, or *Lucius* returned before the Synod of *Antioch*. And when *Athenasius* was pronounced innocent, when *Julius* had sent a Letter by *Georgius* the *Comer* to the Eastern Bishops, who had met in a Synod at *Antioch* at full time as the Church was dedicated; (see chap. 8, of this book,) the Eastern Bishops, in order to their answering to this Letter, and to the conveyance of it, called a Synod at *Antioch* of *Christ* 343. And they wrote back an elegant and sharp Letter to *Julius*, the sense whereof *Socrates* relates, *book* 3, chap. 8. *Valf.*

**A** What *Socrates* here says, to wit, that *Athenasius* returned at that time to *Alexandria*, is false. For *Athenasius* never was back at that time, after the council at *Serdica*, that is, till after the year of *Christ* 343. *Valf.*











it must necessarily have been written before the Council of Sardica. Lullius, Constantine's first Letter to Athanasius (which Socrates has inserted in the following chapter) evidently shews this to be a forged Letter. For Constantine in that Epistle saith, that by a Letter written to his brother he hath requested him to give Athanasius leave to return to his See. *Valf.*

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## CHAP. XXIII.

That Constantine, being afraid of his Brothers menaces, by his Letters ordered Athanasius to appear, and sent him to Alexandria.

**T**HE Emperor of the East understanding these things, was reduced to a very great fright. And having forthwith sent for most of the Eastern Bishops, he made them acquainted with the option his brother had propoſed to him, and enquired of them what was to be done. They made answer, that it was better [for him] to grant Athanasius the Churches, than to undertake a Civil War. Wherefore the Emperor, being necessitated thereto, summoned Athanasius to appear before him. For at very interin the Western Emperor sends Paulus to Constantinople, accompanied with two Bishops and other honorary provisions, having fortified him both with his own Letters, and also with those from the Synod. But whilst Athanasius was yet fearful, and in doubt whether he should go to Constantine or not: (For he was afraid of the treacherous attempts of the Sycophants:) the Eastern Emperor invited him [to his Court] not only once, but a second and a third time; as it is evident from his Letters, the contents whereof, being translated out of the Latine tongue [into the Greek,] are these.

## Constantine's Epistle to Athanasius.

## CONSTANTINUS VICTOR AUGUSTUS, to Athanasius the Bishop.

\* This, and the two following Letters, are in Athanasius's second defence, pag. 769. *Euseb. Hist. Eccl.* *Valf.*

\* The humanity of Our clemency hath not permitted you to be any longer tested in and disquieted with the boisterous surges (as it were) of the Sea. Our indefatigable piety hath not neglected you during your being deprived of your native habitation, whilst you wanted your goods, and wandered up and down in desert and impassible places. And although We have too long deferred the acquainting you by Letters with the purpose of Our mind, expecting you would of your own accord have come to Us, and requested a remedy for your troubles: yet because peradventure fear hath hindered that purpose of your mind, We have therefore sent to your Gravity, Letters filled with indulgence, that you should hasten to make your sudden appearance in Our presence without fear; whereby you might enjoy your desire, and having made experiment of Our humanity, be restored to your own habitation. For upon this account we made a request for you to Our Lord and Brother Constantine Victor Augustus, that He would grant you the liberty of coming, to the end that being restored to your Country by both Our consents, you should have this pledge and assurance of Our favour.

## Another Epistle to Athanasius.

## CONSTANTINUS VICTOR AUGUSTUS, to Athanasius the Bishop.

Although We have made it sufficiently known to you by Our former Letter, that you might securely

come to Our Court, in regard We are extremely desirous to send you to your own habitation: yet We have now sent this Letter to your Gravity. Wherefore We entreat you to take a publick Chair, and hasten to Us without any mistrust or fears, that you may enjoy what you desire.

*In the reading is [Βασιλεὺς] defunct. Valf.* *In Athanasius, it is [Ἀνδραγαθὸν] defunct. Valf.*

## Another Letter to the same person.

## CONSTANTINUS VICTOR AUGUSTUS, to Athanasius the Bishop.

Whilst we made Our residence at Edessa, (your Presbyters being present there,) We were pleased, by sending a Presbyter to you, to hasten your coming to Our Court, to the end that after you were come into Our Presence, you might go immediately to Alexandria. But, in regard a considerable space of time is now past, since your receipt of Our Letter, and you have not yet come: We therefore took care to put you in mind by this, that you should now hasten to make your sudden appearance in Our Presence, that so you may be restored to your own Country, and obtain your desire. And that you might be most fully certified hereof, We have sent Achetas the Deacon, from whom you may understand both the purpose of Our mind, and also that you shall readily obtain what you desire.

Athanasius having received these Letters at Aquileia, (for there he abode after his departure from Sardica,) hastened immediately to Rome. And having shewn the Letters to Julius the Bishop, he caused great joy in the Roman made his Church. For they supposed, that the Emperor abode still of the East had now given his assent to their Faith. In regard he invited Athanasius to come to him. But Julius wrote this Epistle to the Clergy and City here-Lait in Alexandria concerning Athanasius.

Letters written to him by Constantine Augustus. Afterwards, he left Naples, and went to Aquileia, as he himself attests, in his *Apology* to Constantine, pag. 676. *Valf.*

\* Athanasius relates the reason of this journey of his to Rome in his 5<sup>th</sup> defence against the Arians; to wit, that he might take his leave of Julius the Bishop, and the Roman Church, by whom he had been so kindly entertained. For that is the meaning of these words of Athanasius: *Ἐπεὶ δὲ διὰ τὸν ἀδελφὸν αὐτοῦ, καὶ τὸν ἰδὼν αὐτὸν ἐξέβη, καὶ ἐπὶ τὴν ἐκκλησίαν αὐτῆς ἐβή. Ὁ δὲ Βασιλεὺς αὐτὸν ἐκείνῃ ἐπὶ τὴν ἐκκλησίαν αὐτῆς ἐβή. Ὁ δὲ Βασιλεὺς αὐτὸν ἐκείνῃ ἐπὶ τὴν ἐκκλησίαν αὐτῆς ἐβή.* i. e. But I, upon receipt of these Letters, went to Rome, to bid the Roman Church and the Bishop farewell. For the term *ἐκκλησίαν* signifies assemblies, to wit, leave of, or to bid farewell: as we have observed and proved in our *Annals*, on Eusebius's Life of Constantine; book 3. chap. 22. *Valf.*

## The Epistle of Julius Bishop of Rome, to those of Alexandria.

Julius to the Bishops and Presbyters, and to the Deacons, and to the Laity inhabiting Alexandria, Ait. M.S. his beloved Brethren, health in the Lord.

(In his second *Apology* against the Arians) these words: [the Bishops and] are wanting. In the end hereof Epiphanius scholasticus seems to have read [Julius the Bishop to the Presbyters, &c.] which reading Christopherson hath followed. *Valf.*

I also rejoice with you, beloved Brethren, because you now set before your eyes the fruit of your Faith. For that this is truly so, any one may see in your brother and fellow Bishop Athanasius: whom God hath restored to you, upon an account both of his purity of life, and also of your prayers. Hence it is apparent, that you have continually offered up to God prayers which were pure and full of charity. For, being mindful of the Celestial promises, and of the cause of life rendering thereto, which the Lord has promised to those who have been instructed in by the Doctrine of our reading is fore-

[This] foretold Brother; you certainly knew, and according to that true Faith which is implanted in you) were apprehensive of this, that your Bishop could not be perpetually separated from you, whom you carried in your pious minds, as being continually present. Wherefore, I need not make use of many words in this my Letter to you. For your Faith hath prevented whatever could have been said by me: and by the grace of Christ these things have been fulfilled, which you in common prayed for, and desired. I rejoice therefore with you, for I will say it again, because you have preferred your souls inexpressible [in your defending of] the Faith. Nor do I now wish left, rejoice with you reading. Brother Athanasius, because (although he hath undergone many sharp afflictions, yet) he was not one hour unmindful of your love, and your desire. For although he seemed to have been withdrawn from you for a time, yet he was continually conversant with you in spirit. And I am of opinion, beloved, that all the trials and troubles which have happened to him, are not inglorious. For both yours, and his Faith hath thereby been made known, and approved amongst all men. For, had not so many and great afflictions befallen him, who would have believed, either that you should have had so great a respect and love for so eminent a Bishop, or that he should have been adorned with such excellent virtues, by reason of which he is in no wise to be defrauded of his hope in the heavens? He hath therefore obtained a testimony of confession every way glorious, both in this, and in the world to come. For after his many and various sufferings both by Land and Sea, he hath trodden under foot all the treacheries of the Arian Heresy, and after his having been frequently assaulted and brought into danger through envy, he hath despised death, being guarded by Almighty God, and our Lord Jesus Christ: hoping that he should not only avoid his Enemies Plots, but also be restored in order to your consolation, bringing back to you greater Trophies by reason of your being conscious [of having done what was just and good.] Upon which account he hath been rendered glorious even as far as the ends of the whole earth, being approved for his integrity of life, indomitably persisting in the defence of his resolution of mind, and Celestial Doctrine, and evidently declared by your constant and perpetual judgement to be entirely beloved by you. He returns therefore to you now for more bright and glorious, than when he departed from you. For, of the fire tries and refines precious metals. I mean Gold and Silver, when can be said of so eminent a Personage according to his worth, who having conquered the force of so great afflictions, and so many perils, is now restored to you, having been so declared innocent, not by our determination only, but by that of the whole Synod? Receive therefore, beloved Brethren, with all Divine Glory and joy your Bishop Athanasius, together with those who have been his fellow sufferers. And rejoice, in that you enjoy your desires, who have been reading in that you have quenched the thirst of your passion, four, languishing (if I may so speak,) and thirsting, which hung after your piety, with your comfortable writings. For you were a consolation to him during his exile in foreign Countries: and you have cherished him with your most faithful souls and minds.

In the midst he was Perfected, and assaulted with trials. The reading of this place is thus: *καὶ τὴν αὐτὴν αἰώνιον ζωὴν αὐτῷ ἐκδοῦναι, καὶ τὸν αὐτὸν αὐτῷ ἐκδοῦναι, καὶ τὸν αὐτὸν αὐτῷ ἐκδοῦναι, καὶ τὸν αὐτὸν αὐτῷ ἐκδοῦναι.* i. e. And together with him in many a place have been partakers of so great labours with him. The reading in Athanasius is almost the same. But our Copies and Epiphanius scholasticus do confirm the common reading. *Valf.*

cherics. Indeed, I rejoice already, whilst I consider and forget in my mind the joy of every one of you at his return, and the most pious meeting [which will be given him] by the populace, and the glorious felicity of those which will be assembled, and what manner of day that will be, wherein our brother shall make his return: when forsooth calamities shall have an end, and his pious and whilst for returning shall unite all persons in an slavery of mind [expressed by] the highest degree of joy. Such a joy at this time, as to the greatest part of it, reach even as far as us, to whom heaven (as 'tis manifest) hath granted this favour, that we should be able to come to the knowledge of so common a Personage. It is fit therefore, that we should close this Letter with a prayer. May God Almighty, and his Son our Lord and Saviour Jesus Christ afford you this perpetual grace, rendering to you the reward of your admirable Faith, which you have demonstrated towards your Bishop by a glorious testimony: that better things may await you and your posterity both in this, and in the world to come, which \* Eye hath not seen, nor ear heard, neither have entered into the heart of man: the things that God hath prepared for them that love him, through our Lord Jesus Christ, by whom Glory be to Almighty God for ever and ever. Amen. I wish you good health, beloved Brethren.

Athanasius confiding in these Letters, went into the East. The Emperor Constantine received him not then with an inclined mind. But upon the suggestion of the Arians, he attempted to circumvent him. And speaks to him thus. You have indeed recovered your See by the Synods determination, and our consent. But, in regard there are some of the people in Alexandria, who do refuse to hold communion with you, suffer them to have one Church in the City. To this purpose request Athanasius immediately made this return, and says, It is in your power, O Emperor, to command and do what you will. I also ask and request this favour of you, which I desire you would grant me. When the Emperor had readily promised him to grant it, Athanasius forthwith added, that he desired to receive the same thing favour, that the Emperor had requested should be granted him: for he also requested that should, throughout every City one Church might be at command; loved to those who refused to communicate with the Arians. When the Arians understood that Athanasius's opinion would be incommode [to their communion party,] they made answer that business was book 1, to be deferred till another time; but they permitted the Emperor to do what pleased him. (Wherefore, the Emperor restored Athanasius to his See, as also, Epiphanius, Paninus, and Marcelinus, and Lucius of Adrianople, Aetius of Gaza, and Lucius of Adrianople. For in his Version, Valf.)

They also had been received by the Synod of Sardica. [Athanasius] [was received] upon his exhibiting the Acts, whereby it was manifest, that Eusebius Pamphilus (together with many others) having taken cognizance of his cause, had restored him to his dignity, and Lucius, because those that accused him were fled. Therefore, the Emperors Edicts were sent to their Cities, giving order that they should be readily admitted. Upon Basilus's being turned out of Anyra, and Marcelinus's entrance into that City, there was no trivial disturbance on occasion of reproaching him. In But the Gazetes willingly received Aetius. In Constantinepolis, Macedonius did for some small time give place to Paulus, and convened assemblies by himself separately, in a private Church of that City.

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City. But, in behalf of *Athanasius*, the Emperor wrote to the Bishops, to the Clergy, and to the Laity, that they should willingly receive him. Moreover, he gave order by other Letters, that what had been enacted against him in the Courts of Judicature, should be abrogated. The contents of his Letters concerning both these Particulars are these.

*Constantius's Letter, in behalf of Athanasius.*

**VICTOR CONSTANTIUS MAXIMUS AUGUSTUS,** to the Bishops and Presbyters of the Catholic Church.

The most Reverend Bishop *Athanasius* hath not been deserted by the Grace of God. But although he was for a short time subjected to humane rials, yet he hath received a just sentence from Divine Providence which inflicts all things: having been restored, by the will of God, and our determination, both to his own Country, and Church, over which by Divine permission he presided. It was met, that what is agreeable hereto should be performed by our clemency. That so, all things which have heretofore been determined against those who have held communion with him, should now wholly be forgotten, and that all suspicion [entertained] against him should in future cease, and that the immunity, which those Clergy men that are with him did heretofore enjoy, should (as it is met) be confirmed to them. Moreover, We thought it equitable to make this addition to our Indulgence in favour of him, that all persons belonging to the sacred order of the Clergy might understand, that security is granted to all those that have adhered to him, whether they be Bishops, or Clergy: and a firm union with him shall be a sufficient testimony of every ones good regulation of mind. For, what persons favour (making use of a better judgment, and becoming followers of a sounder opinion) shall embrace his communion. We have ordered, that all such shall enjoy that indulgence (according to the \* Pattern of the preceding providence) which We have now granted agreeable to the will of God.

Another Letter sent to the Alexandrians.

**VICTOR CONSTANTIUS MAXIMUS AUGUSTUS,** to the populace of the Catholic Church in Alexandria.

In regard We make <sup>1</sup> your good Government our aim in all things; and knowing that you have for some time been deprived of an Episcopal Providence, We have thought good to send back to you again *Athanasius* the Bishop, a person well known to all men for his sanctity of life and moral honesty. When you shall have received this person according to your usual manner, and as it is meet; and shall constitute him your assistant in your prayers to God; make it your business to preserve continually a Concord and Peace, bestowing your selves, and grateful to Us, according to the Sanction of the Church. For it is disagreeable to reason, that there should be any dissension or faction raised amongst you, contrary to the felicity of our times. Our desires and wishes are, that you may be wholly freed from this mischief. And We exhort you to persist continually in your usual prayers to God, making use of him your Prelate and your assistant, as was said before. That so this resolution

of yours being conveyed to the ears of all men, even those Gentiles as yet \* enflamed in the enormous worship of Idols, may with the greatest alacrity hasten to the knowledge of the sacred Religion, (most dear Alexandrians!) We therefore again exhort you to persist in what hath been said before. Do you willingly receive your Bishop, sent to you by Gods Decree, and our determination, and look upon him as deserving, worthy to be embraced with your whole souls, hearts, and minds. For that doth both become you, and sing here is also manifestly agreeable to our Clemency. In doing And that all manner of disturbance and occasion of Sedition may be taken from such as are with you endowed with malevolent and fallacious minds, We most justly have by Our Letters given order to the judges a-<sup>2</sup>gainst you, that they should render all those liable Valed. To undergo the penalty of the Laws, whom upon a true inquiry they shall find to have been Seditious. Taking therefore your consideration these two all manner things, both Gods and Our determination, and also of the care we have taken about your agreement, and the fulfilment [of the same] we have commanded to be in the strictest manner upon those that are disorderly, make it and Sorrow chief business to have a diligent regard to the honour of the sacred Religion, and with all reverence to God, to honour the \* forefaid Prelate, that so you may differ together with him may offer up prayers to the same. In Jesus God and Father, both for your Selves, and also for the good Government and Concord of mankind in general.

An Epistle concerning the abrogating what had been enacted against *Athanasius*.

**VICTOR CONSTANTIUS AUGUSTUS,** to *Nesorius*. And in the same Copy, to the Presidents of *Alexandria*, *Thebais*, and *Lybia*.

If any thing be found to have been heretofore done to the detriment and injury of those who communicate with *Athanasius* the Bishop, Our Will is, that that be now wholly abrogated. For our name, the Pleasure is, that those of his Clergy should again name of have the same immunity, which they formerly had. And We command, that this Order of Ours be kept: that so (as *Athanasius* the Bishop having been re-written to those of his Church,) they who communicate with us may have the same privilege which they formerly had; and which the other Clergy-men now also may enjoy: whereby their affairs being thus settled, they also may rejoice.

It written in many both Greek and Latine MSS. Others called it *Athanasius's* to wit, from *Augustus's* Victory. In the subscriptions of the Bishops, who approved of *Athanasius's* deposing of the Council, the Reader will meet with at the forth chapter of this second book, whose names Epiphanius has recorded, (in Heret. Semiarum.) We read amongst others; *Προξένος Ἐπίσκοπος Ἀλεξανδρίας*, *Προξένος Bishop of Thmus* [a City] of *Aegyptus*, *Valef*.

#### CHAP. XXIV.

That *Athanasius*, passing through Jerusalem in his return to Alexandria, was received into Communion by *Maximus*, and convened a Synod of Bishops which confirmed the Nicene Faith.

*Athanasius* the Bishop being fortified with these Letters, passed thorow Syria, and came into Palestine. And arriving at Jerusalem, he made known to *Maximus* the Bishop, both

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what had been done in the Synod of *Serdica*, and also that *Constantinus* the Emperor had consented to their determination: and he makes it his business to have a Synod of Bishops convened in that City. *Maximus* without any delay sent for some of the Bishops in Syria and Palestine: and having convened a Synod, he also restored to *Athanasius* communion, and his [former] dignity. Moreover, this Synod

\* This Epistle of the first Synod is extant in *Athanasius's* second defence against the Arians; together with the names of those Bishops who subscribed to that Synod. But we may here by the by take notice of the Bishop of Jerusalem authority, who (although he was no Metropolitan yet) summoned the neighbouring Bishops to a Synod, without the permission of the Bishop of *Cæsarea*. *Valef*.

been done before, he gave his suffrage for *Athanasius*, and restored to him communion and his dignity. *Ursacius* and *Valens* (who had before been hot maintainers of Arianism,) understanding these things, having at that time rejected their former industry [in asserting that opinion,] went to Rome. And presented a penitentiary Libel to *Julius* the Bishop, after which they embraced the Homousian Faith. And having written Letters to *Athanasius*, they professed they would in future hold communion with him. *Ursacius* therefore and *Valens* were at that time in such a manner vanquished by *Athanasius's* prosperous success, that (as I said) they gave their consent to the Homousian Faith. But *Athanasius* passed through Palestine in his journey to Alexandria. And he admonished all the Cities through which he passed, to have an aversion for the Arians, and to embrace those that professed the Homousian Faith. He ordained also in some of the Churches. Which gave beginning to another accusation against him, because he attempted to ordain in other [Bishops] Dioceses. Such was the posture of *Athanasius's* affairs at that time.

*Socrates* speaks here concerning the Ordinations performed by *Athanasius* in Egypt. For he says that was done after he arrived at Palestine, which is the first City of Egypt that came out of Syria. If this be so, that opinion can no ways be maintained, which some now a days assert, to wit, that all Ordinations (as well of Bishops as of Presbyters) throughout Egypt belonged to the Bishop of Alexandria: But we have sufficiently refuted this opinion in our Third Book of Ecclesiastical Observations published at the close of our Annotations on *Socrates* and *Sozomen*. *Valef*.

#### CHAP. XXV.

Concerning the Tyrants *Magenius* and *Vetranio*.

But in the interim a disturbance in no wise trivial seized the public affairs of the Empire. It is necessary that we should give a summary account only concerning it, by running over the chief heads thereof. When the \* Builder of the City *Constantinople* was dead, his three Sons succeeded him in the Empire, as we have mentioned in our First Book. But you must know, that together with them reigned their

\* Constantinian the Great.

\* The emendation of this

place (which is very corrupt in Robert Stephens's Edition) we own to the *Altus*, M.S. where reading is *Ursacius* in *Constantinople* and *Ursacius* in *Constantinople*. But you must know, that together with them reigned their Cousin-german, whose name was *Dalmatius* of the same name with his own

*Father*. [See *Socrat.* book 1. chap. 17. note (c.).] The *Flavet*, and *Spartan* of SS, alter not the Vulgar reading here. But the reading of the *Altus*, M.S. is evidently confirmed by *Epiphanius Scholasticus's* Version. Only he calls *Dalmatius* *Constantinus's* Cousin-german by the mother's side. But *Dalmatius* was *Constantinus's* Cousin-german by the Father's side; for he was son to *Dalmatius*, *Constantinus's* the Great's Brother. *Valef*.

Cousin-german, whose name was *Dalmatius* of the same name with his own Father. After he had been Colleague with them in the Empire some small time, the Soldiers slew him; *Constantinus* neither commanding him to be murdered, nor yet forbidding it. After what manner *Constantinus* junior (in invading those parts of the Empire which belonged to his Brother,) was also slain in an engagement with the Soldiers, we have more than once noted before.

\* *Furius* relates the same: *Dalmatius* *Cæsar* (says he), *Hand multo post oppressus est falsissime Militari, Confessio parvule suæ pueri patris quem iubeat: i. e. Not long after, Dalmatius* *Cæsar* was slain by a faction of the Soldiers, *Constantinus* by his own Brother, was also slain in an engagement with the Soldiers, we have more than once noted before.

After his slaughter the Persian War was raised against the Romans, wherein *Constantinus* performed no action that was fortunate. For, there happening an Engagement by night about the limits of the Romans light by and Persians, the latter seemed then for some night but little time to have been the fane time the posture of the Christians affairs was little less sedate: but upon *Athanasius's* account, and by reason of the term *Homousian*, there was a War throughout the Churches. During this state of affairs, there arose a Tyrant in the Western parts [of the Empire], one *Magenius*. Who by treachery slew *Constantin* the Emperor of the Western parts, residing at that time in the *Gallia's*. After which there was a mighty Civil War kindled. For the Tyrant *Magenius* conquered all Italy, he also reduced Africa and Libya under his own Dominion, and had possession even of the *Gallia's*. In *Thyricum* likewise, at the City *Sirmium*, another Tyrant was set up by the Soldiers; his name *Vetranio*. Moreover, Rome was involved in a disturbance, may by the For *Constantinus* had a Sisters Son, by name *Sonilius Nepotianus*, who being guarded by a party of 8 in the *Gladianators*, had by violence seized upon the Greek the Empire. This *Nepotianus* was slain by *Magenius's* reading is *Constantinus's* Forces. But *Magenius* himself invaded *Constantinus's* the rest of the Western Provinces, and made all places desolate.

\* *Constantinus* had 8c. For *Nepotianus* was Son to *Eutropia* *Constantinus's* Sister; as *Vitellius* tells us, in his Epitome; and, as we are informed by *Eutropius*, *Epiphanius Scholasticus's* reading agrees with our emendation; but he mistakes in calling *Nepotianus* [a relation of *Constantinus*, i. e. *Constantinus's* Brother's Son;] in regard he was his Sisters Son. *Valef*.

But it must be [Constantine had 8c.] For *Nepotianus* was Son to *Eutropia* *Constantinus's* Sister; as *Vitellius* tells us, in his Epitome; and, as we are informed by *Eutropius*, *Epiphanius Scholasticus's* reading agrees with our emendation; but he mistakes in calling *Nepotianus* [a relation of *Constantinus*, i. e. *Constantinus's* Brother's Son;] in regard he was his Sisters Son. *Valef*.

#### CHAP. XXVI.

How, after the death of [Constantinus] the Western Emperor, Paulus and Amphilocheus were Effected out of their own Seats again. And, that Paulus, after his being carried into banishment, was slain. But *Athanasius* made his escape by flight.

A Confuse of all these mischiefs hapned almost at one and the same time. For these things were done on the fourth year after the Synod



CONSTANTINUS. Synod at *Serdica* in the <sup>2</sup> Consulate of *Sergius Magnus*. Upon the relation herof, the whole Roman Empire seemed to be devoted upon *Constantine* only: who in these parts in the Eastern parts, was wholly intent in making preparations against the Tyrants. In the interim, *Athanasius*'s adversaries, supposing they had gotten a very seasonable opportunity, did again frame most horrid false accusations against him, he having not yet entered *Alexandria*: they inform the Emperor *Constantius*, that he would subvert all *Egypt* and *Libya*. That which made the greatest addition to their calumny was that *Athanasius* had Ordained in other [Bishops] Dioceses, *Athanasius* arriving at *Alexandria* during this troublesome posture of affairs, assembled a Synod of Bishops in *Egypt*. Who by an unanimous consent made the same determinations with those convened at *Serdica*, and with that Synod assembled at *Jerusalem* by *Macrinus*. But the Emperor, who had long before embraced the *Arian* opinion, wholly altered all things which he had a little before decreed. And in the first place, he gave order, that *Paulus* the Bishop of *Constantinople* should be banished, who was strangled by those that carried him into banishment, at <sup>3</sup> *Cucusin* in the *Flavens*, *Cappadocia*. *Marcellus* also being ejected, *Basilus* was again put into possession of the Church of *Ancyra*. *Lucius* of *Adrianople* was bound in iron chains, and died in Prison. Moreover, with a word was reported concerning *Athanasius* made double <sup>4</sup>, so prevalent an impression upon the Emperor; that he fell into an unmeasurable rage, and gave order that he should be slain whenever he could be found: and together with him, <sup>5</sup> *Theodulus* and *Olympius*, Prelates of Churches in *Thracia*. But *Athanasius* was not ignorant of what Orders the Emperor had given. Eut, having been made sensible thereof before hand, he betook himself to flight again, and so avoided the Emperors menaces. The *Arians* calumniated him for this his escape, especially *Narcissus* Bishop of *Neonadi* a City of *Glicia*, *Georgius* of *Laodicea*, and <sup>6</sup> *Leontius* who then presided-over the Church at *Actioch*. This League given that dignity, because he lived continually with him in the woman whose name was *Eustolium*, and endeavouring to conceal the suspicion of his uncle, at clean converse with her, he cut off his own gentle Coultails; after which he was conversant with her, *Georgius* and *Nigizimus* which commendation was taken out of some Semi-Arian writer. *Athanasius* doth every where speak sharply concerning this *Leontius*. His crafty disposition is incomparably well observed by *Theodoret*, book 2. chap. 24. *Eccles. Hist.* Valef.

with a greater confidence and liberty, in regard he wanted those things upon account whereof he had fallen into that suspicion. But by the Decree and diligence of the Emperor *Constantius* he was promoted to the Bishoprick of the *Antiochian* Church after *Stephanus*, who had before succeeded *Flaccillus*. Thus far concerning this person.

## CHAP. XXVII.

That *Macedonius*, having got possession of the See of *Constantinople*, did much mischief to those that in opinion dissented from him.

Moreover, at that time *Macedonius* was put into possession of the Churches in *Constantinople*, *Paulus* being dispatched in the forementioned manner. And having procured a very great interest in the Emperor, he raised a war amongst the *Christians*, not inferior to that waged by the Tyrants at the same time. For, having by his persuasions induced the Emperor to countenance him with his assistance in destroying of the Churches, he procured whatever wicked acts he had a mind to do, to be established by Law. From that time therefore an Edict was publicly posted throughout every City. And a military force appointed to see the Emperors Decrees put in execution. Those who asserted the *Homoiousian* Faith, were driven not only out of the Churches, but from the Cities also. At first indeed they made it their business to expell them only. But afterwards, the mischief growing worse and worse, they betook themselves to a forcing of them to communicate with them, being very little solicitous about the Churches. And this forcible constraint was nothing inferior to that heretofore made use of by them, who necessitated the *Christians* to worship Idols. For they made use of all manner of scourgings, various tortures, and proscriptions of their goods. Many were punished with exile. Some died under their tortures: others were murdered, during their being led away to banishment. These things were done throughout all the Eastern Cities, but more especially at *Constantinople*. This intestine Perfection therefore, being but small before, was much increased by *Macedonius*, after he had gotten the Bishoprick. But the Cities of *Asia* and *Iblyria*, and the Western parts of the Empire, continued as yet undisturbed, in regard they both mutually agreed, and also retained the Rule of Faith delivered by the *Nicene* Synod.

## CHAP. XXVIII.

Concerning what was done at *Alexandria* by *Georgius* the *Arian*; from *Athanasius*'s own relation.

But what [Villains] *Georgius* during the same time committed at *Alexandria*, you may understand from *Athanasius*'s own relation, who was present at, and a sufferer in those [miseries]. For, in his *Apologick*, concerning his own flight, he speaks word for word thus concerning what had been done there. For they came from thence to *Alexandria*, making search for me again, that they might murder me. And what happened then was worse than that they had done before. For on a fuddain the Soldiers surrounded

surrounded the Church, and instead of going to prayers, there happened a fight. After this, *Georgius* (sent by them out of *Cappadocia*,) arriving in *Leont*, increased those mischiefs which he had learnt from them. For after Easter-week, the *Virgins* were cast into Prison: the Bishops, bound in chains, were led away by the Soldiers: the houses of Orphans and Widows were plundered, and the stock of Bread-corn [was pillaged: they broke into houses. And the *Christians* were carried out [to burial] in the night. The houses were sealed up: and the brethren of those that were Clergy-men, were in danger upon their brethrens account. These things were horrid: but those afterwards committed were much more horrid. For the week after the holy Pentecost, the people, after they had fasted, went out to the Cemetery to pray, because they all abominated *Georgius*'s communion. But that Villanous wretch understanding this, infligated *Sebastianus* the Captain, who was a Manichean, against them. He with a company of Soldiers, carrying Armes, naked Swords, Bows, and Darts, made a violent attack upon the people on the very Lords day. And finding some few at their prayers (for most of them were gone away by reason of the time of the day,) he did such exploits as became the *Arians* to have performed amongst them. For having kindled a fire, he set the *Virgins* close to it, forced them to say, that they professed the *Arian* Faith. But when he perceived they were not to be conquered, and that they despised the fire, he afterwards stript them, and beat them on the face in such a manner, that for a time they could scarcely be known. And having seized seventy more, he beat them after a new and unusual manner. For he forthwith cut Rods from off Palm-trees, which yet had their prickles on them, and fixed their backs after such a manner, that some of them by reason of the prickles that stuck in their flesh, were forced to make frequent use of Chirurgeons: others of them, not able to endure [the pain], died. Immediately he took all the rest that were left, and together with them a *Virgin*, and banished them into *Oasis* the Great. Moreover, they would not at first suffer the bodies of those that were dead to be given to their relations: but casting them forth unburied, they hid them as they thought good, that they might seem not to know of so barbarous a cruelty. And these things madmen did, having a blindness upon their minds. For, in as much as the Relations of those that were dead, rejoiced upon account of their confession, but mourned because their bodies lay unburied: their impiety and barbarity was so much the more plainly detected and divulged. Soon after this, they carried away into banishment out of *Egypt* and both the *Libya*'s these Bishops, *Ammonius*, *Timus*, *Cajus*, *Philo*, *Hermes*, *Plinius*, *Psenofris*, *Nilammon*, *Agatho*, *Anagampus*, *Ammonius*, *Marcus*, *Dracotius*, *Adelphus*, another *Ammonius*, another *Marcus*, and *Athenodorus*: and these Presbyters, *Hierax*, and *Diofcorus*. And they treated them so cruelly in their conveying them into banishment, that some of them died in the journey, and others in the very place of their exile. For it was above more than thirty Bishops. For it being in *Athanasius*, But in *Theodoret* (book 2. chap. 14. where this passage of *Athanasius*'s is inserted) the reading is [They mur-

dered.] Valef. was their earnest desire, according as *Ahab* did, wholely, if possible, to destroy the truth. I thus much *Athanasius* hath related in his own words concerning the Villains committed by *Georgius* at *Alexandria*. But the Emperor marcht his Army into *Iblyria*. For the necessity of the publick affaires required his presence there; more especially, because *Vetranio* was proclaimed Emperor there by the Soldiers. Being come to *Sirmium*, he made a League with *Vetranio*, after which he discoursed with him, and brought offers to such a pass, that those Soldiers, who had proclaimed *Vetranio*, revolted from him to *Constantius*'s side. Having therefore deserted *Vetranio*, they cried out that only *Constantius* was *Augustus*, King and Emperor. No mention was made of *Vetranio* in their acclamation. *Vetranio*, becoming sensible immediately that he was betrayed, laid himself prostrate at the feet of the Emperor. *Constantius* took his Imperial Crown and Purple from him, and treated him kindly, exhorting him to lead a more sedate and quiet life in the habit of a private person. For [he told him] that a life void of inquietude was much more suitable for a man of his years, than to have a name full of care and sollicitude. Such was the conclusion of *Vetranio*'s affairs. But the Emperor ordered, that he should be allowed an ample revenue out of the publick tribute. Afterwards he wrote frequently to the Emperor whilst he had his residence at *Prusa* in *Bithynia*, declaring to him, that he had been the Author of the great happiness to him, in that he had freed him from cares, and the troubles that accompany a Crown: and said, that he himself did not do well, because he would not enjoy that happiness which he had bestowed upon him. Thus far concerning these things. At the same time, the Emperor *Constantius*, having created *Gallus*, his Fathers Brothers Son, *Cesar*, and given him his own name, sent him to *Antioch* of *Syria*, despatching that he should guard the Eastern parts. Whilst he was making his entry into *Antioch*, the Sign of our Saviour appeared in the East, in *Idaius* the heavens, struck the beholders with a great amazement. The rest of his chief commanders Consulted him: against *Magenianus*, at the head of a very of *Syrgius* great Army. In the interim, he himself made *Nigizmus* his residence at *Sirmium*, expecting the issue of in these affairs.

His Conf. Leuitus est *Constantius* *Cesar* *Id. Martii*, et apparuit in Oriente Signum Salvatoris die 5. Kal. Februar. Luna 28. i.e. During these men *Constantius* *Gallus* was created *Cesar* on the Ides of March, and the Sign of our Saviour appeared in the East, on the third of the Kalends of February, on the 15th of the Moon. But the Author of the *Alexandrian* Chronicle lays this Sign was seen in the East, on the Nones of May, about the day of Pentecost. To whom agrees *Cyrillus*, *Philostorgius*, and *Cedrenus*. And *Socrates* seems to confirm the same in this place. For he saith, that this Sign appeared in the East, when *Gallus* *Cesar* entered *Antioch*. Now *Gallus* was created *Cesar* on the Ides of March, as (besides *Idaius*) the Author of the *Alexandrian* Chronicle doth affirm. Valef.

## CHAP. XXIX.

Concerning Photinus the Arch-Heretic.

Moreover, at that time *Photinus* who presided over the Church in that City, did that, more openly divulge that opinion which he had *Sirmium*. invented. Wherefore, when there arose a disturbance occasioned thereby, the Emperor ordered, that

<sup>1</sup> The reading is [They murdered.] Valef. <sup>2</sup> The reading is [They murdered.] Valef.











the Eastern Prelates affirmed that they were come to the Council with a design wholly to omit the mention of the accusations against *Athanasius*. This defence and refutation of theirs was allotted by *Ursinus* and *Valens*, who at the beginning had been defenders of *Arian's* opinion : but [ afterwards ] they publicly confessed to the term *Homoiousios*, by their Libel given in to the Bishop of Rome, as we said \* before. For these persons always inclined to the strongest side. They were

\* B. 1. k. 2. of *Rome*, as we said \* before. For these perils  
chap. 12. always inclined to the strongest side. They were  
afflicted by *Germinius*, *Ausentius*, *Demophilus*, and  
*Caius*. When therefore some were ready to pro-  
pound one thing in the congress of Bishops then  
present, and some another; *Cyprianus* and *Valentinus*  
said, that all Forms of the Creed theretofore pub-  
lished were to be accounted null and void; and  
that that last draught was to be admitted and ap-  
proved of, which they had a little before published  
in their convention at *Sirannum*. Having said this,  
they cauled a paper, which they had in their  
hands, to be read; [ wherein was contained ]  
another Form of the Creed ( which they had  
drawn up before at *Sirannum*, but concealed it  
before, as I said \* before ) which they then made  
publick at *Agrinnum*. This \* Creed was trans-  
lated out of *Latine* [ into *Greek*; ] the con-  
fession, (book  
thereof are these.

\* Chap. 39, there, as I said \* before ) which they then made  
 & we re- public at *Ariminum*. This & Creed was trans-  
 lated out of *Latine* [ into *Greek*, ] the con-  
 fession, & contents thereof are these.

\* Chap. 39, note (h) that this third Exposition of Faith was not translated out  
 of *Latine*; but was at first dictated in *Greek* by *Marcellus Aethiopicus*,  
*Athanasius*, who has recorded this Creed in his book *de Synodis*, he  
 does not say it was translated out of *Latine*; and yet, where-ever he pro-  
 duces any monument rendered into *Greek* out of the *Latine* tongue,  
 his continual usage is to give the Reader warning (i. e. *Forer*),  
 these words [ *In hec uerba loquutus est ad populum*, *Ecce in quibus scribitur*,  
*filium*, &c. ] This Creed [ i. e. of *Latine*, & into *Greek*, &c. ] was  
 translated out of *Latine* into *Greek*; for the words [ *Ecce in quibus scribitur*,  
 &c. ] are wanting in *Robert Stephani's* Edition;  
 nor are they in *Heinrichs Selectiōnis* *Verbum*. Vol. f.

*This Catholic Creed was published in the presence of our Lord Constantius, in the Consulate of the most Eminent Flavius Eusebius and Hypatius, at Sirmium, on the eleventh of the Kalends of June.*

We believe in one only and true God, the Father Almighty, Creator and Framer of all things. And in one only begotten Son of God, who was begotten of God, without passion, before all Ages, and before every beginning, and before all time conceivable in the mind, and before every comprehensible *ε* notion : by whom the Ages were framed, and all things were made. Who was begotten the only begotten of the Father, the only of the Father, God of God, like to the Father who begat him, according to the Scriptures. Whole Generation no perfunctory, but only the Father who begat him. We know that this only begotten Son of God, by his Father's appointment, came down from heaven in order to the abolishing of sin : and was born of the Virgin Mary, and consorted with the Disciples, and fulfilled every duty.

penation according to his Father's will: and was crucified, and died, and descended into the Infernal parts, and left in order what was to be done there. At the sight of whom the doorkeepers of hell trembled. He arose again on the third day, and conversed with his Disciples: and after the completion of forty days, he ascended into the heavens, and sits at the right hand of his Father. And he shall come in the last day in his Father's Glory, and render to every man according to his works. And [we believe] in the holy Church, whom the only begotten Son of God Jesus Christ himself promised to send as a Comforter to mankind, according as it is written: I go away to my Father, and I will pray my Father, and he shall send you another Comforter, the Spirit of truth. He

shall receive of mine, and I shall teach you, and bring all things to your remembrance. <sup>CONSTANTINUS</sup> But, for the term "Ousia, in regard it has been used by the Fathers in a more plain and ordinary sense, and, being not understood by the people, gives offence to many, in as much as it is not contained in the Scriptures, we thought good to have it wholly removed, and in future to make no mention at all of this term Ousia, when God is spoken of, in regard the sacred Scriptures have so where mentioned the substance of the Father and of the Son. <sup>THE LATER PART OF THIS STRATAGEM</sup> We do assert, that the Son is in all things like the Father, as the sacred Scriptures do affirm and teach.

[illegible]

After the reading of this paper, those who were displeased with the contents thereof, rose up and said: we came no: hither because we wanted a Creed. For we kept that entire, which we have received from our Ancestours. But [ we are met, ] that if any innovation hath hapned concerning it, we might repress it. If therefore what hath been recited doth contain nothing of novelty in it, do you now openly *Anathematize the Arian Heresie*, in such sort as the ancient Rule of the Church hath rejected other Heresies, as being blasphemous. For, it has been made manifest to the whole world, that *Arian's* impious opinion hath been the occasion of those tumults and disturbances, which have hapned in the Church until this present time. This propoall, being not admitted of by *Orfacius, Valens, Germinius, Auxentius, Demophilus, and Celsus*, wholly rent in sunder the Church. For these persons adhered to what had been recited by the Synod of *Arminius*. But the others did again confirm the *Nicean* Creed. Moreover, they derided the inscription prefixed before the Creed which had been read. And especially *Satanasius*, in the Epistle he sent to his acquaintance, where he writes word for word thus.

by Socrates, occurs at the beginning of his *Epistle de Synodo Arimini* here quoted  
*et Seleucia*. Valef.

For what was wanting to the Doctrine of the Catholick Church as concerning piety, that dissensions should now be made about the Faith, and that they should prefix the Consulate of the present times before that Draught of the Creed (forsooth!) which they have published? For Ursacius, Valens, and Germinius, have done that which never was done, or so much as ever heard of amongst Christians. For having composed such a form

form of the Creed as they were willing to admit of, they prefix before it the Confusante, the month, and the day of the present year, in order to their making it manifest to all prudent persons, that their Faith had not its beginning before, but was under the Reign of Constantinus. For, they have written a<sup>l</sup> these things with a respect had to their own Heresie. Disputes, pretending to write concerning the Lord, they name another to be their Lord, [to wit,] Constantinus. For he it was, who influenced and authorized their impiety. And they who deny the Son to be Eternal, have sited him a<sup>l</sup> Eternal Em-

[illegible][illegible]

ing prepared it for us by Christ. Nor did they thereby manifest the times of their own Faith. For even before those times they themselves were believers. But the times [which they mention] were the times of the Promise [which God made] by them. Now the chief and principal head of the Promise was concerning our Saviour's Advent. And by way of

\* **Addition.** \* **Appendix** *those things were added which should in future happen to Israel and to the Gentiles. These were the times manifested [by them, whereof] by vs. declared [not the beginning of Faith, as we said before, but the times wherein those Prophets themselves lived and foretold those things]*

Ironically, neither compose Histories, nor predict future things, but ) having written [these words,] Th

Catholic Faith was published, immediately after the Constitute, the month, and the day. And, those holy persons wrote the History of affairs [in their ages, and noted] the times of their own ministrations; so these men do manifest the time of their own Faith. And would to God they had written concerning their own Faith only [for now they first began to believe: and had not attempted to write] concerning the Catholic [Faith!] For they have not written, Thus we believe: but after this manner, The Catholic Faith was published. The audaciousness therefore of this design does reprehend their impiety: but the novelty of the \*Erepression by them invented is altogether like the Arian Heresy. For by their writing after this manner they two

informed [ all persons, ] when they themselves began first to believe; and from what instant they are desirous their Faith should be Preached. And according to that saying of Luke the Evangelist, \* A \* See Luke Decree [ of Enrolment ] was published; ( which 2. 1.

[Edel] was na be ye, lit it began from those times, and was published by him that wrote it:] so these persons by writing that, The Faith is now professed, have demonstrated, that the Fœnets of their Heresie are unwritten, and were not in former times. But, in as much as they add the testimony of the Scriptures, they are responsible for their falling into the same error.

In Hebrews the reading is  
[Et de his quibusdam, in quibus  
malis:] which is the better  
reading; to wit he means the Jews  
in whom malice is described.  
The word is used frequently and  
here, in Socrates, is [Egegneta  
an' torpion opion.] Videl.

[See Ephesians Edel. Hill  
and others. See note C. at  
bottom, page 69.]

for, instead of Christ. But if, according to them, the Faithful is beginning from this Consolate, what will the Fathers, and the blessed Martryrs do? Moreover, what will they themselves do with such persons as were catechized and instructed by them, and died before this Consolate? How will they raise them to life again, that they may root out of their minds what they learned to have taught them, and transplant in them those [sentiments], which, as they write, are newly invented by them? To such a degree of ignorance are they arrived, being only well skilled in framing Pretexts, and they fact as are unbecoming and improbable, and which may be presently confuted.

This wrote *Anthanasius* to those of his acquaintance. Such as are Lovers of learning (if they have found out this letter) may understand the powerful expressions therein contained. For we, having an aversion for prolixity, have inserted but part thereof here. Further, you are to take notice, that the Synod deplored *Valens*, *Orpascus*, *Alexandus*, *Gervasius*, *Causus*, and *Demophilus*, because they would not *Anthanasius* be of their opinion. Wherefore they authorized their deposition, and ordered forthwith to be the Emperor, carrying along with him the Draught of the Creed which had been read in the Synod. And the Synod acquainted the Emperor with their determinations, by their letter; the purport whereof, being translated out of *Latine* into *Greek*, is this.

The Letter of the *Ariminum Synod* to the  
Emperour *Constantius*.

[illegible]

we believe Order has been taken, that we Western  
Bishops should come out of divers Provinces to the  
\* Of place \* City of Ariminum: that the Faith of the Ca-  
tholick Church might be made apparent to all men,

† *Salvation.* and our Lord Jesus Christ, the preserver of your Empire and Doner of your † safety. For we accounted it a thing detestable to main any of those matters which have been rightly and justly determined; and [to take away any thing] from those persons, who were Assissors in the Nicene \* Treaty,

[illegible]

\* Under-  
standing.

¶ These words are spoken against *usurians* and *Valens*, and their followers; who daily promulgated new forms of the Creed, hereby demonstrating that they had no certain Faith; as *Athanasius* frequently objects against them *Valis*.

But left the Churches should be frequently disturbed, we have determined that the ancient Sanctions ought to be kept ratified and inviolable; and that the forsworned persons should be removed from our communion. In order therefore to the informing of Your Clergency, we have directed our Legates, who by our Letter will declare the opinion of the Council. To whom we have given this particular only in charge, that they should dispatch their Embassie no otherwise, than that the ancient Sanctions may continue firm and inviolable: as also that Your Wisdom might know, that peace cannot be accomplished by this which the forsworned Valens, Ursiclus, Geminus, and Celsus have promised, if any thing had by us <sup>be</sup> altered. For how can <sup>be</sup> Taken peace be kept by those who subvert peace? For all away. Regions, and especially the Christian Church hath been and is in greater disturbance than before this account we beseech Your Clergency, that You would bear and look upon our Legats with favourable ears, and a ready countenance.

Thus wrote the Synod, and sent it by the Bishops. But *Ursacius* and *Valens* having prevented their Arrival, did before-hand calumniate the Synod, shewing [the Emperor] the Draught of the Creed, which they had brought along with them. The Emperor, whose mind had been long since wholly addicted to the *Arian* opinion, was highly incensed against the Synod : but had a great esteem and honour for *Valens* and *Ursacius*. Wherefore, the persons sent by the Synod staid a long while, being unable to get

the Greek  
pistle; and  
Copy. For  
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place is this  
ementia tra  
that Your  
permit the  
ersed.] In  
ch Sirmon-  
ling is [no  
e clementia  
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at the true  
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translation  
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dred it can.

\* On line

The  
 Greek  
 Transla-  
 tion, here : but  
 that the Bi-  
 ble.

CONSTANTINE. an answer. But at length the Emperour wrote back to the Synod by those that were present after this manner.

† This Letter of Constantius Victor and Triumphator Augustus to all the Bishops convened at Ariminum.

That our Chieftest care is always employed a-  
bout the Divine and venerable Law, even you  
goodhearts is not ignorant. Notwithstanding, We  
could not hitherto fee the twenty Bishops sent from  
your Prudence, who undertook the dispatch of the  
Embassie from you. For we are wholly intent upon  
an expedition against the Barbarians And, as  
you know, 'tis fit that a mind exercised about the  
Divine Law, should be vacated from all carnal  
and sollicitude. Wherefore We have ordered the

Bishops to expect Our return to Adrianople, that after the publick affairs shall be put into a good and settled posture, we may at length hear and deliberate upon what they shall propose. In the interim, let it not seem troublesome to your gravity to wait for their return, in regard, when they shall come back and bring *Us* our answer, you will be enabled to bring to a conclusion such things as appertain to the utility of the Catholick Church. When the Bishops had received this Letter, they returned an answer, after this manner.

We have received Your Clemencies Letter, (Love  
Emperor *Molt* send to God!) wherein is contained  
that by reason of the pressing necessity of publick bu-  
siness, You could not otherwise see our Embassadors.  
And You order us to expedite their return, till such  
time as Your Piety shall understand from them what  
 hath been determined by us agreeable to [the tra-  
dition of] our Ancestors. But we do by this  
Letter protest and shew that we do not so easily  
yield from our resolution. And thus we have  
given in charge to our Embassadors. We desire  
therefore, that with a serene countenance You would  
both order this protest Letter of our Mannors to  
be read; and also graciously admit of those things  
which we have given in charge to our Embassadors.  
Undoubtedly, Your mildness, as well as our  
we, doth perceive, how great the grief and pain-  
ments at present is [every where,] in regard to  
many Churches as desolate of their Bishops as  
these most afflicted times of Yours. And therefore  
we again beseech Your Clemency, that we may  
send Your *Molt* send to God! (that before the harp-  
ing of winter [if my place] Your Piety, You would  
command us to return to our Churches, in order

such as would not subscribe it, should be put out of the Churches, and others substituted in their places. And in the first place *Libertus* Bishop of *Rome*, having refused to give his consent to that Creed, is banished, the *Felixians* having substituted *Felix* in his place. This *Felix* being a *Donatist* in the

Church of *Rome*, embraced the *Asian* opinion.<sup>3</sup> In the end was preferred to that Bithynick. For there Kings *Mas-* are found who affirm, that he was not *orthodox* (which is the *Asian* opinion, but was by force necessitated to be ordained Bithop. At a time there reigned all places in the West were filled with innovations and disturbances, some being ejected and banished, and others put into their places. And these things were transacted by force, and the authority of the Imperial Edict, which were also sent into the Eastern parts. Indeed, not long after *Valentinian* was recalled from banishment and recovered his own See; the people of *Rome* having raised a Sedition, and ejected *Felix* out of that Church; at which time the Emperor gave them his countenance, and thereo against his will. But the *Orphanoi* left *Asia* went into the Eastern parts, and arrived at a City of *Thracia*, the name whereof was *Nice*. Where in after they had continued some small time, they made up 7 another Synod there. And having there translated that form of the Creed, read it *Armenian*, into the Greek tongue, (as it has been before related), that Creed, which was made publick by them at *Nice*, had been deftayed by an *Unseasonal* Synod; their design being to impose upon the simpler sort of people by the likeness of the [C City's] name. For such persons were ready to think that it was the Creed published at *Nicea* a City of *Bithynia*. But this was clear was not at all advantageous to them; for it was soon detected, and they themselves continued to be exposed to the reproach and laughing of all men. Let thus much be said concerning what was transacted in the Western parts. We must now pass to the relation of what was done Bithynick at the same time in the East. And our Narrative must begin from hence.

in he was not added to the *Arian* opinion, but was who offered  
*Monophysite*, *Baptist* innovations, that *Elfix* the Deacon, who was  
 by *Achutis* to *Liberius's* See, never was an *Arian*, but was de-  
 filed with the communion of all the *Arians*. *Theodoras* affirms  
 the same, in the second book chap. 17. of his *Ecclesiastical*. And so do  
*Symeon* and *Isidore*.  
 The Embassadors of the Synod of *Ariminum* (who were  
 to *confutatus*;) having been charged by *Ulfacius* and *Falens*, his  
 Council at *Nice* 2 Town of *Thuraxia*, on the sixth of the *Ides*  
*Obstiter*, in the Confiliate of *Bishop* *Hyppolitus*, in the *Consue-*  
*tu* of *Ulfacius* and *Falens*, the feast of the *Trinity*, in the *Con-*  
 which the *Ariminum* *Bishop* had pronounced against *Ulfacius*, *Falens*,  
 and the rest; and pronounced them to be, and always to have been  
 Catholics. Then, they published an *Heterical* Form of the *C*.  
 Part of their acts are extant in *Hilary's* *Fragments*, pag. 43, 45.  
 There are reckoned 14 names of those that were Unlawful  
 of *Ulfacius*.

CHAP. XXXVIII.

*Concerning the Cruelty of Macedonius, and the Tumults by him raised.*

**T**He Bishops of the *Arian* party assumed a greater degree of boldness from the Imperial Edicts. And upon what account they attempted to convene a Synod, we will relate a little afterwards. But we will first briefly recite those









side depose some persons of the contrary party. Now, you must know, that neither of the factions decreed their depositions upon account of Religion, but for other pretences. For though they differed about the Faith, yet they found not fault with one another's Faith in their mutual depositions of one another. Those therefore of *Acacius's* party making use of the Emperours indignation, (which he had kept <sup>in</sup> concealed in his mind,) and earnestly endeavoured to wreak it against others, but most especially against *Macedonius*, do in the first place depose *Macedonius*, both because he had been the occasion of many murders, and also in regard he had admitted a Deacon taken in Fornication to Communion. Then, [they depose] *Eutrophus* [Bishop] of *Cyzicum*, because he had baptized one *Heracleus Hercules's* Priest at Tyrre, a person known to be a Conjuror, and ordained him Deacon. [In the next place they depose] *Basilus*, (or *Basilus*; for so he was also called,) who had been continued [Bishop] of *Ancyra* in the room of *Marcellus*, as having unjustly tortured a certain person, bound him with Iron chains, and confined him to Prison: also, because he had fustied catholickes upon some persons: and moreover, in regard by his Letters he had disturbed the Churches in *Africa*. *Decentius* [was depoted by them], because he had removed from *Galatia* to *Pergamus*. Moreover, they depoted *Neonius* [Bishop] of *Selencis*, in which City the Synod had been convened, as also *Sophronius* of *Pompeopolis* in *Paphlagonia*, Episcopus of *Satala* in *Macedonia*; and *Cyrillus* of *Jerusalem*; and others were ejected by them for other reasons.

<sup>2</sup> *Satala* was a Town in *Armenia*; of which there is frequent mention amongst the Antients. But in *Macedonia*, no mention is made of a City of this name by the Antients. Wherefore I judge, that instead of *Macedonia*, it should be *Armenia*, here in the Greek Text. *Valf.*

CHAP. XLIII.

*Concerning Eustathius Bishop of Sebastia*

**B**UT *Euthulsius* [Bishop] of *Scholia in Armenia*, was not so much as admitted to make his defence, because he had been long before deposed by *Eulathius* his own Father, who was Bishop of *Cæsarea in Cappadocia*, in regard he wore a garment misbecoming the Sacerdotal function. You are to know, that in *Euthulsius's* room *Alecius* was constituted Bishop, concerning whom we will speak hereafter. But *Euthulsius* was afterwards condemned in a Synod convened upon his account at *Gangra* [a City] of *Paphlagonia*, because, after his deposition in the Synod at *Cæsarea*, he had done many things repugnant to the Ecclesiastical Laws. 1. For he had forbidden marriage, and maintained that meats were to be obtained from: and upon this account he separated many who had contracted marriages from their wives, and perjured 2. those who had an aversion for the Churches, to communicate at home. He also enticed away servants from their Masters by a pretext of piety. He himself wore the habit of a Philosopher, and caused his followers to make use of a new and unusual garb, and gave order that women should be of

who had  
an *aversion* for, or, *desisted* the Churches] are not to be under-  
stood of all those who declined the Churches: but they must be  
joined to the foregoing words, and are to be meant of those persons,  
who by *Enthusiasm's* pervasion had separated themselves from the  
company of the *Churches*. *Epistolarius* perceived that some to avoid  
the Churches' assemblies, and not to communicate with other be-  
lievers; but that, being as it were pure and perfect, they should  
participate of the sacred Mysteries by themselves at home. See what  
*Epiphanius* has related concerning this *Enthusiast*, in his *Hærese of the*  
*Arians*; and *Basilins*, in his *Enthusiast*. Valse.

He [asserted] that fet Fasts were to be avoided; but maintained Fasting on Sundays. He forbade Prayer to be made in the houses of those who were married; and taught, that the blessing and communion of a Presbyter or who had a wife (whom he had lawfully married during his being a Laick) ought to be declined as a thing most detestable. Upon his doing and teaching these and several other such like things as thes, a Synod (as I have said) convened at *Gargara* in *Paphlagonia* denoted him, and *anathematized* his opinions.

These things were done afterwards, But *Macedonius* being then ejected, *Eudoxius*, despising the See of *Antioch*, is constituted [Bishop] of *ter's* opinion, the Conflamency, being consecrated by the *Ancients*. Who forged themselves, in that they decreed what was contradictory to their former determinations. For they who had deposted *Darius* contum because of his translation from *Galatia* to *Pergamus*, confidered not with themselves, that by Ordaining *Eudoxius* who then made a second remove [to another Bishoprick] they did what was contrary to their own *Sanctions*. Having thus done these things, they sent the *Presbyter* *Macarius* to *Antiochia*, and *Andronicus* together with his *Synod* plenestly corrected by them, and gave order, that such as would not subscribe it, should be banished, according to the Emperours Edict. *Synod.* *Lately*, They made known what they had decreed, both to others in the East who encrained the same sentences with them, and also to *Patriarchs* [Bishop] of *Scythopolis*. For they were *Synod* of from *Selencia* forthwith to his own City. Fur-*gation*  
ther, *Eudoxius* having been constituted [Bi-*book 4*  
shop] of the \*Great City, the \*Great  
Church named *Sophia* was at that time  
*Conflam-*  
*the Council*

[illegible]

<sup>a</sup> have rendered this place so, as to refer these words [*to Ariminum*] to thine [*they sent*] which Verulion of ours is confirmed by Athanasius, in his book de Synodis, pag. 905. his words are these: *ἡμεῖς γὰρ ἡμεῖς ἐπὶ τὸν ἱεμεῖον ἔχοντες*. Having written these things in *Italis*, they departed to *Complinum*, and repeating as it were [*they sent*] to *Ariminum*, they added [*they sent*] to *Verulamium*. The *Dragones*, and *scribes* they had called from [*to win*] *the term* [*fulfillance* should not be used in relation to the *Father*, and the *Son*, and the *holy Ghost*, they [*sent* this *form*] of the *Creed* to those at *Ariminum*, &c. which passage in *Athanasius*, *Socrates* does seem to transcribe here, *Epiphanius* *Scholasticus* and *Chrysostomus* have rendered this place to this effect: Having done this, they the *Creed* read at *Ariminum* together with its *Supplement*, &c. *Volat.*

[illegible]

**CONSTANTINUS** in every body's mouth, saying, *The Father is Irreligious; the Son is Religious.* When a tumult and a disturbance arose thereupon, Be not troubled (said he) at what has been spoken by me, for, the Father is irreligious, because he worships no person: but the Son is religious, because he worships the Father. When *Endostrophus* had spoken these words, the tumult was appeased; but instead of the disturbance, there was a great laughter raised in the Church. And this saying of his continues to be a ridicule even to this day. Such cavils the Arch-heretics made use of, and buffed themselves about such expressions as these, rending the Church in funder [thereby.] This was the conclusion, that the Synod had, which was convened at *Constantinople*.

CHAP. XLIV.

*Concerning Meletius Bishop of Antioch.*

**T**heology remains, that we speak concerning *Melchius*. For he (as we said a little before) was made Bishop of *Seleucia in Armenia*, after *Euphrosinus*'s Deposition. He was afterwards translated from *Seleucia* to *Beræa* [a City] of *Syria*. When he had been present at the Synod in *Seleucia*, and Subscribed the Creed published there by *Acacius*, he went directly from thence to *Beræa*. Upon the convention of the Synod at *Constantinople*, when the *Antiochians* understood that *Eudoxius* had depised [The presidency of the said Synod], he was removed to the Bishopric of *Beleucia* of the *Constatinopolitan* See, they sent for *Melchius* from *Beræa*, and install him [Bishop] over the Church of *Antioch*. At first he superadded the making any discourses about points of faith, and delivered moral Doctrine only to his hearers. But after his inconvience there some time, he expounded the *Nicene* Cr-ed, and affirmed the *Homoeousion opinion*. Which when the *Emperours* understood, he gave them to understand he was not unbelieved; and *Emphatized Euzoizus* (who had before been despised together with *Arius*), to be orthodox. The Bishop of *Antioch*. But as many as received an affection for *Melchius*, left the *Arian* congregation, and made assemblies apart by themselves: [although] those who originally embraced the *Homoeousian* opinion, would not communicate with them, because *Melchius* had received his Ordination from the suffrages of the *Arians*, and because his followers had been baptized by them. After this manner was the *Antiochian* Church affected towards the other parties, although they agreed with them in the points of Faith. But the *Emperours* understanding that the *Perfians* were raising another War against the *Romans*, went in great haste to *Antioch*.

perceiving a conspiracy in those under his charge, he retired from thence to some other place. Then therefore he went to *Bera*, as I conjecture; but he perished not over the City of *Bera*. This mistake of *Socrates* was perceived by *Baronius*, at the year of Christ 360. Which he corrects so, as to affirm, that *Meletius* was translated from *Bera* to *Schaffa*, not from *Schaffa* to *Bera*. Which, as I suppose, is not true, in regard neither *Theodoret* nor *Sozomen* have affirmed that concerning *Meletius*, *Valer*.

<sup>b</sup> This persons name is written sometimes with an [e] thus *Meltesius*; sometimes with an [i] thus *Melittius*. See *Eusebius' Eccles. Hist.* book 7, chap. 22, note (4) pag. 138.

condemnation, could by no means endure to be at quiet. But joyed himself to those of the other party, who had deposed *Aecius* and his followers at *Seleucia*. He therefore sent an Embassy to *Sophronius* and *Elerius*, exhorting them to adhere to the Creed which was at first published at *Antioch*, and afterwards confirmed at *Seleucia*, and that they should give it up, and ab-

terrace name, [τῆς τῆς] the *Hominiois* (cf. *Wherefore many of his acquaintance and friends flock'd to him, who are now from him called Macedonians*, And as many as dissented from the *Acacians* at the Synod of *Seleucia*, from these forward manifestly affined the term *Hominiois*, wherefore before they were so called they were not so called). But there is a report, which has been prevalent amongst many men, that this [τῆς τῆς *Hominiois*] was not *Marcellian's* invention; but *Marcellian's* rather, whom I have made Bishop of *Nicomedia* a little before, Translators underlook no this place. And yet they might have been informed from *Jerome's* *Epistola ad Marcellianum* (the term here used *ὁμοιωσις* signifies *heresy* or *conspiration* which *Marcellian* charged on *Hominio*, which had been long money before that time, and therefore call *Hominiois* (Porter) to be so written, agreeable to the *Acacian* translation of *ὁμοιωσις* and *ἡμεῖς* the *imperfector* and the *imperfector* term, that the son of a *subflance*, or *Effence* like in the *Acacian* is corrupted, and consequently put son of *Hominio* (i.e., that the son of *Hominio* is the *imperfector* and the *imperfector* *heretic*) which is the same as the true and uncorrupted *Heretic*. Further, the *Acacian* rejected all *Marcellian's* *heresies* and *heresies* *homiois*; and retained only *homiois* (i.e., like the *Editors*, and wholly abhorred the term *heretic*).

[illegible]

the name of \* *Pneumatocaochi*. The reason, why these *Macedonians* are so numerous in *Helleſpion*, I will declare in its due place. Now, the *Macedians* used their utmost endeavours that they might be convened again at *Antioch*, in regard they repented their having offered the Son to be wholly like to the Father. On the year following therefore, wherein *Taurus* and *Florentius* were *Cæsars*, they met at *Antioch* in *Syria*, (over which Church *Encensius* presided, in which City the Emperor also resided [ at that time ]

when some few of them returned a debate of those points which they had determined before, saying that the term † *Homoiou* ought to be expunged out † That is, of the Creed, which had been published both at *Like the* *Arminium*, and at *Constantinople*. Nor did they *Father.*

any longer keep their Vizards on; but affirmed bare fac'd, that the Son was in all respects unlike the Father, not only as to his Essence, but in relation to his Will also. And they openly asserted (according as Arius had affirmed) that he was made of nothing. To this opinion those who at that time were followers of Arius's Hereſie at Antioch, gave their aſſent. Wherefore, beſides their having the appellation of *Arianis*, they were alſo called \* *Anoemai*; and

B b 3

† ЕХКЕОН-

CHAP. XLV.

*Concerning Macedonius's Heresie.*

**B**UT *Macedonius*, who had been ejected out of *Constantinople*, being unable to bear his

if

CONSTANTINIAN. *Excommunic*, by those at Antioch who embraced the *Homousian* opinion, who [notwithstanding] they had been at that time divided amongst themselves upon *Meletius*'s account, as has been said before. When therefore they were asked by the *Homousians*, why they were so audacious, as to term the Son to be unlike the Father, and to affirm that he exists of nothing, whereas in the Creed published by them they had said he was God of God; they attempted to elude this objection by such fallacious artifices as these: the phrase *God of God* [said they] has the same import with those words of the Apostle, \*but all things of God. Wherefore, the Son is of God, he being one of those all things. And upon this account, in the Editions of the Creed, these words *According to the Scriptures* are added, *George* Bishop of *Laodicea* was the Author of this *Sophistry*. Who being a person unskilled in such expressions, was ignorant after what manner *Origen* had in former times discoloured and interpreted such peculiar phrases of the Apostle. But, notwithstanding, their attempt to cavil after this manner, yet in regard of their inability to bear the reproaches and contempt [thrown upon them,] they reced the same Creed, which they had before [published] at *Constantinople*: and so departed every one to his own City. *George* therefore returning to *Alexandria*, continued his Prebendary over the Churches there, (*Cyriacus* as yet abiding), and persecuted those in *Alexandria* who embraced not his Sentiments. He was also cruel and severe towards the People of that City: to most of whom he was very odious. At *Jerusalem*, a *Heretic* was Ordained in *Cyrillus* his room. You must also know, that after him *Eusebius* was Constituted [Bishop there,] who succeeded by *Hilarius*. Put at length *Cyrillus* returned to *Jerusalem*, and recovered the Presidency over the Church there. Moreover, at *Ephesus* was the same time there sprang up another *Heretic*, whose name was *Valens*.

\* 1 Cor. 11. 12. all things of God. Wherefore, the Son is of God, he being one of those all things. And upon this account, in the Editions of the Creed, these words *According to the Scriptures* are added, *George* Bishop of *Laodicea* was the Author of this *Sophistry*.

† Or, Fal-lacy.

‡ In the *Adrian* M. S. he is called *Eusebius*; where the whole is different from the *Text*: upon this account.

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to *Laodicea*, where he married, and begat his son *Apollinaris*. They both flourished at the same time with *Epiphanius* the *Sophist*, and being very intimate friends, they conversed together with him. But *Theodorus* Bishop of *Laodicea*, fearing that by their continual converse with that person they should be perverted to Gentilism, forbade their going to him. They regarding the Bishops [prohibition] very little, continued their intimacy with *Epiphanius*. After this, *George*, successor to *Theodorus*, endeavoured to reform [and wean] them from conversing with *Epiphanius*; but being unable to persuade them by any means, he punished them both with Excommunication. *Apollinaris* the son looked upon what was done to be an injury, and coming in the fluencies of his *Sophistical* faculty of speaking, he also ranted a new *Heretic*, which flourished in this present, and bears the name of its Inventor. But some do report, that they diffented from *George*, not to much upon account of the forementioned reason, but because they saw he maintained absurdities; sometimes professing the son to be like the father, (according as it had been determined [in the Synod] at *Seleucia*), at others inclining to the *Arian* opinion. Laying hold therefore of this specious pretext, they made a separation [from him.] But when they saw no body adhered to them, they introduce a new Scheme of Religion. And at first asserted, that *Christ*'s humanity was assumed by God the Word *deus* in the *Incarnation*, without the loss of his soul. But afterward, rectifying their former error the Apostle by repentance as it were, they added, that the soul *nascentia*, or that God the Word was in the place of a mind, in *Christ*: his assumption of Humanity. As to this point *Origen* [the *Heretic*] do affirm that they dissent *Arian* (says called *Apollinarista*), who from them are now *Arian* *Christi*. For they affirm that the Trinity *deus* is *Christi*'s soul. But we shall mention the *prophets* of the *deus* in due place.

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# THE THIRD BOOK OF THE Ecclesiastical History OF SOCRATES SCHOLASTICUS.

## CHAP. I.

Concerning Julianus, his Extract, and Education. And how, upon his being made Emperor, he revolted to Gentilism.

THE Emperor *Constantine* ended his life on the confines of *Cilicia*, about the third of November, in the Consulate of *Taurus* and *Florentius*. During the same Consulate, *Julianus* arriving from the Western parts about the eleventh of December next ensuing, made his entry into *Constantinople*, where he was proclaimed Emperor. Now, whereas 'tis our design to say something concerning the Emperor *Julianus*, a person famous for his eloquence; let none of those who were his *Imitators*, expect we should do it in a pompous and majestic style, as it were necessary, that a character of so eminent a person should in every particular correspond with his greatness of whom 'tis given. But, the composition of an History of the *Christian Religion* being our business, we will continue our making use of a low, plain, and mean style for periphrasies sake. And this we promised [to do] at the beginning. Being therefore to speak concerning him, his Extract, Education, and how he came to the Empire: in order to our performing hereof, we must begin a little higher. *Constantinus*, he who gave *Byzantium* his own name, had two brothers begotten by the same father, but not born of the same mother. The name of the one was *Dalmatius*, the other was called *Constantinus*. *Dalmatius* had a son who bore his own name, *Constantinus* began two sons, *Gallus* and *Julianus*. After the death of [Constantine] the Builder of *Constantinople*, when the Soldiers had murdered *Dalmatius* the younger,

at that time these two also being Orphans, wanted but little of falling into the same danger \* that is, with *Dalmatius*: had not a dissent which *Gallus* and *Julianus* seemed to be mortal delivered *Gallus* [from *Julianus*].

their violence: and the tenderness of *Julianus*'s age (for he was not then eight years old complete) protected him. But, after the Emperors rage against them was mollified, *Gallus* frequented the Schools at *Ephesus* in *Asia*, in which Country they had large possessions left them by their Ancestors. And *Julianus* being grown up, was an auditor in the Schools at *Constantinople*, being into the Pallace (where there were then Schools) in a private habit, and was tutored by *Maccedonius* the Eunuch. *Nicetas* the *Laconian* taught him the Grammar; he had for his Rhetoric-master *Eusebius* the *Sophist*, who was at that time a Christian. For the Emperor *Constantinus* took great care, least by his being an hearer of a Pagan-master, he should revolt to the superstition [of the Gentiles.] For *Julianus* was at first a Christian. Upon his making a great progress in Literature, a rumour [began] to be spread amongst the people, that he was fit to Govern the *Roman* Empire. Which report being more openly divulged, much disturbed the Emperor's mind. Wherefore, he removed him from the \* Great \* that is, City to *Nicomedia*, ordering him not to frequent *Constantinople* [the School] of *Libanius* the Syrian-Sophist.

For at that time *Libanius*, having been expelled *Constantinople* by the School-masters, had opened a School at *Nicomedia*. Wherefore, he vented his gall against the School-masters, in an Oration \* which he wrote against them. But *Julianus* was rather of forbidden to go to him, because *Libanius* was *Libanius*'s as to his religion a Pagan. Nevertheless, being so much a great admirer of *Libanius*'s Orations, He professed to cure them privately, and perused them frequently and studiously. When he had made knowledge a great proficiency in *Rhetoric*, there came a rumour, that *Nicomedia*, *Maximus* the Philosopher, not

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## CHAP. XLVI.

Concerning the Apollinarian, and their Heresie.

AT *Laodicea* in *Syria*, there were two men of the same name, the Father and the Son: For each of their names was *Apollinaris*. The father was dignified with a Presbyterate in that Church: the son had a Readers place. They were both Teachers of *Grecian* Literature; the father taught *Grammar*, the son *Rhetoric*. The father was by birth an *Alexandrian*, and having at first taught at *Berytus*, he removed afterwards

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**MAXIMUS** of *Byzantium*, Enchiridion's Father, but a *Maximus* of *Antiochia* the Ephesian, whom the Emperor *Valens* banished for his treatments ordered to be slain afterwards, as being a practitioner of Magic. But this happened a long while later. At that time, his coming to *Italy* and his death was occasioned by nothing else but *Julianus*'s fame, which induced him to go thither. *Julianus* having had a taste of the *Philosophick* Literature from him, began forthwith to imitate his Masters Religion, who also inflamed into his mind a desire of the Empire. When the Emperour was made acquainted with these things, *Julianus* being betwixt love and fear, he fled into the mountains, being full of suspicion; and he who had before been a sincere Christian, then began to act the hypocrite. Fearing therefore flayed to a very skin, he pretended to lead a

into a Town, a Crown,  
[ usually ] adorn the Cities  
Ropes between two Pillars,  
head and fitted it exactly, and  
present gave a shout. For  
seemed ] to be portended, the  
perour. There are those who

here) a *Crown* of Laurel, with which the *Cities* were usually adorned. Indeed, the *Provinces* of the Roman Empire were wont to be represented in this habit, wearing Crowns like Towers upon their heads; as may be seen in the *Noſtitia Imperii Romani*. Yet any one may conjecture, that this place should be thus worded: ἀστυ αὐτῶν πόλεις καὶ Γαλατικὰς ἀκροπόλεις, with which the *Cities* adorn the *Emperors*. Valef.

injustice, his own interest, and the love of power, then a conspiracy against himself. But he was not given an ounce of the same matter according to his own pleasure. Moreover, upon *Julianus's* making a complaint to the Emperor of the foolishness of his Military Officers, there was another Commander sent to him, exactly agreeable to *Julianus's* courage. Having got such an Assistant, he made a bold attack upon the *Barbarians*. They dispatched away an Embassador to him, informing him, that they were ordered by the Emperours Letters to March into the *Roman Territories*, and the Letters were produced to him. But he clapt their Embassador into prison ; and having engaged their forces, routed them totally. He sent back the King of the *Barbarians* prisoner, and took him to *Constantinople*. Upon this fortunate success, he is proclaimed Emperour by the Soldiers. But because they wanted an Imperial Crown, one of his guards took the Chain which he wore about his own neck, and put it upon *Julianus's* head. After this manner therefore *Julianus* came to be Emperour. But what he did afterwards, let the Readers judg, whether or no they became a Philosopher. For he neither sent an Embassage to *Constantinople*, nor did he shew him that Respect which was due to him, as being his Benefactor, but managed his affairs according to his own arbitrement. He changed the Governors of Provinces ; and reproached *Constantinople* in every City, by reciting in publick his Letters sent to the *Barbarians*. Whereupon the *Christians* revolted from *Constantinople*, and drove him over to him. At that time, he manifestly pulled off his mask of Christianity. For he went from City to City, opened the Heathen Temples, offered sacrifice to Idols, and termed himself the

*Pomifex Maximus.* And such as professed *Or,* *Christ*  
*Gentilism* celebrated their brethren's *Philosophy*  
 [after their own manner.] By these proceedings  
 of his he takes an occasion of raising a Civil *Triumph*  
 War against *Constantian.* And, as far as in him  
 [he took care] that all those calamities  
 should have lapped, which are the consequences  
 of a War. For this Philosophers desire could  
 not have been fulfilled without much blood-shed, *(the*  
*original)* *Triumph*  
*Philosophy* rendered thus; *quædam occasione,* he took an  
 But there may be another rendition of the words, thus: By *Ex*  
 thereof, he raised a Civil War against *Constantian,* having undertaken  
 an expedition against him. *Valic.*

¶ The term *diaphanitas* must signify here, to be fulfilled, completed,  
 or perfected. *Philosophi* *substantivus* therefore renders it thus: *non*  
 [for] the desire of this *Philosophy* [or] this *Philosophy* *propter* *adimpleri,* i. e.  
 much blood. *Adstantia* *Verbum* (which is *desiderium*) *non*  
 has been declared) and also *Christophorus* (which is, *inconfessio,* could  
 not have been discerned) are in my judgment *adverbial.* *Valic.*

But

JOHANNES  
Or,  
Force,  
1 Or, will  
on the de  
nige of  
liberty.

But God the *Arbiter* of his own Councils, re-  
pelled this *Impetus* of one of these two *An-  
tagonists* without any damage to the Republick  
[ *Or, will* ] When Julius arrived amongst the *Torci-  
ani*, news was brought him, that *Consulinius* was  
dead. And thus the *Roman* Empire at that time  
escaped a Civil War. But *Julianus* having noted  
his entry into *Consulmingle*, began immediately  
to confider with himself, after what manner he  
might win the favour of the people, and procure  
their benevolence towards himself. He makes  
use therefore of this Artifice. He very well un-  
derstood, that *Consulinius* was odious to all such  
as embraced the *Homosocial* opinion, both be-  
cause he had driven them from their Churches,  
and also in regard he had proseribed and banished  
the Bishops belonging to them. He assuredly  
knew also, that the Heathens were sorely vexed,  
because they were prohibited sacrificing to their  
Gods; and that they were very desirous of get-  
ting an opportunity, wherein their Temples might  
be opened, and they have a liberty of offering  
sacrifices to their Idols. He was sensible, that  
for these reason both those sorts of people had  
privately rancoured minds against his predecess-  
our [ *Consulinius*. ] He also found, that all  
people in general highly related the violence of

of, that they might come to the Synods convened by him. But, where regulations *Justinian* made in this matter, 'tis hard to determine. And yet we may conjecture from *Socrates*'s words, that the way of travelling by Chariots (which was also called the *Carpes Claustrari*) was put down by him, and that travelling on Horse-back (upon Horses provided for publick uses) remained only in use. *Justinian* Lydus has treated at large of publick Carriages, in his book de *Administrat.* Valse.

of conveyance of necessities for [publick] uses: for example, [the] use of Mules, Oxen, and Affes; and permitted *holes* only to live for such publick conveniences. These Acts of his are commended by some few persons: but most *men d* commend them, because the grandeur and magnificence of the Imperial riches being lost, which creates an admiration in the minds of the Vulgar, he thereby rendred the dignity of an Emperour despicable and obnoxious to contempt. Moreover, he fate up all night, compoling Orationes, which he recited at his going into the Senate-house. For he was the first and only Emperour since *Tullus Cafar's* times, that made Speeches in the Senate-house. He had an high esteem for such as were studious about [any part of] Literature: but more especially for those who professed Philosophy. Wherefore, the report heereof brought such as were pretenders to this sort of Learning from all parts to the Pallace, who were their *\* Politicians*, and were most of them more conscious for their garb, than their Learning. But they were all troublesome to the Christians, being persons that were impious, and who always owned the same Religion with the Emperour. He himself also was so excessively vain glorious, that he reviled all his predecessors in the Empire, in a book he compoled, which he entitled *The Cafars*, the same proud temper of mind excited him to write Books against the *Christians* also. His expulsion of the Cooks and Barberes was an act [be- fitting] a Philosopher indeed, but an Emperour. But in his reproaching and reviling [of others,] he did neither like a Philosopher, nor an Emperour. For both those sorts of persons are to be [of a temper of mind] suprior to all detraction and envy. An Emperour may indeed be a Philosopher, in what bears a respect to modesty and temperance. But a Philosopher, should he imitate an Emperour in all things, would transgress his Rules. Let thus much be cursorily said concerning the Emperour *Julianus*, his Extracts, Education, and disposition, and after what manner he came to the Empire.

## CHAP. II.

Concerning the Sedition which hapned at Alexandria, and after what manner Georgius was slain.

WE come now to mention what was transacted in the Churches at that time. In the great City *Alexandria* there hapned a disturbance upon this account. There was a place in that City, which had for a long time lain wast and neglected, (being filled with a great deal of filth,) wherein the Heathens had formerly celebrated their Mysteries to *Apollitha*, *the Perseus* and *the Sun*, whom they offered many sacrifices. No person was allowed to enter into the Mysteries here, before he had arrived to manhood by certain degrees of torture, and had declared himself holy, and approved by suffrages.









## CHAP. XI.

JULIANUS.

Which *Socratus* does mightily confirm in his forequoted Epistle, and *Epiphanius* (in *Harv. Scandinar.*) Where he says, that although the *Scythians* were divided into several factions, yet they differed in words only, but in reality agreed in the same opinion: in so much that it would be very difficult to assign the point wherein they differed amongst themselves. But upon a more mature consideration of the matter, I judge *Nicophorus's* sense of these words to be truer. For *Socratus* says, that *Eusebius*, *Eustathius*, and the rest of the *Macedonians* did at this time (that is, in the Reign of *Julian*) first make up a Body of their own Sect, and, having convened *Synods*, did confirm the Creed of the *Antiochian Synod*, and *anathematize* *Arianism* with his followers; and that when they were questioned by some, why they had communicated with the *Arians* (whose Creed they did reject) so long after the *Seleucia Synod*; they returned this answer by *Socratus* 1. to wit, that the *Western Prelates* erred, in regard they affirmed the Homousian Faith: the *Easterns*, being followers of *Actius's* opinion, professed the Son to be of the same Father: but by keeping the middle way, do affirm the Son to be like the Father according to his substance. This is *Socratus's* answer. Which that it may satisfy the question proposed, this must necessarily be understood, to wit, that since therefore the *Arians* entertained the same *Synod*, it need not be wondered at, that we have hitherto held communion with them. *Actius*, 'tis certain, did profess the Son to be like the Father, in the same manner as the *Macedonians* did. See *Socratus*, book 5, chap. 14. Valf.

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being of the same opinion with you? To this demand they returned an answer by *Socratus* Bishop of *Pompeopolis* a City of *Paphlagonia*, after this manner: The Western Bishops, says he, were infected (as it were with a disease) having adulterated [the doctrine of the Faith], introduced [an opinion whereby he maintained] a diffinidile of substance [between the Son and the Father]. Both these opinions were impious. For, the Western Bishops did rashly knit together in one the distinct persons of the Father and Son, binding them together with that Cord of iniquity, the term *Homousios*. *Actius* wholly separated that affinity of nature which the Son hath to the Father, by [introducing] this exprellion, *Orthos according to Essence*. Since therefore, [The Affertours of] both these opinions fall into the highest extremes of opposition, the middle way between these two assertions seemed to us more agreeable to truth and piety, whereby 'tis affirmed, that the Son is like to the Father according to Substance.

\* Or, sub. stant.

See in this is the answer which the *Macedonians* returned by *Socratus* to that question, as *Sabinus* says in his Collection of the Acts of *Synods*. But, whereas they accuse *Actius* as being the Author of the *Homousian* opinion, and not *Actius* himself, they appear, they do fallaciously corrupt the truth, thinking to avoid the *Arians* on the one side, and the *Homousians* on the other. For that through a desire of innovating they have made a separation from them both. But let thus much be said concerning these [persons].

But the censure and reprehension of that answer (which *Socratus* now subjoins), seems to be much more obscure. Nor does *Nicophorus* give us any assistance here; for he has transcribed this passage of *Socratus's* almost word for word. Nevertheless, we will endeavour to produce something in order to the illustration of this place. This is our Sentiment. The *Macedonians* were asked, why they differed from *Actius*, with whom they had before held communion. In their answer they blamed the *Homousians* and *Actius*. This is nothing to the purpose, says *Socratus*. For you were not questioned concerning *Actius*, but concerning *Actius's* you do merely justify him; for *Actius*, as well as you, does condemn *Actius's* opinion. Now, whereas you condemn *Actius's* opinion, you are not for that reason any whit less *Heterodox*. For by your own words you are convinced of Novelty or *Heresy*, whilst you affirm the Son to be like the Father according to substance. Wherein you differ as well from the *Catholick* followers of the Nicene Creed, who profess him to be of the same substance with the Father, as you from the *Arians*, who asserted him to be a Creature, or distinct in respect of his substance. 'Tis certain, Theodoret (book 4. *Harv. Fabul.*) does say, that the *Macedonians* altered the Son of God to be like to the Father, and that he was the first who invented the term *Homousios*. He was therefore one of the *Semiarists*, as well as *Actius*. Valf.

How the Emperor Julianus exacted money from the Christians.

BUT, the Emperor *Julianus*, having at the beginning of his Reign shown himself mild and gracious to all persons, in process of time did not demonstrate himself to be of such a like temper towards every one. For whenever there happened any occasion of calumniating *Constantians*, he most readily granted the Christians requests. But when no such [reflections] were to be made, he made all men apparently sensible of that private hatred which he had conceived against the Christians in general. Forthwith therefore he issues out an Order, that the Church of the *Nativians* in *Cyzicum*, which had been totally demolished by *Euzoicus*, should be rebuilt; imposing a most burthenome penalty upon *Eusebius* Bishop of that City, if he did not perfect that building at his own charge within the space of two months. He also promoted gentility with his utmost endeavour. And (as we have said before) from the he opened the Pagan Temples. Yea, he himself did publicly offer sacrifice to the *Gemini* of the City *Constantinople* in the *Basilica*, where the image of the *Publick Genius* was erected.

See *Socratus*, book 5, chap. 14. Valf. b The meaning of this Verse, is, that *Basilica* [or Cathedral] which was in the fourth Ward of the City *Constantinople*. For this was formerly and absolutely called the *Cathedral*. The other was termed the *Thalassia Cathedral*, which stood in the seventh Ward of the City, as we are informed from the old description of that City. In the former *Basilica* therefore, the image of the City *Constantinople's* *publick Genius* had heretofore been placed. For to these words of *Socratus* [in the foregoing passage] must be added, For the Greeks do usually call that *temple*, which the Latins term *Genius*; and *temple* is the Temple of the *Publick Genius*; see *Euseb.* book concerning the *Martyrs* of Palestine, chap. 11. note (4.) Valf.

## CHAP. XII.

Concerning Maris Bishop of Chalcedon.

MOREOVER, at this time, *Maris* Bishop of *Chalcedon* in *Bithynia* being led by the hand into the Emperours presence, (for he was very aged, and had that distemper in his eyes termed the *Pix and Web*;) when he came before him, he reproved him sharply, terming him an impious person, an Apostate, and an Atheist. The Emperour returned him opprobrious language for his reproaches, calling him blind fellow. And your *Gallilean* God (said he) will never cure you. (For *Julianus* did usually term Christ the *Gallilean*, and Christians *Gallileans*.) But *Maris* answered the Emperour with a greater confidence: I thank God (said he) for depriving me of mine eyes, that I might not behold your face, who have fallen into such horrid impieties. The Emperour made no return here. In the to, but was severely revenged on him [after Florentius]. For when he perceived, that those who and *Socratus* were martyred in the Reign of *Diocletian*, than M. S. were honoured by the Christians; and having here [observed] that many persons were very desirous to be of being made Martyrs, as if he believed to be *rehabilitated* afterwards; which reading pleases me best. For *Julianus* was not afterwards in any instance revenged upon *Maris* in particular; but he persecuted all the Christians in general, with that sort of persecution which *Socratus* relates. *Nicophorus* met with the same reason in his Copy; for thus he has exprest this passage in *Socratus*: *Socratus* is clear to testify, that *Julianus* did not in a very bad manner revenged for that thing. Valf.

revenged

JULIANUS.

revenged on the Christians upon this very account, he took another course. He declined indeed that extremity of cruelty [persecuted] in the Reign of *Diocletian*; nevertheless, he did not wholly abstain from [raising] a persecution. For I call that a Persecution, when those who live peaceably, are by any means whatever disquieted and molested. Now, he disturbed them after this manner: He made a Law, that the Christians should not be allowed an education in humane Literature; lest (said he) when they have sharpened their tongues, they should with a greater readiness answer the Disputations amongst the Heathens.

\* Or, Lo. gium.

## CHAP. XIII.

Concerning the tumult raised by the Heathens against the Christians.

HE also issued out an Order, that those who would not relinquish the Christian Religion, and come and offer sacrifice to Idols, should not hold any Military employ about Court. Nor would he permit the Christians to be Governors of Provinces, saying, that their Law forbade the use of the sword against such delinquents as had deserved a capital punishment. Moreover, he induced many persons, partly by flatteries, and partly by gifts, to sacrifice. Immediately therefore both those who were true Christians, and also they who pretended [the profession of that Religion, being tried] in a furnace as it were, were apparently manifested to all men. For such as sincerely and cordally professed Christianity, willingly left their Military Offices, being resolved to suffer any thing, rather than renounce Christ. Amongst whom were *Jovianus*, *Valentinianus*, and *Valens*, all which persons afterwards wore the Imperial Crown. But others, who were not found Christians, who preferred riches and Secular Honours before the true felicity, without the least duty submitted and offered sacrifice. One of which number was *Eusebius*, a *Sophista* of *Constantinople*.

In the end of [Socratus] 2. *Epiphanius*, who preferred riches, &c. I suppose it should be [as in] *Epiphanius*, in regard this person, &c. [Which emendation is continued by *Epiphanius*, Scholasticus's Version; and by *Nicophorus* in the explication of this passage, in his tenth book, chap. 1.] Valf.

Who, making himself conform to the dispositions and humours of the Emperour, was in *Constantinus's* time preeminently a very zealous Christian: In *Julianus's* Reign he seemed a very fierce assertor of Gentilism. After *Julianus's* death, he would needs profess Christianity again: For, having prostrated himself before the door of the Oratory, he cried out, made into the name of our *Saviour* without favour. This is the true Character of *Eusebius*, a person, as at first, so afterwards, light and inconstant. At that time the Emperour, desirous to be revenged upon the *Persecutors* for the furious incursions they had made into the *Roman* Territories in the Reign of *Constantinus*, went in great haste through *Asia* into the East. But being sensible of the many mischiefes which accompany a War, and that a vast Treasure is required [to carry it on], without which it cannot be commodiously managed, he craftily devised a way to extort money from the Christians. For he imposed a pecuniary mulct upon those that refused to sacrifice: and the exaction was very severe upon such as were sincere Christians. For every one was compelled to pay proportionally to his estate. And thus the Empe-

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rou, by an unjust collection of ill-gotten money, was a short time mightily enriched. For that Law was put in execution, not only where the Emperour was present, but in those places also to which he came not. At the same time also the *Pagan* made incursions upon the professors of Christianity: and there was a great conflix of such as term themselves *Philosophers*. Moreover, they contrived certain defensible Rites; in so much that they sacrificed young children, as well males, as females, infected their entrails, and tasted of their flesh. And there were their practices, both in other Cities, and also at *Athens* and *Alexandria*. At which City likewise they framed a calumnious accusation against *Athanassius* the Bishop, accusing the Emperour that he would destroy that City. The Prefect also of *Alexandria*, according to the Emperours command, made an attempt against him.

## CHAP. XIV.

Concerning *Athanassius's* Flight.

BUT \* he fled again, saying these words to his intimate acquaintance, Friends, let us recede a little while; for 'tis a small cloud, which will soon vanish. Having spoken these words, with all possible celerity he went aboard of a ship, and passing over the *Nile*, fled into *Egypt*. They who endeavoured to apprehend him, made a close pursuit after him. When he understood that his pursuers were not far behind, those that accompanied him, persuaded him to fly into the wilderness again. But by making use of prudent advice, he escaped those that pursued him. For he persuaded his followers to turn back and meet the pursuers, which was done with all possible speed. When therefore they, who a little before fled, approached the pursuers, the persons who fought [for *Athanassius*], ask'd his judgment, whether they should follow him, or whether they should follow *Athanassius*. They gave them not ce, that worded he was not far off, and said, that if they made it, they would soon apprehend him. Being after this manner implored upon, they pursued him very hotly, but in vain. *Athanassius* having made his escape, came privately to *Alexandria*, and absconded there till such time as the persecution ceased. Such were the miseries which befall the Bishop of *Alexandria*, after his frequent persecutions and troubles occasioned partly by the Christians, and partly by the *H. athens*. Moreover, the Presidents of Provinces, supposing the Emperours superfluous to be a fair opportunity of [increasing] their private gain, treated the Christians very ill, beyond [what] the Imperial Order [commanded them to do]: one while exacting greater sums of money from them than they ought to have done; at other times whilst flitting on them corporal punishments. These things the Emperour was sensible of, but moved at them. And to the Christians, making their addresses to him upon this account, his answer was, *Be patient; for this is the command of your God*. In which words, it seems, he found it not in his Copy, or else in regard he disliked that exprellion. Further, this whole story is taken out of *Refutas*. Valf.

C c 3

CHAP.











of their number who adulterate the Doctrine of truth, we declare to you Priests, that we do embrace and firmly adhere to the Creed of the holy Synod heretofore convened at Nicaea. Especially, since that term therein, which to some seems new and actual, (we mean the term *Homoousios*), has with caution been explained by the Fathers; so as to denote, that the Son was begotten of the Father substance, and that he is like the Father as to his substance. Not, as if any passion were to be understood in relation to that inexplicable Generation: nor, is the term *Ousia* taken by the Fathers, thus according to any usual signification of it as (which the Greeks, but, 'tis made use of,) in order to the subversion of what has been simply and audaciously asserted by Arius concerning Christ, [to wit,] that he existed of things which are not. [But] [The] the Anomæans, who are newly sprung up, do with a far greater boldness and audaciously impudently assert, to the injury of Ecclesiastical unity. Wherefore, we have united to this our Declaration a Copy of that Creed first sent by the Bishops convened at Nicaea, which we also embrace. It is this. We believe in one God the Father Almighty, and all the rest of the Creed.

parent from his Version. For thus he renders it: *Quando etiam Confessio nomen, quod aliter se quibusdam habere videtur, dictum cantum interpretatione a patribus excipitur.* Valef.  
 \* We omitted before, in the Greek, book 1, chap. 3, note (4.) that the term *substantia*, is by the Greeks used to signify the Creed, because 'twas commonly learnt by heart. But, the word *substantia* is useless here. In my judgment, it would be placed better after these words [*in eodem*], thus, *in eodem substantia*. It is this in full. Valef.

\* Here follow the names of those Bishops who presented and consented to this Libel.  
 \* In the *Historia* M. S. it is Pelagius of Laodicea, \* Arabianus of Antioch, [ἐκκλησίαν] which reading is truer than [ἐκκλησίαν, Sicutus]. It is the name of a City Situated in the East, concerning which I have yet met with nothing. Amongst the Bishops of the *Acacian* party who subscribed the *Seleucia* Synod, *Eusebius of Miletene*, of the Province of the Islands, is recounted. Valef.

\* This is neither a Greek, nor a Latin name. In the *Tripartite History* it is *Barlaam*. Valef.  
 \* *Epiphanius Scholasticus* terms him *Isidus*. He seems to be the same person with him that is called *Isidus* in *Isidus*'s 69 Epistle, which is the Synodical Epistle of the *Antiochian* Council under *Melchius*. He is reckoned between *Cyprus* and *Narses*. Valef.

\* Upon my version, make it *Hippi*. This *Petrus* was Bishop of *Hippi*, a Province of *Paphlagonia*. He subscribed the *Seleucia* Synod, together with the others of the *Acacian* party here recounted, to wit, *Zoilus of Larissa*, *Eusebius of Eleutheropolis*; as you may read in *Epiphanius*, in *Harv*, *Semarian*. *Hippi* was a Town in *Paphlagonia*, thirty stadia's distant from *Tyberias*; *Epiphanius* mentions it in his own Life. Valef.

\* In *Epiphanius Scholasticus*'s Version he is called *Arabianus* *Adventus*, very right. For this is the *Arabian*, or *Arabian*, Bishop of the *Arabi*, who subscribed the *Seleucia* Synod, amongst the Bishops of the *Acacian* party; as *Epiphanius* relates in *Harv*. *Semarian*. Where he is placed after *Exercitus* Bishop of *Gaza*, and next before *Charisius* Bishop of *Alexus*. *Arabi*, or *Arabian*, is a City of *Arabi*, under the Bishopric of *Bostra*, as *Guillelmus Tyrtius* informs us. "Tiscertan, *Arabi* Bishop of *Arabi* is reckoned amongst the Bishops of the Province of *Arabi* in the first *Constantinopolitan* Synod. But, in the fifth *Constantinopolitan* Synod, one *Durymenius* is counted Bishop of *Arabi*, Valef.

Piso of Adani, by \* *Lamyrdion* the Presbyter, *Sabinianus* of Zeugma, *Athanafius* of Ancyræ, \* *Irenius* of Orphitius and *Acicius* Presbyters, \* *Irenius* of rather Gata, Piso of Augusta, *Patricius* of Paltus, by *Lamyrdion* the Presbyter, *Anatolius* of Be-  
 \* *Theonimus* of Arabi, *Lucianus* Arcensis.

\* *Valf.*  
 \* This person is mentioned by *Marcellus* the Deacon, in his Life of *Euphryus* Bishop of *Gaza*, which you have in *Serius*. Valef.

We found this Libel recorded in that work of *Sabinus*'s, entitled *A Collection of Synodical Acts*. Moreover, the Emperor had taken this resolution with himself, that by kind words and persuasives he would extirpate the contentiousness of the disagreeing parties; and he declared that he would not create trouble to any person of what belief soever he were of: but that he would love and highly value such as should be the principal promoters of the Churches Unity. That these things were after this manner done by him, *Themiſtius* the Philosopher does also attest. For in the Oration he composed upon his Consulship, he admires the Emperor, for his allowing every person a free liberty of worshipping the Deity in such a manner as he desired; whereby he repressed the humours of flatterers. Upon whom he made very facetious reflections, saying, 'tis experimentally known, that they worship the Purple, not God; and that such persons differ not from the *Euphris*, which sometimes throws its Waves this way, at others the quite contrary.

#### CHAP. XXVI.

Concerning the Death of the Emperor Jovianus,

AFTER this manner did the Emperor at that time repress their fury, who made it their business to revill and contend. Departing immediately from *Antioch*, he went to *Tarſus* in *Cilicia*, where he buried *Julianus*'s Body. Having performed all the Solemnities of his Funeral, he is declared Consul. Designing to go directly from thence to *Constantinople*, it is Situate in the frontiers of *Galatia* and *Bythinia*. There *Themiſtius* the Philosopher (with others of the *Senatorial* Order,) met him, and recited his Consular Oration before him, which he afterwards spoke in the presence of the people at *Constantinople*. Indeed, as well the Civil, as Ecclesiastical affairs of the *Roman* Empire, being left with to good an Emperor, would have been managed fortunately and successfully; had not a sudden death ravish'd off eminent a personage from the publick. For, being seized with a distemper [termed] an Obstruction, in Winter time, he ended his life at the fore mentioned place, in his own and his Son *Varronianus*'s Consulship, upon the seventeenth of February. Having Reigned seven months, and lived thirty three years. This Book contains the [transactions of affairs during the] space of two years and five months.

\* Instead of [*in eodem*] expression, I should have said [*in eodem*].

# THE FOURTH BOOK OF THE Ecclesiastical History OF SOCRATES SCHOLASTICUS.

## CHAP. I.

That, after Jovianus's death, Valentinianus is Proclaimed Emperor, who made his Brother Valens his Colleague in the Empire. And, that Valentinianus was a Catholic, but Valens an Arian.

THE Emperor Jovianus having ended his life (as we have declared) at *Adasfata*, in his own and his Son *Varronianus*'s Consulship, on the seventeenth of February, the Soldiers departing from *Galatia*, on the seventh day after came to *Nicea* in *Bythinia*, where by a general suffrage they proclaim *Valentinianus* Emperor, on the five and twentieth of February, in the same Consulship. By original extract he was a *Pannonian*, born at the City *Cibalæ*. Having been entrusted with the leading of an Army, he had given a demonstration of his great skill in \* *Tallicke*. He was a personage of a large soul, and always appeared superior to that degree of honour he had arrived at. When therefore they had created him Emperor, He went immediately to *Constantinople*, and thirty days after his being proclaimed, he makes his Brother *Valens* his Colleague in the Empire. They were both Christians, but they disagreed about the Faith of the Christian Religion. For *Valentinianus* had a veneration for the Creed of the *Nicene* Synod: but *Valens*, by reason of a prepossession, adhered rather to the *Arian* opinion. The reason of this his prepossession was, because he had been baptized by *Eudoxius* [Bishop] of *Constantinople*, a Prelate of the *Arian* Religion. Both of them entertained a warmth and ardency for that Religion which each adhered to: and yet after they came to the Empire, they differed one from the other very much, in their dispositions. For formerly, in the Reign of *Julianus*, (when *Valentinianus* was Tribune of the Soldiers, and *Valens* had a Mili-

tary employ in the Emperours Guards) each of them gave a demonstration of the zeal they had for their Religion. For being compelled to sacrifice, they chose to leave their Military employments, rather than relinquish Christianity. But, at that time the Emperor *Julianus*, knowing them to be persons useful to the Publick, removed neither of them from their Military preferment; nor yet *Jovianus*, who was his Successor in the Empire. But, being afterwards promoted to the Empire, \* they were at first \* *Valens*, like to one another, as to their care about the management of the publick affairs; but they differed (as I have said) about the Christian Religion, and behaved themselves after a disagreeable manner towards the Christians. For *Valentinianus* did indeed favour such persons as embraced his own sentiments; but he was not in the least troublesome to the *Arians*. But *Valens*, desirous to promote the *Arians*, did most grievously disturb and disturb those who differed in opinion from them; as the procedure of our History will evidence. At that very time, *Liberius* presided over the *Roman* Church: at *Alexandria* *Athanasius* [was Bishop] of the *Homoiousians*; and *Lucius* of the *Arians*, whom the *Arians* had constituted *Georgius*'s successor. *Eudoxius* presided over the *Arians* at *Antioch*. Those of the *Homoiousians* opinion in that City, were divided into two parties, *Paulinus* headed the one party, and *Melitus* the other. *Oryllus* was again put into possession of the Church at *Jerusalem*. The Government of the Churches at *Constantinople* was in the hands of *Eudoxius*, an adherent of the *Arian* opinion: the *Homoiousians* kept their assemblies in a little Oratory within that City. Those of the *Macedonian* Heretic, who had \* *Valens*, at that time retained their Churches in every City. In mind with this posture were the affairs of the Church at that time.

\* I am of opinion, that *Valens*, who in the end of *Julianus*'s reign, had declared for the *Acacians* [read] *Chalcidians*, and was not at all different from the *Acacians*, which reading I have followed in my Version. The reading may be [*Chalcidians*], separated from ] which is perhaps truest, *Nicophorus* has altered this passage of *Socrates* thus, *duxit Valens ad se ad dogmata, afferensque sunt cum se, quibus*, which is worth of all. Valef.



D d 4 bian





Celsus, Euphranor, Milefius, Patricius, Severianus, Eufebius, Eumolpus, Athanasius, Diocletian, Menodorus, Diocles, Chrylampus, Neon, Eugenius, Eustathius, Callicrates, Arsenius, Eugenius, Martyrius, Hieracius, Leontius, Philargius, Lucius, and to all the Orthodox Bishops in the East. Liborius Bishop of Italy, and the Bishops in the West. [He] health always in the Lord.

The words [of] Welfi [wif] Italy] he expunged. Epiphanius, Scholasticus acknowledges them not; or else it must be thus worded: Liborius Bishop, and the Bishops of Italy, and the Bishops of the West, &c. For this Liborius distinguishes the Bishops of Italy from the rest of the Western Prelates, in the beginning of this Letter, in these words: I add to our scandalous and all the Bishops in Italy and in the Western parts. Nor is it otherwise except in the Libel of Faith which the Legates presented to Liborius, Valef.

Your Letters [Dear beloved Brethren,] b Remembrance of the Light of Faith, delivered to us by Our highly esteemed Brethren, the Bishops, Eustathius, Silvanus, and Theophilus, brought us the most joyful joy of Peace and Unity to Us: that it may be referred and most especially upon this account, because they have affirmed and demonstrated, that Your opinion and Your Sentiments are consonant and agreeable, both to Our Stenderms, and also to all the Bishops in Italy and in the Western parts. And this we acknowledge to be the Catholic and Apostolic Faith, which from the Nicene Synod hitherto has continued entire and unbroken. This Creed \* Your Legates themselves have professed that they do hold and embrace, and being filled with great joy, have wiped out all impressions [and quenched] the remaining sparks of an abjured opinion, and have made a publication of this Creed, not only in words, but under their own hand-writing. The Copy whereof We have judged necessary to be annexed to these Letters, that we might not leave the Heretics any pretext of framing another conspiracy, whereby they should again excite the Incentives of their own malice, and according to their maxims, rekindle the flames of discord. Moreover, Our dear Brethren, Eustathius, Silvanus, and Theophilus, have professed and acknowledged this also, that both they themselves, and also Your Legates, have always had this Creed, and will retain it to the last: to wit, the Creed approved of at Nicea by three hundred and eighteen Orthodox Bishops, which the perfect Truth, and says the mouths, and vanquishes all the floods of Heretics. For, not of their own accord, but by divine appointment so great a Company of Bishops was convened against the madness of Arius; \* See Gen. as were \* equal in number to those, by whose assistance Blessed Abraham through four Kings forces, was three hundred and eighteen, being all his own servants,

so many thousands [of his enemies.] Which faith being comprehended in the Hypothesis, and in the term Homoiotus, does (like a strong and impregnable fortress) beat back and repel all the assaults and mischievous machinations of Arius's perverse opinion. Wherefore, when all the Western Bishops had met at Ariminum, whither the impudency of the Arians had called them together, that either by some kind perforce, or (which is true) [by compulsion] of the secular power, they might destroy, or perforce deny what had with all imaginable caution been inserted into the Creed; their fidelity advanced them out on the left. For, almost all those persons then convened at Ariminum, who had at that time been either enticed into error, or imposed upon, are now returned to a right mind, have Anathematized that Draught of the Creed published by them convened at Ariminum, and have subscribed to that Catholic and Apostolic Creed raised and established at Nicea. And having entered into a communion with Us, they are with a greater warmth incensed against Arius's Opinion, and against his disciples. Of which business when the Legates of Your Love perceived an evident proof, they annexed Your Love's Letter to their own Subscription; and do Anathematize Arius, and what was transacted at Ariminum against the Creed ratified at Nicea: to which [translations] Your Love's Letters, beguiled by perjury, have subscribed. Wherefore, it seemed agreeable to Us, to write to Your Love, and to give assistance to those, whose requests are just and equitable. More especially, because we are entertained by the profession of Your Legates, that the Eastern [Bishops] are come to themselves, and do embrace the same Sentiments with the Orthodox Western [Prelates]. We make known this to you also, (that you should be ignorant of it,) that the Blasphemies of the Ariminian Synod are now Anathematized, by those who seem to have been damned at that time by Fraud, and that all persons have unanimously conspired in an agreement to the Nicene Creed. And this ought to be made known to all men by You, that such as have been damned [in their Faith] \* by force of Law; and Fraud, may now at length return from Heresy, by the trial of the divine Light of Catholic Liberty. Who (if after this Synod they will not submit up the poison of perverse doctrine, renounce, as all Arius's Blasphemies, and Anathematize them,) they may know that they themselves, together with Arius, and his disciples, and the rest of the Serpents, whether Sabellians, or Patropians, or what ever other Heresy they are [followers] of, are excluded from, and are no members of the Church's Assembly, which admits no illegitimate Sons. God preserve You in safety, Dear beloved Brethren.

The erroneous punctuation in Rob. Stephens's edition deceived Callicrates. For, he renders it thus: Conjurando adhibitis subscripsi, to which [translations] Your Love's Letters, beguiled by perjury, have subscribed. Wherefore, it seemed agreeable to Us, to write to Your Love, and to give assistance to those, whose requests are just and equitable. More especially, because we are entertained by the profession of Your Legates, that the Eastern [Bishops] are come to themselves, and do embrace the same Sentiments with the Orthodox Western [Prelates]. We make known this to you also, (that you should be ignorant of it,) that the Blasphemies of the Ariminian Synod are now Anathematized, by those who seem to have been damned at that time by Fraud, and that all persons have unanimously conspired in an agreement to the Nicene Creed. And this ought to be made known to all men by You, that such as have been damned [in their Faith] \* by force of Law; and Fraud, may now at length return from Heresy, by the trial of the divine Light of Catholic Liberty. Who (if after this Synod they will not submit up the poison of perverse doctrine, renounce, as all Arius's Blasphemies, and Anathematize them,) they may know that they themselves, together with Arius, and his disciples, and the rest of the Serpents, whether Sabellians, or Patropians, or what ever other Heresy they are [followers] of, are excluded from, and are no members of the Church's Assembly, which admits no illegitimate Sons. God preserve You in safety, Dear beloved Brethren.

Epiphanius and those that accompanied him, having received these Letters, went over into Sicily: where after they had caused a Synod of Sicilian Bishops to be convened, they made a profession of the Homoiotus Faith in their presence, and confirmed the Nicene Creed; and having received from them Letters written to the same

VALENTINIANUS  
MAGNUS  
LIB. IV.

same effect, they returned to the persons by whom they had been sent. Who, upon receipt of Liborius's Letter, sent Legates from City to City, to the principal Affluents of the Homoiotus Faith, exhorting them to meet together unanimously at Tarfus [a City] of Cilicia, in order to the confirming of the Arian Creed, and that they might not act in all manner of contentious disputes, which had since that been raised. And this had perhaps been effected, had not Eudoxius (a Prelate of the Arian Religion, one who at that time was in great favour with the Emperor) hindered it. Who being more exasperated because of the Synod summoned to meet [at Tarfus,] framed greater mischief against them. Moreover, that the Macedonians, by sending Legates to Liborius, entered into a Communion with him, and confirmed the Nicene Creed; Sabinius himself has confessed in his Collection of Synodical Actions.

## CHAP. XIII.

How Eumomius separated himself from Eudoxius, because he adhered to [his Master] Aetius. And that (a disturbance being raised at Alexandria by Eudoxius's means,) Athanasius fled again. And that (when the Populace were tumultuous hereupon,) the Emperor being afraid, by his Letters \* pacified the Alexandrians, and ordered that Athanasius should be put into quiet possession of his Church again.

\* Or, interrupted with.

About the same time Eumomius, being separated from Eudoxius, held his assemblies apart by himself, because, after he had several times entreated him to embrace his Master Aetius's [opinion,] Eudoxius refused to do so. And yet Eudoxius did not this willingly: (For he rejected not Aetius's opinion; in regard it was the same with his own;) but because all those who embraced the same Sentiments with Eudoxius, declined Aetius as being Heterodox. This was the reason why Eumomius made a separation from Eudoxius. After this manner were these matters transacted at Constantinople. But an Edict of the Praetor of the Praetorium sent thither by Eudoxius's care, disturbed the Church at Alexandria. Wherefore, Athanasius, afraid of the irrational and mad violence of the multitude, and fearing lest he should \* be look't upon as the occasioner of those mad absurdities which might be committed; hid himself four whole months in his Fathers Monument.

But, when the Populace, [waxed] because of his absence, were tumultuous by reason of their love and affection towards him; the Emperor, understanding that upon this account Alexandria was sorrowful and sad, signified by his Letters, that Athanasius should securely and without fear continue possessor of the Churches. And this was the reason why the Alexandrian Church continued in this agitation of the war, has rendered it thus: Sed quoniam omnes maxime, illius, cum Sella aeternis faustibus. But because all those of Eudoxius's Opinion confessed him to be of another Sect. Valef. This term [aeternus] occurs 2 Tim. 2. 16. where in our English Version 'tis rendered [to them.]

He means an order of the Praetors of the Praetorium. For 'twas usual, that the Praetor of the Praetorium, as often as he issued out any Edict, should annex the names of the other Praetors of the Praetorium. An Instance whereof we see both in the Greek purgation Constitutions, which are published after the Carthaginian Collection, and also in Theodorus and Valentinian's Novels. There is a famous evidence of this thing in the ancient Writer De Quæstionibus veteris at Novi Testamenti, Cap. 97. Valef.

continued undisturbed until the death of Athanasius. But how, when he was dead, those of the Arian faction got possession of the Churches again, we will relate a little after this.

## CHAP. XIV.

That after the death of Eudoxius at Constantinople, the Arians Ordained Demophilus; but the Orthodox, by [the assistance of] Eulathius of Antioch, [made] Evagrius [Bishop of Constantinople.]

Further, the Emperor Valens departed from Constantinople, and \* halted towards Amicius. The Emperor Valens. And being arrived at Nicomedia a City near the head of Bithynia, he made a stop there upon this account: Eudoxius the chief Prelate of the Arian Church, whose faction ended his life soon after the Emperors' departure [from Constantinople,] in Valentinian's hearing of news and Valens's third Conulate, having been Procopius in possession of the Chair of the Constantinian, defected from the Church. \* Nineteen years, We were the Arians constituted Dominus [Bishop] in his youth. But the Homoiotus, supposing that he was a fair opportunity was offered to them, elected for to one Evagrius, a person that owned the same cause as Eudoxius, a person that owned the same cause as Eudoxius, who had formerly been Bishop of Amicius, and had formerly been recalled from exile in Valentinian's Reign. Ordained him. This Eulathius was at that time present at Constantinople, [to which City he came] with a design of settling and strengthening those of the Homoiotus Faith, where he continued, abiding himself.

Socrates says not, that Valens came to Amicius before, but that he went towards that City, which is certainly most true. But Christophorus Venerandus seems to have been the cause of Eudoxius's exile; for he renders it thus: Imperator Valens decessit Antiochiam in matrem, the Emperor Valens having to go to Amicius again. Valef.

Sogomen's account is truer, who makes Eudoxius to have been Bishop till eleven years. This certain Eudoxius thrust himself into the Episcopate of Constantinople by Eudoxius's millice; for he renders it thus: Imperator Valens decessit Antiochiam in matrem, the Emperor Valens having to go to Amicius again. Valef.

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That when the Emperor had banished Evagrius and Eustathius, the Arians forcibly oppressed and afflicted the Homoiousians.

Upon the doing hereof, the Arians renewed their persecution against the Homoiousians as afore. What had happened, soon came to the Emperours knowledge, who fearing, lest a Sedition, caused by a contention of the multitude, should ruin the City, sent some Forces from Nicomedia to Constantinople: and gave order, that both persons, as well he that was ordained, as he that had ordained him, should be apprehended, and banished, the one to one place, the other to another. Eustathius therefore was exiled to *Bizuna* a City of Thracia; and Evagrius was conveyed away to another place. These things having been performed after this manner, the Arians, growing more insolent and bold, forcibly afflicted the Carholicks: [sometimes] they beat them, [at others] they gave them contumelious language; [some] they shut up in prison, [others] they punished with Pecuniary Multits; in fine, they practised all sorts of afflictive and most unchristianlike mischief against them. Which when they were unable to cure, they went to the Emperor, [with a design] to beseech him, that they might, in some measure, at least, be freed from the Violence [of the Arians]. But, [although] they had proposed this design to themselves, [yet] they were wholly frustrated of their hope, because they expected to obtain it from him, who had been the Author of their injurious usage.

Trisiphon, whither he had been banished. But Theodosius Lector and Theophrastus relate, that he was banished to Philipp, and there buried. That Eustathius therefore, who was banished by Valens to Bizuna, must necessarily be a different person from Eustathius Bishop of Antioch. Brevia is a City of Thracia, he therefore the place of the Thracian Arians, as Theophrastus attests. Eustathius mentions it in his sixth book, where he speaks of Lucius Lucullus, who subdued the Thracian Bessi, Valer.

## CHAP. XVI.

Concerning the holy Presbyters who were burnt in a Ship, and concerning the Famine, which by the wrath of God happened in Phrygia upon that account.

For, when some choice pious persons, who were Ecclesiasticks, being eighty in number, (the principal men amongst whom were *Orbanus*, *Theodorus*, and *Ademedeus*), were arrived at *Nicomedia*, and had presented a Supplicatory Libel to the Emperor, informing him of the violence and calamitous sufferings which were inflicted on them [by the Arians:] the Emperor, highly incensed, concealed his anger, till such time as he had given a secret order to *Modestus* the Prefect, for the apprehending of these persons, and putting of them to death. The manner of their death was new and unusual; therefore it shall be recorded. The Prefect being afraid, lest if he should murder these men in publick, he might raise a tumult of the unthinking crowd against himself, pretends to send them away into banishment. [This news] being received by these persons with a courageousness of mind, the Prefect orders them to be put aboard a Ship, as if [he designed] they should be carried away and banished: but he commanded the Sea men,

that when they came to the middle of the Sea, they should set the Vessel on fire: that so, being destroyed after this manner, they might be deprived of a Burial. Thus therefore it was performed. The Mariners failed out of the Haven, and being arrived at the middle of the *Affrican* Bay, do what they were ordered: and having set the Ship on fire, went aboard another small Vessel which followed them, and so came off. But, a very boisterous Easterly wind hapned to blow, whereby the burning Ship was fiercely driven: in so much that it failed with a great deal of swiftness; and lasted till it came to a Sea-Port, the name whereof is *Dacidiana*, where it was wholly consumed together with the men in it. Many have reported, that this [horrid Villany] continued not unpunished. For there hapned to force a *Famine* all over *Thracia* immediately after, that many of the inhabitants were forced to remove out of that Country for some time, and besake themselves, partly to *Constantinople*, and partly to other Provinces. For *Constantinople*, although it nourishes a vast multitude of people, City of yet always abounds with plenty, both because it has all manner of necessaries for provision imported into it from all places by Sea, and also in regard the *Euxine*-Sea, lying near it, furnishes it with plenty of Bread-corn, as often as it wants.

name of *Dacidia*. Valer. \* Concerning this Famine there is this Record, in the Old Egpt, with *Sirmonas* has published under the name of *Matins*: *Valentinianus* III, and *Valente* III, &c. i. e. in the third Consulate of *Valentinianus* and *Valens* there was a great Famine in the parts of *Thracia*. Valer.

## CHAP. XVII.

That the Emperor, arriving at Antioch, did again Persecute those that Embraced the Homoiousian Opinion.

But the Emperor *Valens*, little regarding the calamities caused by the Famine, went to *Antioch* in *Syria*. During his residence there, he destroyed such as would not profess *Arianism*. For although he had perfectly ejected the Embracers of the Homoiousian Opinion out of the Churches of almost all the Eastern Cities; yet he was not satisfied therewith, but did besides inflict various punishments upon them. And he destroyed many more than formerly [had been destroyed by him], by exposing them to different sorts of death; but more especially by drowning them in a River.

## CHAP. XVIII.

Concerning what was done at Edessa, and the reproachfull affront put upon the Prefect, and concerning the Faith, courageousness, and constancy of those Citizens; and concerning a pious woman.

But, we must relate what was done at *Edessa* [sometimes] a City of *Mesopotamia*. In that City signifies there is a stately and splendid Church [which place where bears the name] of *Thomas* the Apostle, where, in assemblies in order to the performance of the public duties of Religion are without intermission convened, by reason of that place sanctity. The Emperor *Valens*, desirous to view this Church, and being informed that the whole congregation met therein were [followers] of that Heresie which he detested, struck the Prefect with his own hand, (as 'tis said,) because he had not taken

taken care to have them driven from that place. When the Prefect, after this manner abused, made preparations (though unwillingly) to obey the Emperours rage; (for he was not willing to be the instrument of the murder of so many persons;) he gave them notice secretly, to the intent that no person might be found within that Church. But no body heeded either his advice, or his menaces. For on the day following all persons flock't to the Church. And when the Prefect with a great company of Soldierys hastened to the Oratory, in order to his fulfilling the Emperours rage; a poor woman, leading her own little son by the hand, went with great speed towards the Church, and broke through the ranks of Soldierys which Guarded the Prefect. At which the Prefect being highly displeased, orders the woman to be brought to him. And speaks to her after this manner, Miserable woman! Whither runnest thou in this indecent manner? She replied, To the same place that others run too. Have you not heard, said he, That the Prefect is going to put to death all persons that shall be found there? I have heard so, answered she, and do therefore make haste, that I may be found there: And whether draggest thou that little child, said the Prefect; the woman replied, that he also may be consigned the honour of *Martyrdom*. Upon hearing hereof, the Prefect made a conjecture of the constancy and resolution of the persons assembled [in the Church.] And he went back immediately to the Emperor, and informed him, that all of them were ready to die for their own faith. And declaring withall, that it would be absurd to destroy so many persons in so short a time, he ther by perwaded the Emperor, to desist from being enraged. After this manner the Edessens escaped their being destroyed by their own Emperor.

\* Rufinus (I am whom Socrates borrowed this story) book 2, chap. 5. Eccles. Hist. words this passage thus: Infamem quoque periculum fecum arripimus, carisq; libelli, irrisu etiam offitit sententia. Epistam. Leading her little child with her, and making such great bait, that she broke through the Prefect's Guards. This memorable fact of the woman of Edessa hapned on the year of Christ 375 or 373 at we shall see by and by. *Baronius* has done ill to place on the year of our Lord 370. Valer.

\* Anastasius Rufinus (in the book and chapter just now quoted) says, the made such bait, that she broke withal to flay her door, nor drew herself in the usual way that women appeared in. And after these words, there were waiting in little child, said the Prefect; the woman replied, that he also may be consigned the honour of *Martyrdom*. Upon hearing hereof, the Prefect made a conjecture of the constancy and resolution of the persons assembled [in the Church.] And he went back immediately to the Emperor, and informed him, that all of them were ready to die for their own faith. And declaring withall, that it would be absurd to destroy so many persons in so short a time, he ther by perwaded the Emperor, to desist from being enraged. After this manner the Edessens escaped their being destroyed by their own Emperor.

And whether draggest thou that little child. said the Prefect, the woman replied, that he also may be consigned the honour of *Martyrdom* [which I have infected from the Florentine and *Storians* M. SS. Epiphanius Scholasticus acknowledges them] and so does Rufinus, from whom Socrates borrowed this story. Moreover, from this place also 'tis evident, that *Christophorus* had perused no M. S. Copies of *Socrates*. Valer.

## CHAP. XIX.

That the Emperor Valens slew many persons, the first letter of whose name was \* Theta, upon account of a certain Necromantick divination, whereby that was foretold.

\* At the same time, a certain destructive Demon abused the Emperours cruelty. For he perwaded some persons to make a strict and over-busie enquiry by a Necromantick divination, which, who should succeed *Valens* in the Empire. These had consulted that they might know who should succeed *Valens* in the Empire, is at large set forth by *Ammianus Marcellinus*, in his 25th book. But, 'tis difficult to align the year whereon it hapned, *Baronius*, in his *Annals* places it on the year of Christ 370. I am of opinion, that it was acted in the year of our Lord 371, or at the beginning of the year 372. For *Valens*, in the year of Christ 371, made his entry into *Antioch*, at the end of Summer, *Gratianus* II, and *Pro-*

bus being Consul, as I have demonstrated in my notes on the forefild book of *Marcellinus*, partly from the *Letters* of the *Theodosius* Coder, and partly from *Libanius's* book concerning his own Life. Now, that Tragical and Conspiracy of those wicked wretches against *Valens*, hapned after his entry into the City *Antioch*, as 'tis manifest from *Marcellinus*. Therefore, it must necessarily hapen at the close of the year 371, or at least at the beginning of 372. 'Tis certain, *Theophrastus* and *Celsenus* do place *Valens's* entry into *Antioch* on his eighth impious wretches, who had conspired that conspiracy of those Emperours, to *Valens's* ninth year. Which agrees exactly with our opinion, if we may compare *Valens's* first year from the Consulate of *Jovianus* and *Valentinianus*. Valer.

To which persons, having made use of a certain Magical incantment, the Demon gave responses; not plain and manifest, but (as he usually does) oblique and ambiguous; by shewing only four Letters, \* Theta, and Epilon, and Omicron, and Delta; Gying that his name, who should Reign after *Valens*, did begin with these Letters; and that his name was compounded. The report ears. But he permitted not God (who manages all things in a due and orderly manner) to have the knowledge of things future, and to do what seemed good to him; but, fighting the functions of Christ's unity, for which he supposed himself to have a zeal and ardency, he put many to death, of whom he had a suspicion, that they would seize up n the Empire. Therefore, the *Theodorus*, the *Theodotus*, the *Theodosius* and the *Theodulus*, and as many as had such like names as these, were deprived of their lives. Amongst whom one *Theodosiolus*, a perion of great Valour and Courage, a descendant of a Noble Family in Spain, was also put to death. And out of a fear of the imminent danger many persons [at that time] changed their names, deny- ing those names their Parents had given them, when they were young, in regard they were liable to danger. But, let us much be said concerning this.

He also calls him *Theodosius*. Who this *Theodosius* [or, *Theodolus*] should be, 'tis uncertain. For I cannot think, it was that *Theodosius* (father to *Theodosius* the Emperor,) of whom *Ammianus* makes frequent mention in his History. For he lived in the West, and was not slain by the fraud and treachery of malevolent persons, till after *Valentinianus's* death. And yet this Character added by *Socrates* [A perion of great Valour and Courage, a descendant of a Noble Family in Spain,] does exactly fit him. Valer.

## CHAP. XX.

Concerning Athanasius's death, and the promotion of Peter [to his See.]

Further, you are to know, that as long as *Athanasius* Bishop of *Alexandria* lived, the Emperor (upon account of some [over-ruling] dispensation) of Gods providence) forbore disquieting *Alexandria* and *Egypt*, knowing for certain, that there was a numerous multitude of persons there, who favoured *Athanasius*; and for this reason he was afraid, lest a sedition being raised at *Alexandria*, the populace, who are naturally hot and violent, should endanger the publick state of affairs. [Moreover,] *Athanasius*, after those many Conflicts [He had undergone] upon the Church's account, departed this life in the second Consulate of *Gratianus* which he bore with *Probus*; he was the death, governed that Bishoprick amidst many dangerous fourty and six years, and left *Peter*, a pious and eloquent person, to succeed him in his See.





and <sup>†</sup> had trial of *Scourgings*, they were *stript*  
 naked, were bound, were *flogged*, were *slain with*  
 the *Smow*, [they were] *persons that wandered*  
 about in the *Solitudes*, in *Sheep-caves*, and *Gan-*  
*gions*, *bring defuncts, afflicted, tormented, of whom*  
 the world was *not worthy*, they wandered in *Deserts*,  
 and in *Mountains*, and in *Dens*, and *Caves* of  
 the earth : † notwithstanding they received a  
 Testimony both from their Faith, and from the  
 Wounds and Cures, which the Grace of God per-  
 formed by their hands. But (as 'tis probable,) the  
 divine Providence permitted these persons to suffer  
 these things, *having provided* *for some better thing*,  
 that by those *miseries* which they underwent,  
 others might obtain *salvation* in God. And this  
 was demonstrated by the Event. When therefore  
 these admirable persons were superior to all that  
 force and violence used towards them, *Lucius*,  
 quite out of heart, advises the Commander of  
 the Military Forces, to banish the Fathers of the  
 Monks. These [Fathers of the Monks] were,  
 the *Egyptian Marcus*, and he of *Alexandria*  
 who bore the same name. These per-  
 sons therefore were exiled into an *Iland*, where-  
 in there was no Christian Inhabitant. In that  
 Iland there was an [Heathen] Temple, and a  
 Priest in it, whom all the Inhabitants worshipped  
 like a God. But when these pious persons ar-  
 rived in that Iland, all the *Demons* there were  
 seized with a fear and trembling. At the time  
 also, this accident happened. The Priests  
 daughter, possessed on a sudden by a Devil, fell  
 into a rage and overturned all things. She was  
 extremely unruly, and could by no means be  
 quieted : but cried out with a loud voice, and  
 spake to those pious persons, saying, why are  
 you come to call us out of our country? These  
 men therefore did that place give another de-  
 monstration of that power of spirits which they  
 had received from the Grace of God. For they  
 drove the Devil out of the Virgin, and [having  
 restored her] to her right mind, delivered her to  
 her Father ; whereby they induced both the Priest,  
 and all the Inhabitants of that Iland, to [embrace  
 the] Faith of the Christian Religion. Where-  
 fore, c. they cast away their Images immediately ;  
 changed the Fabrick of their Temple into the  
 form of a Church ; received Baptism, and with cer-  
 tificates learned all the [Doctrines] of Christi-  
 anity. Thus these admirable persons, persecuted up-  
 on account of the *Honourable* Faith, rendered them-  
 selves more approved, brought salvation to o-  
 thers, and made the Faith more firm and strong.

CHAP. XXV.

*Concerning Didymus, a blind man.*

**A**Bout the same times, God produced another person, by whose Testimony he thought fit the Faith should be corroborated and confirmed. For *Didymus*, a man admirable and eloquent, adorned with all sorts of Learning, flourished at that time. This person being very young, when he had but just learned to read; fell into a distemper of his eyes; where-with he was sorely troubled, and lost his eye-sight. But God, instead of corporal eyes, gave him those of the mind. For what he could not be instructed

in by feeling, he learnt by hearing. For his being of an apt and ingenious disposition from his childhood, and ended with an excellent wit, he surpassed even those ripe-witted children who had the acutest sight. For he became Master of the Rules of *Gymnasium* with much ease, and arrived to the knowledge of those of *Rhetorick* with more celerity. Proceeding on from thence to *Philosophy*, with an admirable facility he learnt *Logic*, *Arithmetic*, and *Misick*; and treasured up within in his own mind the other Precepts of the Philosophers, in such a manner, that he could readily dispute against those, who had perfectly learnt those Arts by the benefit of their eyes. Moreover, he was to exactly well-skilled in the divine Oracles of the *Old and New Testament*, that he published many discourses upon them: he dictated *Three Books* concerning the *Trinity*; and interpreted *Origen's Books* Concerning *Principles*, setting forth his Comments thereupon, wherein he asserts that their Cavils are frivolous, who accuse *Origen*, and make it their business to speak reproachfully of his Works: for they are not able, says he, to arrive at the knowledge of that, which is hidden in his Works by his profound and profound peripatetic and prudence. If any person therefore be desirous of knowing *Diogenes's* great Learning, and the fervency of his mind, he may have account thereof by a perusal of the *Books* elaborated by him. It's reported, that *Anemius* [the Monk] discoursed with this *Diogenes*, long before the times of *Valentin*, at great length; but he left the desert, and came to *Alexandria* upon account of the *Arians*; and that *Valentin*, perceiving the Learning and knowledge of this person, he spake these words to him; O *Diogenes*! Let not the loss of your bodily eyes trouble of *Diogenes*. For you are deprived of *John* eyes, as the *mus* on *Flies* and *Gnats* can see with. But rejoice, that you have those eyes, wherewith the *Angels* fly, which even God himself is discerned, and his *angelic Light* comprehended. This was the faying of the pious *Anemius* to *Diogenes*, long before these times, when we are treating of. But at that time, *Diogenes* was look't upon to be the greatest Patron and Defender of the genuine Faith, who disputed against *Valentin*.

[illegible]


CHAP. XXVI.

*Concerning Basilus of Cæsarea, and Gregorius of Nazianzum.*

Divine Providence set up *Didymus* indeed as an  
opponent to the *Arians* at *Alexandria*: but  
[in order to their Confutation] in other Cities,  
[ic

LIB. IV.

*of Socrates Scholasticus.*


 [It made use of.] *Basilius Cæsariensis*, and *Gregorius Nazianzenus*. Concerning whom I judge it now opportune to give a short account. The memory and fame of these two persons which is still preserved amongst all men, and the Learning contained in the Books written by them, might indeed be sufficient to let forth the praises and commendations of each of them. But, in regard they were persons in an eminent manner useful to the Church at that time, and were preferred [by God,] as being the Incentives of the [Orthodox] Faith; the Subject of our History does of necessity engage us, in an especial manner to make mention of these two men. Should any one therefore be desirous of comparing *Basilius* and *Gregorius* with one another, and of giving an account of the Life, Morals, and Virtues that were in them; he would be in a great doubt which of them he should prefer to the other. For they were both equal to one another, whether you respect their [pious and] exact course of Life, or their Learning; I mean as well their *Grecian* Literature, as their knowledge in the sacred Scriptures. For, when very young, they went to *Athens*, and were the hearers of *Himerius* and *Probaerulus*, the two most eminent *Sophists* of those times; afterwards they frequented [the School of] *Libanius* at *Antioch* in *Syria*, and by their industry arrived at the highest accomplishments of *eloquence*. And *Or. Rhetoric*. And when they were judged worthy to be professors of *eloquence*, many persons persuaded them to enter upon the teaching and profession thereof. Others advised them to practise the Law, but they despised both these sorts of Life: and discontinuing their studies of *eloquence*, embraced a Mo-

\* What *Socrates* says here, is in my opinion false; viz, that *Basilius* and *Gregorius* after they had finished the course of their Learned studies at *Athens*, were hearers of *Libanius* the *Sophist* at *Antioch*. *Gregorius* himself does not say this, in his *Poem* concerning him; but he was in the sixteenth year of his age when his friends would have destined him to be a *professor*, that is, to be a *professor* of *eloquence*; (the same is testified by *Jerome*, book 2. chap. 9. *Eccl. viii.*) I but that he fled forcibly from these, and went into his own Country, *Asia*.

Or, the  
Office,  
of a  
Dean.  
b Baronius  
fays, Ba-  
silius was  
preferred to the Bishoprick of *Cæsarea*, in the year of Christ 369: and  
this he attempts to prove from *Gregorius Nyssenus*'s testimony. *Theo-  
phanes* and *Cedrenus*, in his *Chronicon*, do not place the beginning of Ba-  
silius's Episcopate, on the ninth year of *Valens*, which was the year

[illegible]

For being afraid, lest the novelty of the *Arian* opinion should prey upon and devour the Provinces of *Pontus*, he went with great haste into those parts. Where he confirmed Monasteries, instructed the inhabitants in his own doctrines, and confirmed the minds of those that wavered. *4* *Gregorius* [being constituted] Bishop of *Nice*, who led a small City in *Cappadocia*, over which in that Church his own father had before preferred, took the same course that *Basilius* did. For he also went up and down to the Cities, and corroborated those that were feeble and dispirited as to the Christian faith. But more especially, he made frequent journeys to *Constantinople*, and confirmed the Orthodox in that City by his Preaching and Disputations. Upon which account, he was soon afterwards, went into those parts, with a design to oppose himself against the perfluencies of the *Arians*. Valde,

[illegible]









## CHAP. XXXVIII.

That the Emperor arriving at the City Constantinople, and being reproach'd by the people upon account of the Goths, marches out of the City against the Barbarians. And coming to an engagement with them near Adrianople, a City of Macedonia, is slain by them; after he had lived fifty years, and Reigned sixteen.

[Moreover,] the Emperor Valens coming into Constantinople about the thirtieth of May, in his own sixth and in Valentinian Junior's second Consulate, finds the people in a very sad and dejected condition. For the Barbarians, who had already overrun and ruined Thracia, did now plunder and destroy the very Suburbs of Constantinople; there being then no Forces ready that were fit to make a resistance against them. But when the Barbarians attempted to make nearer approaches, even to the very City walls, the Citizens were grievously troubled thereat, and murmured against the Emperor, as if he himself had brought the Enemy thither, and because he did not forthwith march out against them, but deferred the War against the Barbarians. Moreover, when the Circus Sports were exhibited, all with one consent exclaimed against the Emperor, because he was negligent of the publick affairs. They cried out therefore with a great deal of earnestness, Give us Arms, and we our selves will fight. The Emperor was highly incensed at the hearing of these Exclamations against himself: and about the eleventh

\* The reading must be [Valens] marches out of the City, threatening that the same days [which] he writes here assigns for Valens's entry into, and

march out of, Constantinople, are recorded in Valens's Fasti, in these words: Valens VI. et Valentinianus II. Sc. In Valens's sixth and Valentinian's second Consulate, Valens Augustus entered Constantinople, from the East, on the third of the Calends of June [that is, the thirtieth of May.] And on the same year Valens Augustus went out of the City to the East on the third of the Ides [that is, the eleventh] of June. Valens,

if he returned, he would punish the Constantinopolitans, both for the reproaches they cast upon him, and also because they had heretofore been Abettors of Procopius's Tyranny. Having therefore said, that he would totally demolish the City, and \* Plough it up, he march'd out against the Barbarians. Whom he drove a great way from the City, and pursued them as far as Adrianople a City of Thracia, situate in the Frontiers of Macedonia. Engaging the Barbarians at that place, he ended his life on the ninth of August, in the now mentioned Consulate. This was the fourth year of the \* two hundredth eighty ninth Olympiad. 'Tis reported by some, that he was destroyed by fire, after he had taken refuge in a certain Village, which the Barbarians assaulted and burnt. But others affirm, that having changed his Imperial habit, he ran into the midst of the main body of Foot: and when the Horse attempted a defection, and refused fighting; the Roman Foot were surrounded [by the Barbarians,] and wholly cut off in the engagement: amongst whom (\*tis said) the Emperor lay, but was not known, his Imperial habit (whereby it might have been manifested which was he,) being nor upon him. He died after the fiftieth year of his age, having Governed the Empire thirteen years with his Brother, and Reigned three years after him. This Book contains [an account of affairs during] the space of sixteen years.

Head of Valens, and the Emperor's.

# THE FIFTH BOOK OF THE Ecclesiastical History OF SOCRATES SCHOLASTICUS.

## THE PREFACE.

Before we begin the History of our Fifth Book, we make a request to those who shall read this Work, GRATIANUS. VALENTINIANUS. ANNO. DOMINI. 328. of ours, that they would not blame us, because, desiring to Write an Ecclesiastick History, we intermix therewith the Wars also which have at several times hapned, so far as we could procure a true Relation thereof. For we do this upon several accounts. First, to bring [the Readers] to a knowledge of what has been Transacted. Secondly, that our Readers may not be cloy'd, \* by being continually detain'd with [a perusal of] the contentious disagreements of Bishops, and with the designs they fram'd against one another. But we especially, that it might be made apparent, that when the Affairs of the State were disturbed, those of the Church also (by a certain sympathy as it were,) became disordered and disorder'd. For, let any man make an observation, and he will find, that the mischiefs of the State, and troubles of the Church, have gathered strength and spread together. For, he will perceive, that they have either had their rise at one and the same time, or else have immediately followed one another. And sometimes [the calamities] of the Church lead the way; then follow the [calamities of the] State: at others, in the contrary. So that, I cannot persuade my self, that the interchangeable course [of these things] does proceed from any fortuitous accident, but that they take their beginnings from our iniquities: and that calamities are sent for the chastisement thereof. For, according to the Apostle, † Some mens sins are open before hand, going before to judgment: and some [men] they follow after. Upon this account therefore, we have interwoven some Affairs transacted in the State, with our Ecclesiastick History. What was done in the Wars during the Reign of Constantine, because 'tis so long ago, we could not find an account of. But we make a cursory mention of the Allions done since, according to the relation thereof, which we have received from persons yet living. We do, without intermixing any one of them, include the Emperors in this our History, because from such time as they began to embrace the Christian Religion, the affairs of the Church have depended upon them; and the greatest Synods have been, and at this present are \* convened by their determination and appointment. Moreover, we have made mention of the Arian Heresie, because it has disquieted the Churches. Let this be sufficient to have been said by way of Preface. We will now begin our History.

passage, in whose power it was in those days, to summon General Synods.

## THE

## CHAP. I.

How (after the death of Valens,) when the Goths laid Siege to Constantinople, the Citizens sallied out of the City against them, having those Saracens who were under Maxia's Command, to be their Auxiliaries.

After the Emperor Valens had ended his life by an unknown sort of death, the Barbarians made their approaches again to the very walls of Constantinople, and ruined the Suburbs on

every side of it. The Citizens, sorely vexed thereat, on their own accord taking out against the Barbarians, every one taking what came next to hand for Arms. \* Domitian, the Emperours Wife, gave every one that went out upon this piece of service, such pay out of the Imperial Treasury, as was usually allowed to Soldiers. Some few Saracens, their Confederates, assist them; being sent from Maxia, whom we have mentioned before. When the Citizens had after this manner made a resistance against them at that time, the Barbarians retreated farther off from the City.

## CHAP. II.

That the Emperor Gratianus, having recalled the Orthodox Bishops from their Exile, drove the Heretics out of the Churches, and took Theodosius to be his Colleague in the Empire.

Gratianus being together with Valentinian Junior in possession of the Empire, and detesting his Uncle Valens's cruelty towards the Christians, recalled those who had been Exiled by him. Moreover, he made a Law, that persons of all Sects might, without any distinction, securely meet together in their Oratories: only the Eunomians, Photinians, and Manicheans, were excluded out of the Churches. Being also sensible of the languishing condition of the Roman Empire, and of the growth of the Barbarians; and [perceiving also] that the State was in want of a valiant and courageous man; he chuses Theodosius (a person defended of a noble family in Spain, who had performed many a brave piece of service in the Wars, and upon that account had by all men been long since judged worthy of the Empire, even before Gratianus's Election of him.) to be his Colleague in the Empire. Having therefore proclaimed him Emperor in *Sirmium*, a City of *Illyricum*, in the Consulate of *Antoninus* and *Olybrius*, on the sixteenth of January he divides with him the care of managing the War against the *Barbarians*.

This happened in the year of Christ 378. This Law of Gratianus is not now extant, And yet he is to be mentioned in the fifth Law in the Theodosian Code, de lege catholica. Valer.

## CHAP. III.

What Bishops were in possession of the Prefecture over the greater Churches at that time.

At this time *Damasus* Presided over the Church at *Rome*, who had succeeded *Liberius*. *Cyrillus* was as yet in possession of the Church at *Jerusalem*. The *Antiochian* Church (as I have said,) was divided into three parts. For *Dorotheus* the *Arian*, successour to *Euzoius*, was possessor of the Churches. Of the rest one part paid obedience to *Paulinus*, the other to *Melchius*, who was recalled from Banishment, *Lucius*, although living in Exile, Presided over the *Arians* at *Alexandria*: the professours of the *Homoeousian* Opinion in that City were headed by *Timotheus*, successour to *Peter*. *Demophilus* was in possession of the Churches at *Constantinople*, who succeeded *Eudoxius* in the Prefecture over the *Arian* Faction. Those that abominated communion with him, celebrated their assemblies apart by themselves.

## CHAP. IV.

How the Macedonians, who had sent an Embassy to *Damasus* [Bishop] of *Rome* in defence of the Homoeousian Creed, returned again to their old Heresy.

The Macedonians, after their Embassy sent to *Liberius*, for some time held a perfect and entire communion with the Churches throughout every City; intermixing themselves with

those, who from the beginning had embraced that Draught of the Creed [publish'd] at *Nicea*, But when the Emperor Gratianus's Law [was promulg'd, which] allowed a Liberty to [several] Sects, they made it their business \* to hold separate assemblies again. Being met together at *Antioch* in *Syria*, they determined again, that the term *Homoeousias* was to be abomin'd, and that a communion was not in any wise to be held with those who embraced the *Nicene* Creed. But they proceeded not in their attempt. For many of their own party, finding fault with their [inconstancy,] because sometimes they Decreed one thing, at others another, left them, and in future became firm Adherents to those that embraced the *Homoeousian* Creed.

## CHAP. V.

Concerning what hapned at that time at *Antioch*, upon *Paulinus's* and *Melchius's* account.

Moreover, at the same time arose a great difference at *Antioch* in *Syria*, upon *Melchius's* account. We have told you \* already, that *Paulinus* Bishop of *Antioch*, by reason of his eminent piety, was not banish'd; and that *Melchius*, after he had been restored by † *Julianus*, was again banish'd by \* *Valens*, and at length recalled in † Gratianus's Reign. At his return to *Antioch*, he found *Paulinus* very much decayed by reason of his great age. Immediately therefore all those who were *Melchius's* favourers, used their utmost endeavours to make *Melchius* *Paulinus's* \* Conduitor. But, upon *Paulinus's* saying, that it was contrary to the Canons, to admit of a Conduitor who had been Ordained by the *Arians*; the people make use of force, and cause him to be Consecrated in one of the Churches without the City. Hereupon a great difference arose; But afterwards the people came to an agreeance upon these terms. Having assembled † those persons that were reputed fit to be entrusted with the Bishoprick, they find them to be in all fix; of which number *Flavianus* was one. They bound these men by an Oath, that none of them should make an interest for the Bishoprick, after the death of one of the \* Prelates; but that they should permit the Survivor to continue possessor of the See of the person deceased. Having given them an Oath after this manner, the people came to an agreement, nor was there any further distinction amongst them. But, the † *Luciferians* made a separation from the rest, for this reason, because *Melchius*, who had been Ordained by the *Arians*, was admitted to the Bishoprick. Whilst affairs at *Antioch* were in this posture, a very urgent occasion oblig'd *Melchius* to take a journey to *Constantinople*.

## CHAP. VI.

That *Gregorius* of *Nazianzum* was by a general suffrage of the Orthodox constituted Bishop of the Constantinopolitan Church; at which time the Emperor Theodosius (after his Victory over the Barbarians, fell sick at *Thessalonica*, and was Baptized by *Abolchius* the Bishop.

At which time, *Gregorius* was translated from the Bishoprick of *Nazianzum* to that of *Constantinople*, by the common suffrage of many Prelates.

\* Or, Marched.

Prelates. And this was done in such a manner [as I have declared.] About the same time the Emperours, *Gratianus* and *Theodosius*, got each of them a Victory over the *Barbarians*. *Gratianus* \* returned immediately into the *Gallias*, because the *Alamanni* overran those Provinces. But *Theodosius*, after [he had erected] his Trophees, hastned to *Constantinople*, and arrives at *Thessalonica*. There he fell sick, and earnestly desired that he might be visited by Christian Bapstism: for by his progenitors he had been bred up in the Christian Religion, and was a professour of the *Homoeousian* Faith. Being desirous with all possible speed to be baptized, because his distemper increased, and having [for that reason] sent for the Bishop of *Thessalonica*, he first enquired of him, what Faith he profess'd. And when the Bishop had made answer, that the opinion of the *Arians* had not invaded the provinces of *Illyricum*, and that the novelty which *Arian* had given birth too, was not so prevalent as to prey upon the Churches in those Countries; but that they continued to preserve that Faith immovable and unshaken, which from the beginning was delivered by the Apostles, and had been confirmed in the *Nicene* Synod; [upon this answer] the Emperor was most willingly baptized by *Abolchius* the Bishop. Not many days after [Theodosius] recovered of his distemper, and came to *Constantinople* about the twenty fourth of November, in *Gratianus's* fifth and his own first Consulate.

## CHAP. VII.

That when *Gregorius* was come to *Constantinople*, and *Iovine* Bishops nursed at his Translation, he refused the presidency over the Church, And the Emperor orders *Demophilus* the Arian Bishop, either to give his assent to the Homoeousian Faith, or else to go out of the City; which latter he chose rather to do.

At that time *Gregorius* of *Nazianzum*, celebrated his assemblies within the City, in a small Oratory. Whereunto the Emperours afterwards joynd a stately Church, and named it \* *Anastasia*. But *Gregorius* (a person for eloquence and piety far more eminent than all men of his own time,) perceiving that some murmured [at his translation,] because he was a stranger, after he had express'd his joy for the Emperours arrival, refused to make any longer stay at *Constantinople*. The Emperour finding the Church in this posture, was very sollicitous, how he might make Peace, procure an Union, and enlarge the Churches. Immediately therefore he opens his mind to *Demophilus*, who presided over the *Arian* Sect, [and makes a proposal to him] whereby he would give his assent to the [Creed publish'd at the] *Nicene* Synod, unless Bishop of *Nazianzum*, he was only his father *Gregorius's* Assistant in that Bishoprick, being sent for thither by his father (then very aged.) out of the Solitudes; whether he had retired after he had accepted of and also refused the Bishoprick of *Sasimi*, in the year of Christ 371; as *Barentius* has remarked. Valer.

\* I am not of *Socrates's* opinion, who says here, that that Church (wherein *Gregorius* *Nazianzenus* used to preach the word of God at *Constantinople*,) was by the succeeding Emperours named *Anastasia*. For, in *Gregorius's* own life time this Church was called *Anastasia*; which is apparent, both from *Gregorius's* own Oration, wherein he bids farewell in express words to *Anastasia*, and The Apostles; and also from his Epistle concerning the Bishop of *Anastasia*. Consult *Barentius*, at the year of Christ 378. Valer.

the people, and embrace Peace. Upon *Demophilus's* refusing to comply with his proposition; [Then] (said the Emperor) you chuse Peace and Concord, We order you to quit the City this. When *Demophilus* had heard these words, and considered with himself how difficult it was to make a resistance against those in authority and power; he called the multitude together in the Church, and standing up in the midst of them, spake these words on his own account to his followers. Brethren, 'tis written (said he) in the \* Gospel; if they [shall] Persecute you in this City, flee ye into another. In regard therefore the Emperor \* excludes us from the Churches, take notice, that to morrow we will have our Meetings without the City. Having said these words, he went out: not so, as if he apprehended the true meaning contained in this Evangelick Oracle, [the import whereof is,] that such as flee out of the converse of this world, should seek the Jerusalem which is above. But he [following another sense of these words, went] out of the City; where, for the future he had his Meetings. Together with him went out *Lucius* of *Alexandria*, who having been ejected, as I \* before, made his escape to *Constantinople*, in which City he lived.

After this manner therefore the *Arians* (who for the space of forty years had been in possession of the Churches,) declining the agreement they were invited to by the Emperor *Theodosius*, departed out of the City, in *Gratianus's* fifth and *Theodosius's* first Consulate, on the twenty sixth of November. And the professours of the *Homoeousian* Faith, succeeding in their places, recovered possession of the Churches.

† Indeed, *Socrates* thought that *Gregorius* had been transferr'd from the Bishoprick of *Nazianzum*, to that of *Constantinople*; which was the opinion of many others also. But *Gregorius* had never been Bishop of *Nazianzum*; he was only his father *Gregorius's* Assistant in that Bishoprick, being sent for thither by his father (then very aged.) out of the Solitudes; whether he had retired after he had accepted of and also refused the Bishoprick of *Sasimi*, in the year of Christ 371; as *Barentius* has remarked. Valer.

\* I am not of *Socrates's* opinion, who says here, that that Church (wherein *Gregorius* *Nazianzenus* used to preach the word of God at *Constantinople*,) was by the succeeding Emperours named *Anastasia*. For, in *Gregorius's* own life time this Church was called *Anastasia*; which is apparent, both from *Gregorius's* own Oration, wherein he bids farewell in express words to *Anastasia*, and The Apostles; and also from his Epistle concerning the Bishop of *Anastasia*. Consult *Barentius*, at the year of Christ 378. Valer.

## CHAP. VIII.

Concerning the hundred and fifty Bishops convened at *Constantinople*, and concerning the determinations made by them, after they had Ordained *Nectarius* in that City.

After this [the Emperour without any delay, summons a Synod of Bishops [who embraced] his own Faith; that by them the *Nicene* Faith might be confirm'd, and a Bishop of *Constantinople* ordain'd. And because he had some hopes of being able to unite the *Macedonians* to [a profession of] his own Faith; he summons the Prelates of that Heretic also. There met therefore of [the Embracers of] the *Homoeousian* Faith, *Timotheus* from *Alexandria*; from *Jerusalem* *Cyrillus*, who having made a Retraction, at that time assented to the *Homoeousian* Creed; *Melchius* was come thither from *Antioch* before, having been sent for to that City on the account of *Gregorius's* Ordination; also \* *Abolchius* from *Thessalonica*, and many others. \* In *Socrates's* M. S. both here, and also before, in chapter 6. of this book; this person is called *Abolchius*. The *Latin* so commonly give him the name, For to be called by *Anastasia*, by *Prosper* in his *Chronicon*, and by *Fordeus* in his book de *successione Regnorum*. But the *Greeks* do usually term him *Abolchius*. This is the *Abolchius*, concerning whose death, *Vitruvius*, and *Macarius*, Saint *Abolchius's* witness, in his 59th Epistle testifies a strange story of *Thessalonica*. Where he says, that *Abolchius* his Scholar succeeded him. Valer.























a Cappadocian (who had been instructed in the Art of disputing by Eunomius, and understood Aristotle's Categories, and his book concerning Interpretation, but \* indistinctly and imperfectly) having wrote Books, to which he gave this Title concerning the exercise of the mind, incurred the disputation of those of his own Heretic, and was by them rejected as a defensor of their Sect.

This Person afterwards held Assemblies separate from them, and left behind him an Heretic which bore his own name. Then, one Eusebius at Constantinople, upon account of a very † slight controversy, made a separation from the Eunomians, and at this present has his Meetings apart. Theophrastus's followers are termed Eunomio-Theophrastians; and the Adherents of Eusebius are called Eunomio-Eusebians.

What those slight and trifling words were, about which they differed, I judge it unworthy to be recorded in this History, lest I should too far digress from my purpose. [I will mention this] only, to wit, that they have adulterated Baptism. For they baptize not unto the Trinity, but unto the death of Christ. There was also for some time a dissension amongst the Macedonians, when one Eutropius a Presbyter held separate Assemblies; and Carionius would in no wise agree in opinion with him. And there may perhaps be some other Sects descended from these in other Cities. But, in regard I make my Residence in Constantinople, where I was born and educated, I have resolved to be larger in my Relation of what has been transacted in that City; both because I myself have been an eye-witness of some of those transactions, and also in regard the affairs transacted in that City, have been more eminent, and worthier to be remembered. And these things hapned not at one and the same time, but at different times. Now, if any person be desirous of knowing the names of the various Sects, he may have an account hereof, by reading that Book entitled Ancyranus, which Euphrosinus Bishop of Cyprus composeth. Let this be sufficient to have been said concerning these matters. But the affairs of the State were disturbed upon this occasion.

## CHAP. XXV.

Concerning Eugenius's Tyranny, and the death of Valentinianus Junior; also, concerning the Emperor Theodosius's Victory over the Tyrant.

IN the Western parts, a Grammarian by name Eugenius, having sometime been a Teacher of the Latine tongue, afterwards left his School, and undertook a Military employment in the Emperours Palace, where he was made \* Master of the Emperours Desk. And in regard he

Proximi, there follows another Title, at a great distance from this; wherein the Emperours give order only, that the Proximi after two years space should leave the *Scrinia*, and be followed by the *Flavii*. From whence 'tis evident, that the Proximi of the Desk are distinguished from the Masters: for the Masters were chosen by the Emperours Council [or Letters Patent], as were the rest of the Officers of the Palace. But the Proximi came to that place by degrees and order of promotion: and they were more than one in every Desk; whereas there was but one Master in each Desk. The Proximi therefore are not the *Asistendi*; in regard there were only four *Asistendi*, as we are informed from the *Glosses* of Julianus Antecessor. See Petrus Patricius in *Excerptis*, *Legationum*. Philostorgius relates, that Eugenius was preferred to the dignity of a Master, before he broke out into his Tyranny. Valef.

was a person of great eloquence, and upon that account more highly esteemed than others, he could not with moderation bear his prosperous success. But, taking one Arbogastes (born in

Galatia the Leds, who was Master of the Milice, a person of a rough temper, cruel and bloody-minded,) to be his assistant, he resolved to usurp the Imperial Crown.

Both these persons therefore determine to murder the Emperor Valentinianus, having \* hired Eunuchs that belonged to the Emperours introduced Bed-Chamber, to be partakers in their design. We read these Eunuchs, having received [from them] promises of greater places than they had at present, agreed. Valef.

Valentinianus Junior was murdered at Vienna, in Arcadius's second Consulate which he bore with Rufinus; as I have highly informs us in his Fifth. But Marcellinus says, that fact was perpetrated in the Consulate of Valentinus and Symmachus, on the 15th of March. Notwithstanding, this appears to be false, from the fourth and fifth Law in the Theodosian Code de Apostatu. Valef.

leaving both his Sons [now created] Augusti at Constantinople. Many of the Barbarians [inhabitants] beyond the Danube followed him in this expedition he undertook against Eugenius, coming in voluntarily to give him their assistance against the Tyrant. After some short time, he arrived in the Gallies with a very numerous Army. For there the Tyrant \* had put himself into a posture of receiving \* Or; him, who also had a vast Army. They came made pretence to an Engagement, therefore near the River named Frigidus, which is distant \* from Aquileia thirty six miles. In that part of the Armies where the Romans engaged the Romans, the fight was doubtful. But where the Barbarians (who were the Emperor Theodosius's Auxiliaries,) engaged, Eugenius's Forces had much the better. When the Emperour saw the great slaughter that was made by the Enemy amongst the Barbarians, being in a great Agony, he cast himself upon the ground, calling upon

God

God to be his assistant; and was in no wise frustrated of his request. For Bacurius his own Master of the Milice was so far encouraged, as to run with his Van-guard to that part where the Barbarians were \* hardest pressed upon by the Enemy; who broke through their Ranks; and routed those that a little before were on the pursuit. There hapned another accident also, worthy of admiration. For a very violent wind arose on a sudden, which retorted the darts cast by Eugenius's Forces, upon themselves; and moreover, it carried those thrown by Theodosius's Soldiers with a greater force against the Enemy. So prevalent was the Emperours Prayer. The success of the Battell being after this manner turned, the Tyrant cast himself at the Emperours feet, and requested his life might be saved. But the Soldiers beheaded him as he lay prostrate at the Emperours feet. These things were done on the sixth of September, in Arcadius's third and Honorius's second Consulate. But Arbogastes (who had been the Author of these great mischiefs) being on his flight upon the third day after the battell; as soon as he knew there were no hopes of life for him, ran himself through with his own sword.

## CHAP. XXVI.

How the Emperour falling ill after his Victory, sent for his Son Honorius to Millain; and thinking himself somewhat recovered from his

dilemper, [he ordered] that \* Cirque-Sports should be exhibited, on which very day he dyed.

BUT, the Emperour Theodosius contracted an ill habit of body, from the troubles and disquietudes he underwent in this War. And supposing that his life would be ended by that dilemper which was upon him, he was more solicitous about the publick affairs, than [concerned] at his own death; considering with himself, how great calamities do usually befall Subjects after the death of their Emperour. Wherefore, he sends forthwith for his Son Honorius from Constantinople, being desirous to settle \* the State of the Western Empire. After his Sons arrival at Millain, he seemed to be somewhat revived from his dilemper; and gave order for the celebration of Triumphant Cirque-Sports. And before Dinner he was very well, and was a Spectator at the Cirque-Sports. But after Dinner he was taken very ill on a sudden, and could not come to see † the Games. But, having given his Son order to Preside at the Cirque-Sports, he died on the night following, in the Consulate of Olybrius and Probus, on the seventeenth day of January. This was the first year of the two hundredeth ninety fourth Olympiad. The Emperour Theodosius, lived sixty years; and reigned sixteen. This Book contains [an account of affairs transacted] during the space of sixteen years and eight months.

# THE SIXTH BOOK OF THE Ecclesiastical History OF SOCRATES SCHOLASTICUS.

## THE PREFACE.

WE have finished the task enjoyed by Ton (most Sacred man of God Theodorus!) in the five foregoing Books; wherein, according to our best ability, we have comprized the History of the Church from the times of Constantine. But you must know, that we have not been curious about our Style; for we considered, that should have been careful about an Elegancy of expressions, we might peradventure have mist of some things, as we extant in the Composers of Ancient Histories; whereby any one of them might suppose himself able either to amplify, or disimprove Translations. Further, such a Style would in no wise have edified the Many and the Simpler sort of persons; who are desirous of knowing









them [to stay:] and having honoured them with the Dignity of Clergy-men, he committed the disposal of [the Revenue of] the Church to them. They, necessitated thereto, stayed; and discharged their office of Stewardship very well. Notwithstanding, they were displeased, because they could not Philosphize, as they had a mind to do, nor be intent upon [their studies of] an Aesthetic Discipline. But when in process of time, they were of opinion that their souls received harm, in regard they perceived the Bishop wholly intent upon Lucra, and making it his chief concern to amass money together, (and upon that account, as 'tis commonly said *moving every stone*;) \* then they refused to live any longer with him, saying they were in love with the Solitude, and preferred that before a City-life. The Bishop, as long as he was ignorant of the true reason [why they resolved to be gone,] entreated them to stay. But after he perceived himself condemned by them, he was filled with rage, and threatened to do them all manner of mischief. When they, disregarding his menaces, were departed into the Solitude; Theophilus being (as may be conjectured) a person of an hot and hasty temper, raised no small disturbance against these persons: but set all engines on work to create them trouble. He forthwith entertained an hatred for their Brother Dioscorus also, Bishop of Hermopolis. For he was forcibly vexed at him, because the Ackerley was his favours, and had an high veneration for him. He very well knew, that he could no ways damoise these persons, unless he could make the Monks their enemies. He therefore makes use of this method. 'Twas certainly known to him, that those men, in their frequent disputes with him, [had strongly affected] that God was incorporeal, and in no wife had an humane shape. For humane passions do of necessity accompany an humane shape. And this had been diligently inquired into by the Ancients, especially by Origen. Although this was Theophilus's own Sentiment concerning God, yet that he might be revenged of his enemies, he was not ashamed of contradicting what he and they had well and truly asserted. But \* imposed upon most of the Monks, persons

innocent indeed and sincere, but who were unskillful in learning, yea most of them illiterate. For he sends Letters to the Monasteries in the Solitudes, giving them advice that they ought not to be persuaded by *Dioscorus*, nor his Brethren, who affirm God to be incorporeal. For God (said he) according to the [Testimony of the] Sacred Scripture, hath eyes, ears, hands, and feet, as men have. But those persons about *Dioscorus*, being followers of *Origen*, do attempt to introduce an \* impious opinion, to wit, that God has neither eyes, nor ears, nor feet, nor hands. With this impious heresy he accuses most of the Monks; and there arises a very hot diffension amongst them. Such as had their minds cultivated with Learning, were in no wife caught with this fraud; but continued their adherence both to *Dioscorus* and *Origen*. But the simpler sort, who were the most in number, and had the gentlest warmth and zeal, forthwith made an insurrection against the Brethren. A division therefore was made amongst them, and they reproach'd one another as impious persons. Theophilus's party termed the Brethren *Origenists* and impious persons. On the contrary, the other Faction styled those infligated by Theophilus [the] *Antiochianophiles*. Whereupon no small contention arose, and an irreconcilable War was kindled between the Monks. As soon as Theophilus understood, that his design succeeded according to his own mind, he went to *Nitria* (where the Monasteries are) accompanied with a great multitude, and Arms the Monks against *Dioscorus* and his Brethren. They having been in great danger of losing their lives, at length with great difficulty made their escape. *Johannes* Bishop of *Constantinople* was in the interim wholly ignorant of what had been done in Egypt: and he grew famous for his Learning and Eloquence, on account whereof he became eminent [in all places.] He was also the first person that enlarged the prayers [usually made] in the *Nocturnal Hymns*, [which he did] for this reason.

For, they were forced from thence, because they were defenders of *Origen*, whom, together with his errors, Theophilus had condemned in the *Alexandrian Synod*. *Socrates* seems to have been imposed upon by some person that was an *Origenist*, who favouring *Ammonius* and his Brethren, had given *Socrates* a Narrative of that business, otherwise than it really was. *Baronius*, not content to fix the *Novatian Heresy* upon our *Socrates* does openly call him an *Origenist*. But we only by this, that *Socrates* had his relation from some one, of *Ammonius's* friends. I do not in the least doubt, but Theophilus, out of a grudge and hatred towards *Ammonius* and his brethren, made the Errors of *Origen* and the crime of Heresy his pretext only; as he did afterwards from the same calumny against *John Chrysostome*, Vain.

## CHAP. VIII.

Concerning the Prayers of the Nocturnal Hymns [sung] by the Arians and Homœoousians; and concerning the engagement which happened between them: and that the singing of Hymns in parts, wherein one sang one verse, another another, had its original from Ignatius \* Theophorus.

This is usually filled. This term is differently accented in the Greek, which makes its import different also. For if it be written *Θεοφωρος*, it denotes a Divine person, one whose soul is full of God. If it be *Θεοφωρος*, its import is passive, and implies one born or carried by God. We are told by many Learned men, that Ignatius had this title from our Saviour taking him up in his arms. For, he says that very child (they say) without Saviour (Mat. 23.) took up and set in the midst of his disciples. Others, on the contrary, affirm this story to be groundless and uncertain. See Dr *Cave's* Life of Ignatius.

The

The Arians, as we have said; had their Meetings without the City. Every week therefore, as often as the Festival days occurred, (I mean the Sabbath, and Sunday,) whereon Assemblies were usually held in the Churches; they flock'd together within the City, about the publick \* *Piazze's*, and sang Hymns adapted to the Arian Heresie, answering one another by turns. And this they did for the most part all night long. Early in the morning they sang the same alternative Hymns, passed through the midst of the City, out of its Gates, and so went to the places where they met. But in regard they would not desist from making use of such terms as gave a provocation to the Assertours of the Homœoousian opinion: (For they frequently sang such words as these, *Where are they who affirm three to be one power?*) *Johannes* being afraid, left any of the more ignorant sort might be drawn away from the Church by such Hymns, in opposition to them appoints some of his own people, that they also might employ themselves in singing of *Nocturnal Hymns*, and by that means both obscure the Sedulity of the Arians about these things, and also confirm his own party [the Orthodox] in the profession of their Faith. This design of *Johannes's* was seemingly good and useful; but the conclusion of it was disturbance and dangers. For, in regard the Hymns of the Homœoousians, in their singing of them in the night, were performed with more of pomp and Show: (for *Johannes* invented Silver Crofies, whereon were carried wax-tapers lighted; the Emperors *Eudoxia* being at the charge hereof;) the Arians, who were very numerous, and posset with an envious emulation, resolved to be revenged, and to make an Attack against them. For, by reason of that power and sway which they had formerly had, they were as yet hot and ready for such conflicts, and likewise they despised their adversaries. Without delay therefore, on one of the nights they engaged. *Evriplo*, the Emperors's Eunuch, who at that time was the Singers Instructor, received a wound in his forehead by a stone: and moreover, some persons on both sides were slain. The Emperor incensed hereat, prohibited the Arians from singing their Hymns any more in publick. Such, as we have declared, were the transactions then. We are further to relate, whence this usage of singing alternative Hymns in the Church has its original. Ignatius the third Bishop of Antioch in Syria from the Apostle Peter, who also conversed with the Apostles themselves, saw a Vision of Angels, praising the Holy Trinity by singing of Alternative Hymns, and he delivered that way of singing, which he had seen in his Vision, to the Antiochian Church. Whence the same Tradition was spread over all other Churches. This is the account we have received concerning Alternative Hymns.

The same Religion divided the Quire of Singers at Antioch into two parts, and gave them David's Psalms, to be sung alternately, or by turns; which usage being first practised at Antioch, afterwards spread over all the Churches of the world. Theodoret attests this in his *Hist. lib. 2. cap. 24* as does also Theodorus Mopsuestenus (a person antecedent to him) who lived in the same times with Eulaisius and Dioscorus. Theodorus's words are quoted by *Nicetas in Theophrastus Orthodoxus lib. 5. cap. 30*. Although that way of singing of Psalms seems to have been used by the Syrians, before Flavians and Dioscorus's times. For Theodorus writes, that Eulaisius and Dioscorus were the first persons, who translated that kind of Psalmody which they term *Antiphona* [That is, when one singeth one verse, another another] out of the Syrian Language into the Grecian; and that these two persons agreed with the only Authours of this thing, to all parts of the world. What therefore the Syrians had done long before Flavians's time, (so

was, in singing of David's Psalms alternately in Syria;) that Flavians and Dioscorus ordered to be done, by the Grecians of Antioch in their singing the Psalms in Greek. Vain.

## CHAP. IX.

Concerning those termed The long Monks, and how Theophilus having conceived an implacable hatred against *Johannes*, upon their account, made it his business to get him deposed [from his Bishoprick.]

Not long after this, the Monks together with *Dioscorus* and his Brethren, went from the Solitudes to *Constantinople*. They were accompanied by *Idiosorus*, a person for whom Theophilus had heretofore had a great Love; but was then become his most deadly Enemy upon this account. One *Peter* was Chief-Presbyter of the *Alexandrian* Church. Theophilus had conceived an hatred against him, and took a resolution of ejecting him out of the Church. He charged him with this accusation, that he had admitted a woman, by Sect a *Manichean*, to [a participation of] the Sacred Mysteries, before he had brought her off from the *Manichean* Heresie. But in regard *Peter* said that the woman had renounced her Heresie, and that she had not been admitted [to the Eucharist] contrary to Theophilus's mind, Theophilus was for that reason highly incensed, in regard he was calumniated. For he affirmed himself to be wholly ignorant of what had been done. *Peter* therefore summoned *Idiosorus* to attest, that the Bishop was not ignorant of what had been done concerning the woman. It happened that *Idiosorus* was at that very time at the Imperial City *Rome*. For he had been sent by Theophilus to *Damasius* Bishop of *Rome*, that he might make a reconciliation between him and *Flavianus* Bishop of *Antioch*. For *Melitus's* adherents made a separation from *Flavianus*, on account of his Oath, as has been declared \* before. *Idiosorus* therefore being returned from *Rome*, and summoned by *Peter* to give in his Evidence, affirmed that the *Manichean* woman was admitted [to the Sacrament] agreeable to the Bishop's consent: and that the Bishop himself administered the [Sacred] Mysteries to her. Hereupon Theophilus was highly enraged, and out of anger ejected them both [out of the Church.] This was the occasion of *Idiosorus's* accompanying *Dioscorus* and his Brethren to *Constantinople*; that the designs which had fraudulently been formed against them, might be inspected and laid open before the Emperor himself, and *Johannes* the Bishop. *Johannes* himself heretofore, gave the men an honourable reception; and excluded them not from communon of

\* Or, wound in

\* See book 5. chap. 15.











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latia the Left, had taken the Church [there] from the Novatians, and was [at that time] come to Constantinople, Sifimius went to him, and entreated him to reſtore the Church. But Leontius in an heat made answer, and ſaid to him, *Thou Novatians ought not to have Churches, [in regard] you take away Repentance, and exclude the loving kindness of God.* After Leontius had ſpoke theſe and more ſuch ill words againſt the Novatians, Sifimius made answer, *But no perſon repents in ſuch a manner as I do.* When Leontius added again, *How do you Repent?* Sifimius, ſubjoined, *becauſe I have ſeen you.\** One time, Johannes reproved Sifimius, and ſaid to him, a *City cannot have two Biſhops;* Sifimius's answer was, *Nor has it.* Johannes being angry hereon, and ſaying, *you ſeem deſirous of being the only Biſhop;* Sifimius replied, *I do not ſay that, but that I am not a Biſhop in your account only, when as notwithstanding other perſons look upon me to be ſuch.* Johannes incensed at that answer, I ſaid he [will make you leave Preaching; for you are an Heretic]. To which Sifimius made this pleaſant return: *But I will give you a reward, if you will free me from ſo great pains.* Johannes being mollified with this answer, replied, *I will not make you leave off Preaching, if that Office be troubleſome to you.* So facetious was Sifimius, and ſo ready at answering. It would be tedious to write and record all his ſayings. Wherefore, I have accounted it ſufficient, by theſe few to ſhew what manner of perſon he was. I will only add this, that he was very eminent for his Learning; on which account, all the Biſhops that were his ſucceſſors, loved and honoured him. Moreover, all the eminent perſonages of the Senatorian order had a great affection for, and admired him. He wrote many Books: but \*he is too ſtudious about words in them, and intermixes Poetick terms. He was more admired for his ſpeaking, than his writing. For, in his face and voice, in his garb and aſpect, and in the whole motion of his body, there was a gracefullneſs. By reaſon of which [accompliſhments,] He was beloved both by all ſects, and chiefly by *Arrian* the Biſhop. But, I think thus much ſufficient [to have been ſaid] concerning Sifimius.

## CHAP. XXIII.

Concerning the death of the Emperor Arcadius.

NOT long after the death of Johannes, the Emperor Arcadius died; a man of a mild and quiet temper, and who at the cloſe of his life got the repute of a perſon beloved by God, for this reaſon. There is at *Conſtantinople* a very ſpacious houſe, which is termed \* *Carya*. For, in the Court of this houſe there is a Nut-tree, on which ('tis reported) the Martyr *Aracius* was hanged, and completed his Martyrdom. On this account a ſmall Church was built near that tree. The Emperor Arcadius deſirous to ſee this Church, went into it [one day:] and when he had ſaid his prayers, came out again. All thoſe perſons who dwell near that Church, ran together to ſee the Emperor. Some went out of the houſe, and made it their buſineſs to

\* That is, a nut-tree.

take their ſtandings before hand in the ſtreets, from whence they ſuppoſed they might have a plainer view of the Emperor's countenance, and of the Guards that were about him. Others followed, untill all perſons, together with the women and children, were got out of the Church. After which, all that great houſe, the buildings whereof enfolded the Church on every ſide, fell down immediately. Hereupon followed an outcry, together with an admiration, becauſe the Emperor's prayer had delivered to great a multitude of perſons from deſtruction. This hapned thus. [Moreover, Arcadius] leaving his Son Theodoſius, then but eight years old, ended his life in the Conſulate of *Baſſus* and *Philippus*, on the ſiſt of May: this was the ſecond year of the two hundred ninety ſeventh Olympiad. He reigned with his Father Theodoſius thirteen years; after his Father's death [he reigned] fourteen; he lived one and thirty years. This book contains the hiſtory of twelve years and ſix months.

\* In other Copies this following paſſage occurs, not as if it were omitted, but worded in a different manner. We judged it therefore meet to annex it. On which account we have added it at this place.

a different manner only. *Mafullus*, *Crynæus*, and *D. Haſſer* have omitted it in their Verſions. *Chriſtophorus*, *Curſorius*, and *Valeſius* have inferred it in their tranſlations. The Greek Text of it occurs in *Stephens's* Edition, and in *Valeſius's*; from which latter we have rendered it into Engliſh.

BUT, in regard the Biſhop of *Ephesus* hapned to die in the interim, Johannes was neceſſitated to go to *Ephesus*, to ordain a Biſhop. Being arrived in that City, and ſome endeavouring to promote one perſon, others another; he preferred one *Heraclides*, his own Deacon, by Country a *Cypriot*, to the Biſhoprick. Whereupon a diſturbance being raiſed in *Ephesus*, becauſe *Heraclides* was [reputed] unworthy of the Episcopate; Johannes was forced to ſtay at *Ephesus* for ſome time. During his reſidence there, Severianus grew more beloved and eſteemed by his Auditors at *Conſtantinople*. Nor was this unknown to Johannes. For he was ſpeedily acquainted with what hapned by *Serapion*, whom he had a ſingular affection for, and to whom he committed the whole care of his Episcopate, in regard of his piety, his fidelity in all concerns, his prudence in the management of all matters, and his ſtudiouſneſs about defending the Biſhops Rights. After ſome time, Johannes returns to *Conſtantinople*, and perſonally undertook again a becoming care of the Churches. But between *Serapion* the Deacon, and Severianus the Biſhop, there aroſe a great diſſention; *Serapion* oppoſing Severianus, becauſe he ſtrove to out-do Johannes in his Preaching; and Severianus envying *Serapion*, becauſe Johannes the Biſhop favoured him highly, and entrusted him with the whole care of his Episcopate. Being thus affected one towards the other, the vehemency of their hatred hapned to be much increaſed by this reaſon. To Severianus on a time paſſing by, *Serapion* ſhewed not that honour which is due to a Biſhop: but continued in his ſeat; whether it was becauſe he ſaw him not, (as *Serapion* afterwards affirmed upon oath before the Synod,) or whether it was becauſe he ſlighted the preſence of a Biſhop, (as Severianus averred,) [which of theſe was trueſt] I cannot ſay: God only knows. But Severianus could not then bear *Serapion's* company;

† Or, the ſpace.

\* This Apollonius is part of the eleventh chapter of this book, worded in

† Or, great not.

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tempt; but immediately, even before cognizance had been taken of the cauſe in a publick Synod, with an oath condemns *Serapion*, and not only [diverts him] of the dignity of a Deacon, but excommunicates him alſo from the Church. Johannes hearing this, took it very ill. But afterwards, when the buſineſs came under ſcrutiny before a Synod, and *Serapion* excuſed the fact, and averred that he ſaw him not, and alſo produced witneſſes [in confirmation thereof,] the whole Synod of Biſhops then convened pardoned him, and entreated Severianus to admit of *Serapion's* excuſe. But Johannes the Biſhop, that he might fully ſatiate Severianus, removes *Serapion* and ſuſpends him from the \* Office of a Deacon for a weeks ſpace: although he uſed him as his right hand in all buſineſſes, in regard he was a moſt acute and diligent perſon about Eccleſiaſtick Diſputes and Answers. Notwithſtanding, Severianus could not thus be prevailed with: but made it his whole buſineſs to get *Serapion* not only wholly degraded from his Diaconate, but excommunicated alſo. Johannes was forely vexed hereat, went out of the Synod, and left the Biſhops then preſent to determine the cauſe, having ſpoke theſe words to them: *Do you*

\* Or, the honour.

*inquire into the cauſe, and make ſuch a definitive determination as you ſhall think fit. For I reſuſe to determine the difference between them.* After Johannes had ſpoke theſe words, and was riſen up, the whole Synod aroſe likewise, and left the cauſe in the ſame ſtate it was in, blaming Severianus rather, becauſe he ſeemed to acquieſce in what had been ſaid by Johannes the Biſhop. But Johannes admitted not Severianus to a familiarity any more in future: but adviſed him to return into his own Country, ſignifying thus much to him: Severianus, (ſaid he,) 'tis not expedient, that the Diocceſs you are intruſted with ſhould for ſo long a time continue unlookt-after, and deſtitute of the preſence of its Biſhop. Wherefore, haſten your return to your Churches, and neglect not the Gift [which God hath beſtowed] upon you. When Severianus had begun his journey, the Emperſs Eudoxia, informed hereof, reproves Johannes, and cauſes Severianus to be forthwith recalled from *Chalcodon* in *Bithynia*. He came back immediately. But Johannes declined a frienſhip with him, and could by no perſons entreaty be prevailed upon: till ſuch time as the Emperſs Eudoxia, in that Church called the *Apollon*, caſt her Son Theodoſius Junior, then a very young child, before Johannes's knees, and having conſidered him frequently by her Son, with much ado perſwaded him to admit of a frienſhip with Severianus. After this manner therefore, || &c.

|| See chap. 11, at the laſt end of it.

# THE SEVENTH BOOK OF THE Eccleſiaſtical History OF SOCRATES SCHOLASTICUS.

## CHAP. I.

That after the Emperor Arcadius's death, (who left his Son Theodoſius, then eight years old,) Anthemius the Præfect had the chief management of affairs in the Empire.

THE Emperor Arcadius having ended his life on the ſiſt of May, in the Conſulate of *Baſſus* and *Philippus*; Honorius his Brother [ſiſt] Governed the Weſtern Empire; the Eaſtern was under the Government of \* his Son Theodoſius

\* That is, Arcadius's Son.

Junior, at that time eight years of age. Anthemius the Præfectus Prætorio had the chief management of the publick affairs. He was Grandchild to that *Philippus*, \* who in *Conſtantinus's* Reign ejected *Paulus* the Biſhop, and introduced *Macedoninus* into his See. \* He encompassed *Conſtantinus* (book 14, chap. 1.) relates that this Anthemius enlarged the *Forum*, [that is, a ſpace about the walls of a City or Town, as well within as without, which was not to be built upon] of the City *Conſtantinople*, demolished the old walls, and built new ones towards the Continent, which (ſays he) are now ſtanding; and that he finiſhed the work with an incredible ſwiftness, to wit, within the ſpace of two months. For ſo I render *ῥαγίστην* reſus, that is, with the Landward, and not as *Laſcus* does, Brick-walls. But *Nicetorus* ſeems to be miſtaken, who attributes that to Anthemius, which was done long

\* See Socrates book 2, chap. 16.

\* Nicetorus

## Concerning Theodosius and Agapetus Bishops of Synnada.

**I**N *Synada* a City of *Phrygia Pacatiana*, one *Theodosius* was Bishop, who severely persecuted the Heretics in that City, wherein there were many of the Sect of the *Macedonians*: he drove them not only out of the City, but from the [adjacent] Villages also. Which practice of his was not agreeable to that of the Orthodox Church, which does not use to persecute; nor was [he incited hereto] by a zeal for the true Faith: but being a perfect slave to the love of money, he made it his business to amass riches together, [by taking them] from the Heretics. Wherefore, he made all imaginable attempts against those that embraced the Sect of the *Macedonians*, putting the Clergy that was under him in Arms; and practised a thousand stratagems against them: nor did he forbear <sup>binding</sup> them [over] to the Courts of Judicature.

*radious* [Synnadicus]. Yet 'tis sometimes written with a single *n*, So it is in an old Copy of the Emperor *Nero's*; in the verities whereof *Jupiter* is engraven with this Inscription,

ΔΙΑΠΑΝΔΙΜΟΝ ΕΥΝΑΔΙΣ.

This Copy is in the *Archives* of that illustrious personage the *Lord Bryennius*, concerning the meaning whereof when I was asked by the *Learned Franciscan Ogerius*, (to whom *Patruus* had communicated that Copy), my answer was, it was to be read thus, *δια πανην συνανδισιν*. For the *Synnadenses* worshipped *Jupiter* under the name of *Pantheon*; because having heretofore been gathered together out of many towns, they, as *Strabo* says, *theophrastus* they called the City *Synall*. Whence says *Stephanus*, the City was so named, *ὅτι οὐκ ἔστιν ἀπὸ τῆς πόλεως*, from their dwelling together. Further, those people out of whom the *Synnadenses* was first collected, were of two sorts; to wit, the *Macedonians*, and the *Athenians*, or *Ionians*, who were in *Asia*; as the same *Stephanus* relates. Whence we understand, why [in the Emperor *Constantine's* Copy, which *Stephanus* has let forth], the *empanion* are only they called the City *Synall*. For this is the inscription, *εὐναδὶς εὐφροσύνης πόλεως*. For the *Macedonians*, a Colony whereof *Acamus* brought thither, were originally *Dorians*. But the *Athenians* who went thither with *Acamus* *Theodosius's* son and the Colonies which *Acamus* is reported to have gathered out of *Asia*, were *Ionians*; so termed from *Ion the Athenian*. Valf.

It is a famous question, and usually disputed on both sides, whether it be lawful for Catholics, especially Bishops, to persecute Heretics. In the determination whereof, I am of opinion, that a distinction is requisite. For 'tis certain, that on account of anassing money together it is not lawful for Catholics to molest and vex Heretics; which thing *Theodosius* Bishop of *Synnada* at that time did. Also, to persecute them by criminal sentences, and to tilt at their blood, is in like manner unlawful; as *Justin* and some other Prelates of Spain did in their persecution of the *Priscillianists*. To whose communion when *St Martin* had for some time joined himself, he acknowledged, that great detriment befall him from that thing, as *Sulpicius Severus* does relate in his *Life*. Notwithstanding, it is not always was lawful for Catholics, to impose the aid of Princes and Magistrates against Heretics; they they be restrained, and kept within the bounds of duty; least they should behave themselves insolently over the Catholics, or least they should insult over and scoff at the Catholic Religion. *St Augustine* concludes indeed, that heretofore this was his Sentiment, to wit, that Heretics were not to be molested and vexed by Catholics, but to be invited by silence of manufacture and mildness. But afterwards he altered his opinion, being most certainly informed, that the Laws of Princes made against Heretics, are useful to Heretics themselves in order to their conversion. And he says this was acknowledged by the *Donatists* themselves, who had afterwards returned to the Catholic Church. For they affirmed, that they had never returned to the Church, but had always continued in their error, had they not been provoked and drawn as it were by those penalties and mulcts [contained in] the Imperial Laws. There is a most elegant passage of *Augustine's* [about this matter] in his 48th *Epistle to Vincentius*; to which is to be added another passage of the same Author, in his first book against *Gaudetius*, chap. 23. Valf.

*Augustinus* *ad Vincentium*. That is, he drew and bent them as it were to Judge *Tribunus*. Translators thought this words were spoken concerning bonds, as if *Theodosius* the Bishop had brought the Heretics bound before the Judges. In which *Seneca* *Nicephorus* also took this passage. But *Socrates's* words will not bear this meaning. Valf.

More

How *Sabbatius*, who from being a Jew had been made a Presbyter of the Novatianists, deserted those of his own opinion.

**B**UT many persons fleeing these things, perished in their impiety. For the Jews did not only disbelieve these Miracles which happened, but such persons also as were stupid followers of them, were found to hold the same Sentiments they did. For *Sabbatius*, of whom we have made mention a little \* before, not willing to continue in the degree of a Presbyter to which he had been promoted, but being from the beginning ambitious of a Bishoprick, in these times separated from the Church of the *Novatianists*, making the observation of the Jewish Passover by his pretence. Holding therefore assemblies that were schismatical and separate from his own Bishop *Sisinnius*, in a place of the City which is termed *Xerolophus*, where *Arcadius's* Forum now is, he attempted an audacious fact \* that deserved many punishments. For, on one of his meetings, he read a passage in the Gospel, whereat these words occur, *¶ Now, it was a Feast called the Passover of the Jews*; to which he made an addition of his own, that was never written, nor ever heard of before; to wit, these words *Curved* [says he] *be that person who celebrates the Passover* \* not on the days of unleavened bread. These words of his being heard, spread immediately. And the simpler sort of the *Novatianists* Lately, circumscribed by this Artifice, betook themselves to him. But his fraud proved unsuccessful to himself. And his forgery had an unhappy event. For not long after \* he celebrated the Festival by way of Anticipation; when many persons flockt to him. And whilst they were keeping the \* *Solemn Vigil* by watching all night in the Church, a *Demoniack* terror seized them; as if *Sisinnius* their Bishop was come with a great multitude, [to fill] upon them. Hereupon a disturbance was raised, as it usually happens, and they being shut up by night in a freight place, trod upon one another; in so much that above seventy persons of them lost their lives. For this reason many deferred *Sabbatius*, notwithstanding, some possess with a \* rude anticipate opinion, con- sidered, or, must be rendered thus, *leopard* [or, not on] the days of unleavened bread. For in the Greek it is not said, *οὐκ ἔστιν*, but *ἐξ ὧν*, which imports beyond, out of, or saving on. Valf.

Which *Langens* and *Christophorus* render thus; *cum ex anticipatio opinio* *Epiphanius* celebrat, when he celebrates the Jewish Festival by anticipation. I like *Atalapha's* Version better, who translates it thus; *per anticipationem celebrat*, he celebrated [the Festival] by way of anticipation. For *Sabbatius* celebrating the Passover solemnly after the Jewish manner, prevented the *Christians*, and kept that Festival before the Sunday. If these words are thus to be understood, it must be written, *ὅτι κείνους ἐκ ἀπαρχῆς*. *Socrates* uses the same term a little lower in this Chapter, where speaking concerning the same thing, his words are; *τὴν ἀπαρχὴν ἐκ ἀπαρχῆς*, *passive* with a rude anticipate opinion. Where notwithstanding, *ἀπαρχῆς* seems to be taken for an anticipate opinion. Valf.

I understand the *Vigil* of the Passover Festival. Nor can *ἐξ ὧν* *manu* be by any other than the *Vigil* of the Passover Festival. For *Sabbatius* (although he anticipated *Easter*) and celebrated it with the Jews yet) kept the *Vigil* on the Passover Sabbath with the rest of the *Christians*; with whom also he celebrated *Easter-day* in a distinguishing and negligent manner, as *Socrates* has related before, in book 5, chap. 21. And thus this passage in *Socrates* was understood by *Nicephorus*, whose words his *Translators* hath not rendered well. *Nicephorus's* words

after by *Cyrus* *Præfect* of *Constantinople*, (as *Cedrenus* relates in his *Chronicon*), on the 26th year of *Theodosius Junior*. Further, I would very willingly expunge this whole clause in our *Socrates*. For it disturbs the sense, and seems to have crept from the Margin into the Text. Valf.

*ripius* with a great wall. Of all the men of his own times, he was accounted and in reality was the most prudent person. He never did any thing without advice, but consulted with many of his acquaintance concerning what ought to be done; chiefly, with *Troilus the Sophista*, who, besides the wisdom that was in him, was *Ammonius's* equal in Political knowledge. Wherefore, almost all things were done with *Troilus's* advice. *Book 5, chap. 21.*

Instead of [ἀγαθὴν φιλίαν] the reading in the *Florentine* M. S. is, *tristis*, thus, *tristis*, which emendation is confirmed by *Nicéphorus*. Valf. *Patrius* (in his account of the Life and Writings of *Socrates* and *Sozomen*) reads *ἐπιπονησάτω*, *Philosophy*; which alteration in the reading he makes in his *Appendix* to his *Notes* on *Socrates* and *Sozomen*.

## CHAP. II.

Concerning Atticus Bishop of Constantinople, who manner of person he was as to his temper and disposition.

**D**URING therefore the Emperours being in the eighth year of his age, *Atticus* was in the third year of his Episcopate over *Constantinople*, and was highly eminent. He was a person, (as we have said \* before,) besides his great Learning, pious and prudent. Wherefore, he much augmented the Churches under his jurisdiction. For he not only defended those of his own Creed, but caused the Heretics also to admire his prudence. He was in no wise vexatious to them; but when he had attempted to terrify them, afterwards he shewed himself mild towards them. Nor was he careless about his Studies. For he bestowed much pains in reading ancient Writers, spending whole nights in perusing them. Wherefore, he was not unacquainted with the discourses of the *Philosophers* and *Sophists*. Moreover, to those that addrest to him, he was pleasant and delectable. He groaned with such as were sorrowful; and, that I may speak summarily, according to the Apostle's [example], \* he was made all things to all men. Formerly, during his time as Presbyter, he made Sermons, gave them by heart, and preach't them in the Church. But afterwards, by his assiduity, he procured such a readiness of expression, as to be able to speak *† extempore*, and followed a *paragregical* way of Preaching. Notwithstanding, his Sermons were not such, as were either received by his Hearers with applause, or committed to writing. But, concerning his Temper, Morals, and Learning, let this suffice. I will now relate those memorable passages which hapned in his times.

\* Book 6, chap. 20.

\* 1 Cor. 9, 22.

† Or, without premeditation.



HENRIUS  
THEOD. J. H.

## CHAP.





\* Theodosius.

<sup>4</sup> We read ἐπεχέουσα; not ἐπεχέουσα. Val.

b In the  
Tripartite  
History  
which Epi-  
phanus  
Scholasticus  
rendered in-  
which name I  
found in the  
Christ 401, as  
the Alexan-  
dron The-  
the eighth of  
reent: yet  
mistaken in  
the Persian

*Concerning Palladis the Courier.*

\*  $O_{r, \text{max}}$ .

## CHAP.

HONORIOUS &  
WILLIAM J. JONES

## CHAP. XX.

*How the Persians had another severe overthrow given them by the Romans.*

\* The Fl  
rentine  
M.S. in-  
ferts two  
necessary  
empty  
our vix  
given hi  
words (t  
Manuscrip  
place, fro  
piphanus  
Mak.

mans had made great Ditch for their own security, sends one *Maximinus* (an eloquent person, who was *♂ Affessor* to *Aradenius* the General,) *Emballador* about a Peace. When this person was sent to the *Persian King*, he acquainted him with his being sent about a Peace, not from the *Roman Emperours*, (for he affirmed that the Emperor as yet was wholly ignorant of that War: and when he knew of it, he would look upon it as contemptible: ) but from his chief Commanders. Where the *Persian King* was rejoyced readily to embrace the Embassy: (for his Army was in great diffidence, by reason it wanted provisions; and those Soldiers, who amongst the *Persians* are termed *Thi-*

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 of Anth  
 he relat  
 law to  
 ful and  
 during  
 rity, ha  
 men  
*Valef.*

was not keen by them. For they fumed for  
to fight on a fuddain. But when the Eng-  
ment was just beginning, the Roman Army un-  
der the command of *Præcipius* Master of the Mil-  
(divine providence for o-  
dering the matter,) ap-  
pears from an eminence  
*Præcipius* seeing his Fellow  
Soldiers in danger, attack-  
ed the *Persians* in the Rear-  
and they who a little be-  
fore had furovered the *Romans*, were themselves  
encompassed. After the *Romans* had in a short  
time slain every man of these, they set upon the  
who issued forth upon them from the *Ambracade*,  
every man of whom likewise they de-  
parted with their *Darts*. Thus, those termed  
The *Immortals* amongst the *Persians*, were

of them manifestly proved to be Mortals; Christ inflicting this punishment upon the *Perſians*, be-  
cauſe they had murdered many pious perſons that  
were his worſhippers. The *Perſian* King, in-  
formed of this overſight, pretended himſelf  
wholly ignorant of the Action: and having given  
admiſſion to the Embaſſy, he ſpoke to the Em-  
baſſador in this manner: *We embrace a Peace,*  
*not that We yield to the Romans: but We do*  
*it to gratifie You, becauſe We have ſent You*  
*to be the peaceful perſon of all the Romans.*  
Thus the War which had been undertaken upon  
the account of thoſe *Chriſtians* who lived in *Perſia*,  
was concluded. Which thing hapned in the  
Conſulate of the *Two Anguſti* *Honorius*: being  
the thirteenth and *Theodoſius* the tenth time Con-  
ſul, on the fourth year of the three hundredth  
*Olympiad*. The perfecution [which had been  
raiſed] againſt the *Chriſtians* in *Perſia*, ceaſed  
at the ſame time alſo.

[illegible]

## CHAP. XXI

After what manner Acacius Bishop of Amida, be-  
haved himself towards the Persian captives.

**M**oreover, the good action of *Acaestus* Bishop of *Anidus*, rendred him much more eminent at that time amongst all men [than he had been before.] For, when the *Roman* Souldiers would by no means restore the *Persian* Captives (whom they had taken when they ruined *ⁱ* *Azazem*) to the King of *Perfia*; and the Captives, in number about eleven thousand, were in the interim destroyed by famine; (which thing was the occasion of no small grief to the King of *Perfia*) *Acaestus* thought that himself was in no wife to be then neglected. *ⁱ* Having [therefore] called together the Clergy under himself: *ⁱ* *And* *Laud* *Frederick*, said he, Our God *ⁱ* *stands* not in need of *Dijkes* or *Camps*. For he neither eats, nor drinks, in regard he wants nothing. Whereas therefore the Church is posselt of many vessels of gold and silver by the beneficence and liberality of those who be- long to it, 'tis agreeable that by a sale of these vessels we should both ⁊ redeem the Captives ⁊ from the Souldiers, and also provide them food, *ⁱ*

Ami, *Marcellianus*, *Vale!*  
 Ἄμμι, Μαρκελλῖανος, ἄλῃ. *Vale!*  
 But having called the *Cliternum* under himself, he said,  
 place would be written more elegantly, thus ὑποβαλεῖς ὑπὸ  
 αὐτοῦ καλεῖς τὸν δῆμον, *you &c.* Having [therefore] called together  
 the *Clitry* under himself: Men [and Brethren] [aid him, *εἰ*]. *Ag-*  
 to Epiphanius Scholasticus read, as it is apparent from his *Version*. *C-*  
 commendation is plainly confirmed also by *Nicethorus*. *Vale!*  
 ὡς ποτε καὶ ὁ ἑκατοντάρχης ἀπὸ Νικητοῦρος· Χριστὶ θύσαντες  
 τὸν πόλεμον, ἐκείνην τὴν *Captivam* ἔρποντο· ὡς καὶ ἡμεῖς  
 διὰ τὴν ἐκείνην τὴν *Κοινωνίαν* ἄρκεται, *we are named*, *most*  
 K k 3

n e I doubt  
 - not but  
 e this place  
 is thus to  
 g be resto-  
 - red: ἔγω  
 μὲν καὶ οἶδα  
 n τὰς ἐν πνε-  
 d στίδι χρεῖ-  
 ας καὶ ἵε-  
 ρας, ὁ  
 πῶς λαμ-

<sup>a</sup> So he has termed the Province before, at chap. 18. *Theophan* in his *Chronic*, calls it *Arxanta* or *Arxanta* for to 't in some copies.

by One of the  
five Provinces be-  
yond Tigris was called  
Arzanen as Amm  
ed Arxanene, a  
fore said brok

ὁ ἀνδρας, ὁ  
[ he said, ]  
καλεσας τοὺς  
[ called together  
[ he, &c. ] A  
us Version. C  
Valef.  
christophersen  
e who had b  
narmed; molt  
th



















*Concerning Thalassius Bishop of Cæsarea in Cap-  
padocia,*

**A**Bout that very time, to wit, in *Theodosius's* seventeenth Consulate, *Proclus* the Bishop attempted a wonderful thing, the like to which has not been performed by any of the Ancient Bishops. For *Firmus* Bishop of *Cæsarea* in *Capadocia* being dead, the *Cæsareans* came [ to *Constantinople*, ] and requested they might have a Bishop. And whilst *Proclus* was considering whom he should prefer to that See, it hapned that all the Senators came to the Church on the Sabbath, to give him a visit, amongst whom was

sabbath, to give him an  
 \*Thadlaus also, a personage who had born a  
*Fræfcture* over the Provinces and Cities of *Thy-*  
*ricum*. But [though] (as it was reported) y he  
 had been the person pick't upon who was a  
 bout to have the Government of the *Eastern*  
 parts committed to his care by the Emperour  
 [yet] *Proculus* laid his hands on him, and in  
 stead of his being constituted a *Fræfctus* *Pro-*  
*vinciarum*, made him Bishop of *Cæsarea*. This suc-  
 cessful and prosperous were the affairs of the  
 Church. But I will here close my History,  
 with my prayers [to God,] that the Churches  
 in all places, the Cities, and Provinces may live  
 in peace. For, as long as peace flourishes, those  
 that are desirous to do it, will have no sub-  
 ject for their writing an History. For we our  
 selves (who have performed what you enjoyed  
 in Seven Books, O Sacred man of God,  
*Theodorus!*) should have wanted matter for this  
 our History, if the lovers of seditions and tur-  
 mulds would have been quiet. This Seventh  
 Book contains [an account of affairs transacted  
 during] \*the space of two and thirty years.  
 The whole History, which is comprized in Seven  
 Books, contains the space of an hundred and  
 fourty years. It begins from the first year of  
 the two hundred seventy first *Olympiad*, where-  
 in *Constantine* was proclaimed Emperour; and  
 ends at the second year of the three hundred  
 and fifth *Olympiad*, whereon the Emperour *Theo-*  
*dolus* bore his thirteenth Confulate.

Which action of *Proculus's* *Socrates* does not without cause wonder *Prodi*, as new, and not practised by former Bishops. *Nellarius* indeed, when City was *Prætor of Conspianopolis*, had been created Bishop of this City, and Emperor *Constantine* had been his Father, but *Proculus* had not as yet, but he, before *Proculus* merely by his own impulse, laid his hands on a *Præfatus Prætorio*, who by the Emperours had been assigned to the government of the *Oriental Præfecture*. Notwithstanding, it is to be understood, that the Emperours's consent was afterwards obtained, which Appointments to Ecclesiastical degrees, the Prince's consent was in no wise necessary. For the *Præfatus Prætorio's* approbation was sufficient, under whose disposal the Presidents of Provinces were. We have an eminent instance hereto in the *Life of St Germanus Auliodorensis*, which was written by *Constantin* Bishop of *Arles*. Which *Germanus* being promoted a Broad door, the Bishop of *Auliodore* [A City in France, now called *Auxerre*] having a mind to appoint him his successor, *Amostor* procured the consent of *Julius, Præfatus Prætorio of the Gallie*, before he attempted to do that, as 'tis related in book 1, chap. 3, concerning the *Life of St Germanus*. Further, this *Thasofius* Bishop of *Arles* preferred his Father's self to the Bishopric of *Arles*, and *Germanus* to be his successor, as are inferred from the *Act* of the said Synod, which are recorded in the *Annals* of the Chatelean Council. Valer.

the paper himself, and called the chief of the Presbyters to Seal it up also, and then delivered it to one *Marcus*, (who was Bishop of the *Novatianists* in *Scythia*, but had at that time made a journey to *Constantinople*;) to whom he spake these words: *If God shall permit me to continue much longer in this life, I resolve this \* deponitum to me [now] committed to your trust to be kept safely. But, if it shall please him to remove me out of this world, in this paper you will find whom I have Elected to be my Successor in the Bishoprick.* When he had spoken these words, he died. On the third day therefore after his death, when they had unsealed the paper in the presence of a great multitude, and found *Marcianus's* name therein, they all cried out that he was a worthy and fit person. And without delay they dispatched away some messengers who might seize him. They took him by a pious fraud at his residence in *Thiberiopolis* [a City] of *Phrygia*; from whence they brought him along with them, and about the twenty first <sup>b</sup> of the same month ordained, and placed him in the *Episcopall Chair*. But enough concerning these

\* This pledge, or wage.

<sup>b</sup> Although our M. SS. Copies all read the word things.

I agree with *Christopherson* and *Sr Henry Savill*, who have mended it thus [of the month *August*]. Doubtless, in regard *Papal* Bishop of the *Novatianist* faith on the twenty fifth of *July*, and the paper wherein he had named *Marcianus* to be his successor, was unfalsified three days after his death, as *Socrates* has told us before; 'tis not to be supposed, that *Marcianus* could be ordained Bishop on the twenty first of the same month, to wit, *July*; in regard he absconded in *Tiberiopoli* a City of *Phrygia*: from whence he was to be brought to *Constantinople*, that he might be there constituted Bishop of the *Novatianists*. Vale.

## CHAP. XLVII.

*That the Emperour Theodosius sent his Wife Eudocia to Jerusalem.*

Moreover, the Emperour *Theodosius* offered up his Thanksgivings to God for the benefits which he had conferred upon him. And this he performed, by honouring *Christ* with singular and eminent honours. He likewise sent his wife *Eudocia* to *Jerusalem*. \* For she had obliedged herself also to a performance of this vow, if the might see her daughter married.

\* Or, *be-  
nourished.* But the Empress herself also \* beauti-  
fied the Churches at *Jerusalem*, and  
all those in the Eastern Cities, with  
various ornaments, both when she went thither,  
and likewise at her return.

I doubt not but it should be [ *ἔδωκεν*, for *she had obliged herself* ; ] that is, *Eudocia*. Thus *Epiphanius*, *Scholasticus* read, as appears from his *Version* ; which is thus, *Hoc enim et ipsa votum habuerat, si filiam videret nuptam, For she herself also had [ made ] this vow, if she might see her daughter married. Valef.*

THE  
ECCLESIASTICAL  
HISTORY

Ó E

Evagrius Scholasticus

EPIPHANIENSIS.

(And [ One ] of the

E X - P R Æ F E C T S,)

I N S I X B O O K S,

Translated out of the GREEK, according to that Edition set forth  
by VALESIIUS, and Printed at PARIS in the Year 1673.

Together with

VALESIUS'S Annotations on the said Historian; which are done into ENGLISH, and set at their proper places in the Margin.

Hereunto also is annexed an account of the foreſaid *Hiſtorian's Life*, and *Eccleſiaſtick Hiſtory*, Collected by VALESIUS, and Rendred into ENGLISH.



The End of *Socrates Scholaſticus's Eccleſiaſtick Hiſtory.*

C A M B R I D G E,

Printed by *John Hayes*, Printer to the University. 1681.

# VALESIUS'S ACCOUNT OF THE LIFE, AND Ecclesiastick History, OF EVAGRIUS SCHOLASTICUS Epiphanienfis.

**E**vagrius Scholasticus was by Nation a Syrian, as was also † Theodoret : born at † He was Epiphania ( which was a City of Syria Secunda ) as he himself has declared in the Title of his own work. Therefore I wonder at Gerardus Vossius, who ( in set about writing his Book de Historicis Græcis, pag. 498, ) relates that Evagrius was born at Antiach. But Evagrius himself, ( both in the Title of his History, and also in his Third Book, Chap. 34, ) does expressly attest that he was born at Epiphania. For, speaking there concerning Cosmas Bishop of Epiphania, his words are these, Κοσμάς ὁ ἱεροῦ ἐπισκοπὸν Ἐπιφανείαν, ἡ τῆς ὁδοῦ τοῦ ὀνόματι Ὀνόματι Ὀνόματι. &c. Cosmas Bishop of our Epiphania, in the Vicinage whereof runs the [ River ] Orontes, &c. Besides, Photius ( in his Bibliotheca, chap. 29, ) affirms that Evagrius was born in Epiphania a City\* of Syria Cale. But, which is strange, Nicephorus Callistus does in two places term our Evagrius ( not Epiphanienfis, but ) Ἐμπανίς, that is, *Illustrius*.

*Seymen.* For (1) all the Ancients were of this opinion. (2) He that reads his history, will find it nothing else but a supplement of Severus and Seymen their Histories. (3) Theodoret himself, in the first chapter of the first Book of his History, says these words: τὰς Ἐκκλησιαστικὰς ἱστορίας τῶν ἀνθρώπων συγγράμματα ἀνέγραψεν, I will attempt to commit to writing the Remains of Ecclesiastick History. (4) Lastly, he published his History after the year of Christ 448, ( as Valesius demonstrates in his Preface before his History ; ) whereas Severus and Seymen had finished their Histories on the fourteenth Consulate of Theodosius Jun. that is, in the year of Christ 439. He is most particular in his account of the affairs of the Eastern Church, in regard he lived there. His Books of Ecclesiastick History are but five in number ( as he himself intimates at the close of his fifth Book ; ) wherein he comprehends the affairs transacted in the Church, during the space of 105 years.

For, in Nicephorus's First Book, chap. 1, the words are these, ὁ γὰρ ἡμῶν Ἐυάγγελος ὁ Ἐμπανίς, &c. Moreover, Evagrius the *Illustrius*, &c. And, in Book 16, Chap. 31, Nicephorus quoting a passage of Evagrius, out of his Third Book, Chap. 34, ( which passage I have just now mentioned, ) expresses himself thus, ὁ γὰρ ἡμῶν Ἐυάγγελος ὁ Ἐμπανίς, &c. ὁ δὲ ἄνθρωπος ἱστορεῖ, Moreover, in like manner as Evagrius the *Illustrius* has related concerning Severus. But, my Sentiment is, that Transcribers have mistook at both those places, and have written Ἐμπανίς [ *Illustrius*, ] instead of Ἐμπανίς [ *Epiphanienfis*, ] Doubtless, Nicephorus might have been evidently informed, from Evagrius's own words which he there produces, ( which we have also quoted above, ) that Evagrius had been born at Epiphania. Further, Evagrius was born in the Reign of Justinianus Augustus, on the year of Our Lord 536, or 537, as I have demonstrated from Evagrius's own Testimony, in my \* Notes on Book 4, Chap. 29, of his History. On the year of Christ 540, his Parents committed him to the care of a School-Master, that he might learn the Letters. At which time ( when Thomas Bishop of Apamia had given notice to the neighbouring Cities, that on a set day he would show the enlivening wood of the Cross, which was kept at Apamia ; ) Evagrius was lead to that City by his Parents, and with his own eyes saw that Miracle, which was then performed in the Church ; as himself attests

\* See Evagrius's Ecclesiastick History, book 4, chap 29, note (1.)

*The Life of Evagrius Scholasticus.*

tests in his *Fourth Book*, Chap. 26. Now, this hapned on the year of *Christ* 540; when the *Perfians*, having made an irruption into *Syria*, had burnt *Antioch*: which was done in *Julianus Junior's* Consulate, as we are informed by *Marcellinus Comes*, and *Marius in his Chronicle*. Two years after this, when † *The Lues Inguinaria* began to rage in the *East*, *Evaerius* was as yet under a School-Master, learning the *Letters*, and was seized by *that Pestilence*, as he himself attests, *Book c. chap. 29.* Having afterwards left the Schools of the *Grammarians*, he betook himself to the Study

† The  
plague  
the Gr

\* Or, in the company of Rhetorick. A  
the number. the company of

[illegible]

*Valesius* quotes this passage out of *Macarius*, in his notes on *Socrates*, book 6, chap. 6, note (f.)

\* See Note (b) in chapter 1.

*Evagrius*, Book 1 \* chap. 18. 'Tis certain, he could not be an *Advocate* at *Epiphania*, (which, as we have declared already, was the place of his Nativity; ) in regard that City had no *Judicarius Forum*, but brought his Causes to *Apamia*, in which City the *Consularis* of *Syria Secunda* held a Court of judicature. But, for my believing *Evagrius* to have been an *Advocate* at *Antioch*, rather than at *Apamia*, this is my chief reason; because he was mostly conversant in that City, where he married a wife also, and begat fons of her. He married a daughter likewise in that City, as himself attests in his *Fourth Book*, chap. 29. And after she, together with her son, had ended her life by the Peff-lential disease, on the tenth year of *Mauricius*; *Evagrius*, deprived of his wife and children, remained, and took to wife a young Virgin in that City, as he relates Book 6. chap. 8. Where he attests also, that

\* Turn in  
Pompa, but  
in Pomp.

See note  
(4) in that  
chapter.

tieth \* chapter of his First Book. Where [speaking concerning the Empress Eudocia's Jerusalem journey, he says, he came to Antioch: *ἐπεὶ οὖν ὑπερβῆναι αὐτῇ ἀπὸν Ἱερουσόλ. πρὸς τὴν Ἀντιόχειαν*], that is, a long time afterwards, in her journey which she made to the Holy City of Christ our God, she [Eudocia] comes hither, (to wit, to Antioch.) Evagrius therefore lived at Antioch when he wrote this History. Hence 'tis that Evagrius is so diligent in recounting the Works and Public Edifices of the City Antioch's, as may be seen in his First Book, chap. 18, and in his Third Book, chap. 28. At which places he does not obscurely intimate, that he lived at Antioch, whilst he wrote these things. Hence 'tis also, that he mentions with so much care and diligence, the earth-quake, wherewith Antioch was now and then shaken: and, that in the Notation of the times he always makes use of the Antiochian years. Lastly, this may be Collected from the seventh chapter of his Sixth Book, where he relates, that Gregorius Patriarch of Antioch (having been accused of Incest, before Johannes, Comes of the East, by a Silver-fmith,) appealed to the Emperour, and to a Synod. And when he went to Constantinople, in order to the prosecution of his Cause before the Emperour and Synod, he took Evagrius along with him, as his Assessor and Counsellor, that he might make use of his advice. By which words Evagrius does plainly enough declare himself to have been an Advocate and a Lawyer. For Assjssors were wont to be taken out of their body, as well by the Civil as Military Magistrates. Nor was Evagrius a Counsellor to Gregorius in this criminal affair only, but in other causes also. For in regard

\* Or, *ought* to have, &c. *Gregorius* was *Patriarch* of the *Oriental* Church, and \* could not but have the examination of many Causes every day, he must necessarily stand in need of some *Assessor*, who might suggest to him the *Forms* of *Right* and of the *Laws*. Indeed, *Evagrius's* words do fully declare what I have

\* See Eu-  
grius book  
g. chap. 7.  
said. For he faith ; \* Περὶ τούτων ῥή. ἐν ἐμῇ παρεμβολῇ (C. & παρ' ἐμῇ (C. γὰρ αὐτὰ, & τὴν βασι-  
λέαν· γέγονε, τὴν ἀπολογία ἐξέειπεν, Having me therefore his Assessor and Companion, he went to the

† See *Eugenius's [City, Constantinople,] in order to the making his defence against these [accusations,]* 6. chap. 2, 4.  
\* That is, the volume of relations, letters, &c.  
As *Eugenius* attests at the close of his *History*. Which \* Volume when *Eugenius* had published

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not without the consent of *Gregorius the Patriarch*, in the Reign of *Tiberius Constantinus*, he had the dignity of a *Quæsture* bestowed upon him by the same Emperor. And not long after, when he had made an *Oration* concerning the praises of *Mauricius Augustus*, on account of the Birth of the most noble child Theodosius, he received the *Cedicals* of a *Præfecture* from the same *Mauricius* as he himself attests at the close of his History. *Evagrius's* words there are thus translated by *Christophorus*: *Pro quibus duo honoris gradus consecuti sumus: Quæsturam à Tiberio Constantino, & munus Tabularum servandarum, in quibus Præfectum nuntia inscriberentur, à Mauricio Tiberio: For which we have obtained two degrees of honour: a Quæsture of Tiberius Constantinus, and the Office of keeping the Tables, wherein the names of the Præfects were inscribed, of Mauricio Tiberius.* Which ill rendition deceived *Gerardus Vossius* and *Philippus Labbeus*. For *Vossius* (in his \* *Book of Historici Græcis*), treading in *Christophorus's* steps, says thus: *Pro duobus antem hinc Libris aut gemine hoc honore esse affectum. Nam à Tiberio Constantino Quæstus fuisse ornatum: sed à Mauricio Constantino esse, in Tabulis publicis præfesse: nam, for these two Books, he says, he had a double honour conferred on himself. For he was honoured [ as he saith ] with a Quæsture by Tiberius Constantinus; and, that he obtained of Mauricius, the having the charge of the public Tables. But Philippus Labbeus (in his dissertation de *Scriptoribus Ecclesiasticis*), hath \* interpolated *Christophorus's* version, after this manner: *Seque duo honoris gradus aut consecuti sumus: inter præm à Tiberio Constantino, aut Quæsturam eundem, nam à Mauricio munus adeptum servandarum Tabularum, in quibus non tam nuntia, quam ipsa Præfectorum acta inscriberentur: And he says that he himself obtained two degrees of honour: and in the first place, that he was preferred to a Quæsture by Tiberius Constantinus; and secondly, that he procured of Mauricius the office of keeping the public Tables, wherein not only the names, but the Acts of the Præfects were inscribed. Musculus* has done much better, who hath rendered the passage in E-*

\* Pag. 274.  
Edit. Lugd.  
Bat. 1651.

*Evagrius* thus : *Quamquam Græci duntaxat dignitates [imus confessor] a Tiberio Confiantino Questor-  
margente, Mauricio vero Tiberio Literis Hyparchicis mittente, on account of which [Videlicet  
Relations, Letters, &c.] we have obtained two dignities : [One] from Tiberius Constantinus, who  
granted us a Questorate, and [Another] from Mauricius Tiberius who sent us his Hyparchicall Letters.*  
He would have said, *The Coddicils of a Prefecture*, which the Latins term *Litters alto*, as I have  
long since observed in my Notes on Ammannius Marcellinus. Hence it is, that in the Title of his *Histo-*  
*ry*, *Evagrius* terms himself *αὐτοῦ τῶν ἱστοριῶν*, [one] of the *Ecc-Prefects*, because he had been reman-  
ded with the *Coddicils* of an honorary Prefecture by the Emperour. After this, the name *Evagrius* pub-  
lished Six Books of Ecclesiastick History, beginning from those times wherein Theodoret and Sozomen  
had closed their Histories ; that is, from the Ephesine Synod, wherein Nestorius was condemned and  
deposed : to wit, from the year of Christ 431. And he has continued his History to the twelfth  
year of the Emperour Mauritius, which was the year of our Lord 594. In his Third Book, at chap. 33,  
speaking concerning Severus Bishop of Antioch he says that at such time as he wrote these things it  
was the Six hundredth forty first year of the Antiochiens. In regard therefore the Antiochian-Era  
precedes that of our Saviour's Nativity twenty eight years ; if from the number 641 we subtract 48  
years, it will be the year of Christ 594. The same may also be Collected from Book 4, chap. 29,  
where *Evagrius* writes, that whilst he penned this History, that Plague in the Greynce which had al-  
most wholly destroyed the whole world, had already raged two and fifty years. Now, this Plague be-  
came to rage two years after Antioch had been taken by the Persians, that is, in the year of Christ 542.  
To which number of years if you add two and fifty, it will be made the year of Christ 594. Further,  
*Evagrius's* diligence is chiefly to be commended, because, undertaking to write an Ecclesiastick Hi-  
story, he made a Collection of whatever was pertinent to that Subject, out of the best Writers, to wit,  
Priscus, Johannes, Zacharias, Enflabius and Procopius [who were all] Rhetoricians. His Style  
likewise is not to be found fault with. For it has a Beauty and Elegancy, as Photius does also at-  
test. But the chief thing commendable in *Evagrius* is, that of all the Greek Writers of Ecclesiastick  
History, he is the only person, who has kept the Doctrine of the true Faith intact and undefiled ; as  
(after Photius) Baronius has observed in his Annals. Notwithstanding, he deserves reproof for  
this, viz., because he has not used to much diligence in searching out the Monuments of Ecclesiastick  
Antiquity, as in reading Pseudo-Writers. Indeed, almost the whole Sixth Book is spent in a Nar-  
rative of the Persian War. Besides, his Style in many places is Redundant and Luxuriant, as Photius  
has truly remarked in his Bibliotheca. An instance of which superfluity of Expression you have in  
Book 1, Chap. 2, where he speaks concerning Nestorius after this manner : Ὁ δὲ Νεστόριος ἐπὶ τοῖς  
κατὰ τὸν Σόλωνα καὶ Εὐδοκίαν, καὶ τότε γὰρ φθὺς ἡσυχίας ἀγὰντι Θεῷ, καὶ δευτέρου Σανεδρίου  
Caiphas, &c. and, in Book 2, chap. 3 ; where he describes St Euphemias Church, which was at  
Chalcedon : The same redundancy of Style, the Studious Reader will of himself easily observe, in many  
other places.

† Or, Letters-Patents.

Moreover, *Rob. Stephen* was the first person that Printed *Euagrius's History in Greek*, from one only *Manuscript* Copy belonging to the *Kings Library*, which *Manuscript* is very new, and not extraordinarily good. For in many places its defective and imperfect. But we have mended and perfected *Euagrius's History* in many places, from two *Manuscript Copies* of the best note, that it may seem now to have been first published. The first of *these Copies* was the *Florent. Manuscript*, [taken] out of *S. Laurence's Library*, which the most famous *Michael Erminius* compared with the *Geneva Edition*, and sent me the *Various Readings* written out with his own hand, On which account I protest my self very much ob-

lied to him. This Manuscript is the best and ancientest of all the Copies of *Evagrius*. For 'tis written in parchment, [and was transcribed] about five hundred years since more or less, as I have been informed by one that saw it, viz. *Emericus Bigotius*, an excellent Schollar, and a person who has deserved well of Learning; by whose favour and Intervention I received the fore mentioned *Various Readings*, sent by the most famous *Michael Erminius*. In the same *Florentine Manuscript*, some not unlearned *Scholæ* were written in the margin, which we have put into our *Annotations*, in their due places. But, the Reader is to take notice, that in this *Florentine Manuscript* is contained *Socrates Scholasticus's History* also, the various Readings whereof the same *Erminius* sent me long since, written out with his own hand, as I have attested above four years since, in that *Preface* I prefix before my *Edition of Socrates and Sozomen*. The second Manuscript Copy was taken out of the Library of that most illustrious Prelate *Dionysius Tellerius*, Arch-Bishop of *Rheims*: this is no very ancient Copy; but 'tis a good one, and transcribed by the hand of a Learned man. This Copy was of great use to us in many places, as we have now and then shewn in our *Annotations*.

# THE FIRST BOOK OF THE Ecclesiastical History

OF  
EVAGRIUS SCHOLASTICUS *Epiphanensis*,  
And [one] of the EX-PRÆFECTS.

The Writers Preface [wherein he declares] on what account he be-  
took himself to the Writing of this present History.

**E**USEBIUS Surnamed PAMPHILUS, a Person both eminently Eloquent as to other things, and so powerfull in his Writings also, that by his persuasives he might be able (if not to render them perfectly Orthodox, yet) to prevail upon his Readers so far as to embrace our [Sentiments:] Eusebius surnamed Pamphilus [I say,] Sozomen, Theodoret, and Socrates, in the best and most accurate manner have set forth in Writing, both the Advent of [our] Compassionate God amongst us, and his Ascent into the heavens; and also those things which the divine Apostles, and other Martyrs have courageously performed in their Combats [in defence of the Faith:] Moreover, whatever else hath been translated by those of our Religion, whether praise-worthy, or otherwise, till some part of the Emperour Theodosius's Reign. But in regard no person has hitherto given an orderly Narrative of the translations that hapned afterwards, which [notwithstanding] are not much inferior to them; I have resolved (though I am but little versed in such things,) to undertake this Work, and to compile an History of those affairs; being very confident, that by his assistance, who infused wisdom into Fishermen, and made the tongue of a Brute utter an articulate voice; I shall raise affairs already buried in Oblivion, give life to them by my Discourse, and render them immortal by an [eternal] commemoration: to the end that every one of my Readers may know, what [has been done,] when, where, how, against whom, and by whom affairs have been translated, untill our own times: and [to the end that] nothing worthy to be remembered, may lie concealed by a remiss and dissolute Sloth, and (which is its next neighbour,) Oblivion. Divine assistance therefore being my guide, I will begin, where the Authors I have already mentioned, closed their History.

*κελεύει. Probus (in his Bibliotheca) speaks thus concerning Socrates Scholasticus, ἀλλὰ ὅτι τοῦ διδασκαλίου ἡ λαὸς οὐκ ἀκούει. Moreover, in his Sentiments he is not very Orthodox. The meaning of this place therefore, is this: Eusebius (although he be very fit to persuade his Readers to embrace the Christian Religion, yet) is not able to make them very accurate in the doctrine of the Christian Faith, in regard he himself seems to have inclined towards the opinion of the Arians. For, this was the sentiment of many persons concerning Eusebius Pamphilus; whom I have sufficiently answered, in the Preface I have written to the same Eusebius's Ecclesiastical History. Vale.*

*The word [ἐπεὶ, part] is wanting in the Kings, in the Florentine, and in the Tellerian M. SS. nor is it in Robert Stephens's Edition. The Geneva-Printers were the first that put in this word. Christopherson's Copy, the Various Readings whereof are extant at the end of the Cologne-Edition. Christopherson has expressed this word in his Version. For thus he renders it: At illam partem Regni Theodosii, et some part of Theodosius's Reign. But, it seems more elegant to me, to suppress, rather than add this word. If a word must be added, I had rather add χρόνος, time. Vale.*

THE

## CHAP. I.

\* Or, The  
mixed  
Deuil.

That, after the destruction of the impious Julian, when the Heresies had been a little quieted, \* the Devil afterwards disturbed the Faith again.

**W**hen the impiety of Julian had now been drowned in the blood of the Martyrs, and Arius's madness bound in the Fetters made at

*Nicaea; and when Eunomius and Macedonius, driven away by the Holy Spirit [as it were] ἐκκαθάρσις, Christian-ty, driven away by the Holy Spirit, compelled, or rejected by force. But, that reading is much better, which the Florentine and Tellerian, M. SS. give us, to wit, ἐκκαθάρσις, driven away—as it were by an impetuous wind. 'Tis a Metaphor taken from Shipwreck: persons who are driven away by the violence of a Storm. Evagrius compares the Holy Spirit to a wind, by the force whereof Eunomius and Macedonius being driven away, were at length Shipwreck'd at Constantinople, to wit, condemned in the Constantinopolitan Synod. Vale.*













and their Ancestours opinions. For thy invent Gods upon Gods, and choofe and name them from their own perturbations of mind; to the end that by taking to themselves such Gods, they may procure pardon for their own lusts and debaucheries. So foolishly, he who amongst them [is accounted] the supremest Father of men and Gods, having *Metamorphosē* himself into a bird, lasciviously inchant' up the Phrygian Boy; and, as the reward of his uncleanness, gave him his Cup, \*

<sup>b</sup> *ἡ δὲ θεοποίησις ἀνεμίειν ἐν τῷ κόσμῳ*. He means (I suppose) that story, which we are told concerning *Glaucon* Son of *Tras* King of Phrygia (which was one part of Phrygia). This Boy, *Jupiter* having turned himself into an Eagle, fasten'd up, and admitted him his Cup-bearer, in the room of *Hērē*, whom he had displaced; and makes him his *Gamiste*.

changed himself into all the shapes of irrational creatures, (he himself being of all the most brutish,) is made an \* *Andragynus*, and bears a child not in his belly, but on his thigh, to the end that these things contrary to nature might be done by him. At which Birth *Itachus* [is brought forth], who was himself an *Andromede*, this *Gynus* also, and brought a reproach upon both fields; he *Sorex*; he was the Prince of drunkennes, of forcing great rithness caused by lusts of wine, of furries; and debauches proceeding from so profuse drinking by *Jupiter*, (to whom king, and of all the diptempers rising there, that god from. To this \* *Ægeochus*, this *Laus Thureder*, they ascribe this; as some brave and great [Action], they term him parricide (a Villany judged by all men to be of the greatest magnitude,) because he drove *Saturn*, who had un- him,) was fortunately begot him, out of his Kingdom.

<sup>c</sup> *Ἀπρον* that is both male and female. The story is this. *Semele*, this *Gynus* also, and brought a reproach upon both fields; he *Sorex*; he was the Prince of drunkennes, of forcing great rithness caused by lusts of wine, of furries; and debauches proceeding from so profuse drinking by *Jupiter*, (to whom king, and of all the diptempers rising there, that god from. To this \* *Ægeochus*, this *Laus Thureder*, they ascribe this; as some brave and great [Action], they term him parricide (a Villany judged by all men to be of the greatest magnitude,) because he drove *Saturn*, who had un- him,) was fortunately begot him, out of his Kingdom.

<sup>d</sup> *ἡ δὲ θεοποίησις ἀνεμίειν ἐν τῷ κόσμῳ*. He means (I suppose) that story, which we are told concerning *Glaucon* Son of *Tras* King of Phrygia (which was one part of Phrygia). This Boy, *Jupiter* having turned himself into an Eagle, fasten'd up, and admitted him his Cup-bearer, in the room of *Hērē*, whom he had displaced; and makes him his *Gamiste*.

<sup>e</sup> *ἡ δὲ θεοποίησις ἀνεμίειν ἐν τῷ κόσμῳ*. He means (I suppose) that story, which we are told concerning *Glaucon* Son of *Tras* King of Phrygia (which was one part of Phrygia). This Boy, *Jupiter* having turned himself into an Eagle, fasten'd up, and admitted him his Cup-bearer, in the room of *Hērē*, whom he had displaced; and makes him his *Gamiste*.

<sup>f</sup> *ἡ δὲ θεοποίησις ἀνεμίειν ἐν τῷ κόσμῳ*. He means (I suppose) that story, which we are told concerning *Glaucon* Son of *Tras* King of Phrygia (which was one part of Phrygia). This Boy, *Jupiter* having turned himself into an Eagle, fasten'd up, and admitted him his Cup-bearer, in the room of *Hērē*, whom he had displaced; and makes him his *Gamiste*.

[transactions] of *Theodosius*'s Reign, manifest and evident to the eyes of all men.

## CHAP. XII.

In what manner the Emperour *Theodosius* [prosecuted and] expelled the Hæresie of *Nestorius*.

The same Emperour wrote a most pious Constitution, extant in the first Book of that termed *Justinian*'s Code, which is in number *The Third of the First Title*. In which [constitution, *Theodosius*] incited thereto by God, has with all suffrages (as 'tis proverbially said) condemned \* him, for whom he had heretofore had a singular affection (as *Nestorius* himself has related,) † and has denounced an *Anathema* against him, recorded in these express words: *Moreover, We Decree, that those who [simulate him with the impious faith of Nestorius, or follow his detestable doctrine, (if they be Bishops, or Ecclesiasticks,) shall be ejected out of the Holy Church; but, if they be Laicks, they shall be Anathematized. The same Emperour made other Laws on account of our Religion, which do sufficiently demonstrate the arduity of his zeal.*

## CHAP. XIII.

Concerning Saint Symeon the \* Stylite.

IN these times, *Symeon*, [a person] of an holy \* and most celebrated memory, flourished and was \* eminent: he was the first person that instituted the Station upon a pillar, the circumference of whose Manion was scarce two Cubits; at which place *Domnus* presided over the Church of *Antioch*. Who when he was come to *Symeon*, and had admired his station and manner of life, was desirous of some more secret [converse with him]. Both of them therefore met together, and having consecrated the immaculate Body [of Christ,] they gave one another the Vivick Communion. This person in the flesh emulated the converse of the Celestiall powers, with drew himself from affairs upon earth, and putting a force upon Nature which tends downward, purified things sublime. And having placed himself in the mid<sup>d</sup>, [as it were] between heaven and things upon earth, he conversed with most Holy, and the like. One *Evagrius* speaking heretofore concerning *Gregorius* Bishop of *Antioch*, gives him this Elogy, *ἡ γὰρ ἐκείνου πνευματικῆς, ἡ μὲν ἐκείνου ἰστορία*. Valef.

<sup>b</sup> Hierototele the Presbyters celebrated the Church Service together with the Bishop, and received the Eucharist from his hand. So in the tenth Session of the Chalcedon Council, *Basilianus* Bishop of *Epheſus*, in his supplicatory Letter to *Marinianus* the Emperour, amongst other things says these words: *τὸ δὲ ἡμεῖς ἡμεῖς ἀποφύγετο ἀπὸ τῆς πόλεως, ὡς ἡμεῖς ἡμεῖς ἀποφύγετο ἀπὸ τῆς πόλεως, ὡς ἡμεῖς ἡμεῖς ἀποφύγετο ἀπὸ τῆς πόλεως*. *Scilicet* Having on the day after all of us performed the Publick Service together, &c. And, at a great distance from that place, the same *Basilianus* says, *πολλὰς ὥρας ἀπεφύγετο τῆς πόλεως*. *Scilicet* my Presbyter was with me four years, he performed the Publick Service with me, communicated with me, and received the Communion from me, as from his Bishop. The same usage also was heretofore practised in the Roman Church, to wit, that the Presbyters should every day celebrate the Publick Service together with the Bishop of Rome, and receive the Communion from his hand. But on Sundays, when the Presbyters were necessitated to perform the Publick Service apart in their own Cities, [Presbyters, or Clergy] on account of the people committed to their charge; they received the Lords Body sent by the *Acolythi* from the Bishop of Rome; that they might not seem to be separated from the communion of their own Bishop, especially on that day; as *Pope Innocent* informs us in his Epistle to Decentius. Valef.

God,

God, and together with the Angels glorified him: offering to God from the earth his supplications for men, and procuring from heaven the supernatural benevolence upon men. This persons \* Miracles have been written by one that was an eye-witness of what he did. *Theodoret* also Bishop of *Cyrrus* has † recorded them very eloquently. [ \* But ] they have been found, that they have been most especially defective in this [following passage], which to this day is preserved amongst those of the Holy Solitude, and from which very persons, we have received it. When therefore *Symeon*, that Angel upon earth, that Citizen in the Heals of the Jerusalem which is above, had infused this new, and [hitherto] unknown way of living to the Inhabitants of the Holy Desert, tend a messenger to him, whom they ordered to enquire [of *Symeon*], what this new and strange course of life was, and why he left that way which had been trodden and worn by the Saints, and proceeded in another new one, [hitherto] wholly unknown to men? And [they bade the messenger tell him] that they commanded him to come down, and go on in the way of the Elect Fathers. Now, if he should shew himself \* ready [and willing] to come down, their order was, that he should be permitted to follow his own [way.] For by his obedience [they said] it would be manifest, that by the direction of God he had undertaken this troublesome and afflictive way of living. But if he refused, and would be the servant of his own will, nor would with a readines forthwith obey their admonition, [ 'twas their order ] that he should be pulled down by force. When therefore the messenger was come to him, and had acquainted him with the command of the Fathers, and *Symeon*'s had forthwith put down one of his feet, resolving to fulfill the Order of the Fathers; [the messenger who had been sent to him] permitted him to proceed on in his own way; and spake these words [to him;] *Be strong, and behave thy self like a man: thy station is of God. This truly memorable action [of *Symeon*]'s which I have related here, is omitted by those who have written concerning him. [ \* Further, ] this person was in so high a manner influenced by the power of divine grace, that when the Emperour *Theodosius* had issued out an Order, that the Synagogues of the Jews inhabiting *Antioch* (which had been taken from them by the Christians,) should be restored to them again; he wrote to the Emperour with so much freedom and confidence, and reproved him so manfully, (revering [God] only his own King,) that the Emperour *Theodosius* revoke' t his own Orders, fulfilled all things in favour of the Christians, removed the Prefectus Prætorio, who had suggested these things to him, from his Government; and entreated the most Holy and \* *Aerial* Martyr in [these] express words, that he would put up his supplica-*

<sup>a</sup> Or, who dwelt in [or, upon] a pillar. <sup>b</sup> Val' mēla dōdixē mēlous. <sup>c</sup> ἡ γὰρ ἐκείνου πνευματικῆς, ἡ μὲν ἐκείνου ἰστορία. <sup>d</sup> Scilicet Having on the day after all of us performed the Publick Service together, &c. And, at a great distance from that place, the same Basilianus says, πολλὰς ὥρας ἀπεφύγετο τῆς πόλεως. Scilicet my Presbyter was with me four years, he performed the Publick Service with me, communicated with me, and received the Communion from me, as from his Bishop. The same usage also was heretofore practised in the Roman Church, to wit, that the Presbyters should every day celebrate the Publick Service together with the Bishop of Rome, and receive the Communion from his hand. But on Sundays, when the Presbyters were necessitated to perform the Publick Service apart in their own Cities, [Presbyters, or Clergy] on account of the people committed to their charge; they received the Lords Body sent by the Acolythi from the Bishop of Rome; that they might not seem to be separated from the communion of their own Bishop, especially on that day; as Pope Innocent informs us in his Epistle to Decentius. Valef.

<sup>e</sup> These express words, that he would put up his supplica-

tions and prayers for him, and import to him the words his own blessing. Moreover, *Symeon* spent of the fourth and fifty years in this afflictive and austere *Thēria*, wherein he had been in and with the prelate the letter cepts of a divine life. [The spent] nine years, he wrote the blessed *Symeon*. The Emperour therefore had preface this title before his Letter; *τὸ τῶν αἰώνων πάρεστιν*. To the most Holy and *Aerial* Martyr. Where he saith in *Antioch* on a coast of thine great agonies whereof he afflicted his own body; and he saith, *hanc* *Antioch*, because he lived on high in the sky in a pillar. The words *ἐν πύλῳ* do denote, by which virtue these words, that those now mentioned, or their inwardly religious souls, as the words of the Emperour *Theodosius*. Notwithstanding, *ἐν πύλῳ* do denote this place otherwise, as 'tis apparent in the authors, for it renders it thus: *ἐν πύλῳ* as *deceus* or *deceus*, and *Antioch* as *Antioch* (the place of the Lord's body), and *Antioch* as *Antioch* (the place of the Lord's body), and *Antioch* as *Antioch* (the place of the Lord's body). Which punctuation of this passage I can in no wise approve. Valef.

And seven and forty in that place called \* *The Antioch*: during ten years [of which time] he performed his combat in a certain narrow place; [he dwelt] seven years in the flower; pillars, and thirty years upon a pillar of forty cubits long. His most sacred body, after his departure out of this life, in the succeeding times was brought to *Antioch*, [to wit,] when *Leo* swayed the Imperiall Scepter, and *Martyrius* presided over the Church of *Antioch*; at which time also *Aradabarius* Master of the Oriental Milice, came to *Symeon*'s *Antioch*, accompanied with those Military Forces he had about him, and with other multitudes; and guarded the most precious dead body of the blessed *Symeon*, to the end that the neighbouring Cities might not meet together and defile it. His most holy body therefore is conveyed to *Antioch*, very great miracles having been performed even by this. The Emperour *Leo* desired it might be given to him by the *Antiochians*. But the inhabitants of *Antioch* presented a supplicatory Letter to him, wherein were contained these words: *Deign'd we have us well to our City, (for 'tis our duty by reason of the wrath [of God;] ) we desire, that we have brought thither the most Holy Body of the Antiochian Martyr, which we have brought thither, it may be to us instead of a wall and a fortification. By which words the Emperour *Leo* was prevailed upon, granted their request, and permitted them [to enjoy] the Holy Body. Many of this persons [Reliques] have been preserved until our times. Even I myself have seen his holy head, (several Ecclesiasticks being then present,) at such time as the most celebrated *Gregorius* was Bishop of *Antioch*; when *Philippinus* requested, that the precious Reliques of the Saints might be sent to him, in order to the guarding and defending the Oriental Milice. And, which is to be wondered at, the hair of his head was not fall out, but is preserved perfect and entire, as if he were yet alive, and conversant amongst men. The skin also of his forehead was wrinkled indeed, and become hard: but 'tis as yet preserved whole, as are also most of his teeth, excepting to many of them as have by force been taken away by the hands of faithfull persons. [Which teeth of his] do by their \* form declare, what, how great, and eminent a man of God this *Symeon* was. There lies likewise at his head, a chain made of Iron which he wore about his neck; with which his much-renewed body, worn out by austerities, [but] hath shared the honours [given] by God to *Symeon*, as have not by force, &c. But, the place may be needed by a smaller change, thus: *ἐν πύλῳ*, &c. excepting to many of them, &c. Instead of these words, *Nicephorus* uses, *ἐν πύλῳ*, which is more elegant. Valef.*

<sup>f</sup> Or, who dwelt in [or, upon] a pillar. <sup>g</sup> Val' mēla dōdixē mēlous. <sup>h</sup> ἡ γὰρ ἐκείνου πνευματικῆς, ἡ μὲν ἐκείνου ἰστορία. <sup>i</sup> Scilicet Having on the day after all of us performed the Publick Service together, &c. And, at a great distance from that place, the same Basilianus says, πολλὰς ὥρας ἀπεφύγετο τῆς πόλεως. Scilicet my Presbyter was with me four years, he performed the Publick Service with me, communicated with me, and received the Communion from me, as from his Bishop. The same usage also was heretofore practised in the Roman Church, to wit, that the Presbyters should every day celebrate the Publick Service together with the Bishop of Rome, and receive the Communion from his hand. But on Sundays, when the Presbyters were necessitated to perform the Publick Service apart in their own Cities, [Presbyters, or Clergy] on account of the people committed to their charge; they received the Lords Body sent by the Acolythi from the Bishop of Rome; that they might not seem to be separated from the communion of their own Bishop, especially on that day; as Pope Innocent informs us in his Epistle to Decentius. Valef.

N N For











# THE SECOND BOOK OF THE Ecclesiastical History

OF

EVAGRIUS SCHOLASTICUS Epiphaniensis,

And [one] of the EX-PRÆFECTS.

## CHAP. I.

Concerning the Emperor Marcianus, and what signs preceded, \* declaring he should be Emperor.

\* Or, declaring his Empire.

† Or, discomf.

\* Or, he was crowned with.

\* Instead of [Patriarch] it must be *Præfatus*, which is the reading in the *Yulianian* M. S. and in *Nicéphorus* book 11. This is the *Præfatus*, out of whose book of History we have the *Excerptæ* Legationis. Valat.

\* Or, endeavouring.

What was transacted during the times of Theodosius [Junior], we have comprehended in our first † Book. Come on, we will now bring Marcianus forth, that famous Emperor of the Romans; and in the first place will relate, who and whence he was, and in what manner \* he arrived at the Roman Empire; and then we will declare the affairs transacted by him, in their proper places [and times.] Marcianus therefore, as 'tis related by many others, and also by \* *Præfatus* the *Rhetoricus*, by original extract was a Thracian, the son of a Military man. \* Desiring to follow his father's course of life, he went to *Philippopolis*, [hoping] he might there be enrolled in the Companies of the Milice. As he was going thither, he fees the body of a man newly slain, which lay thrown upon the ground. Near to which he made a stand, (for he was eminent in respect of his other [endowments,] but most especially, on account of his humanity and compassion,) lamented what had happened, and for a sufficient while desisted from proceeding on his journey, being desirous to perform what was fitting [to be done to the dead body.] When some persons had seen this, they gave the Magistrates of *Philippopolis* an account of it. Who having apprehended Marcianus, interrogated him concerning the murder of the man. When therefore conjectures and probabilities prevailed more than truth it self, and than the tongue of the person accused denying the Murder; and when [Marcianus] was about to undergo the punishment of a Murderer; divine assistance on a sudden discovered the person that

had committed the murder. Who having been punish't for that fact with the loss of his head, [thereby] \* preserved the head of Marcianus, \* Or, being thus unexpectedly saved, he goes to one of the companies of the Milice in that place, b it being his desire to enter himself a Soldier therein. They admired the man, and conjecturing upon good grounds that he would in future become a great person and one of extraordinary worth, they received him most willingly, and enrolled him amongst themselves, not least of all as the Military Law directs; but, in the place of a Soldier newly dead, whose name was *Augustus*, they registred Marcianus (who was likewise called *Augustus*,) in the *Mustro*-Roll. Thus [Marcianus by] his own name was before-hand in possession of the denomination of our Emperours, who at such time as they put on their purple [assume] the Appellation of *Augusti*. As if the name had refused to abide with him without the dignity; and again, as if the dignity could have required no other name for its being majestically adorned. So that, his *Præfatus*, and his Appellative name was the same; both his Dignity, and likewise his Appellation, being declared by one and the same denomination. Moreover, another accident happened, from which it might be conjectured, that Marcianus would come to be Emperor. For, having had a Mil-

lity, to desire and to sue for. So *Dionys. Halicarnassensis*, about the close of his 11th book, uses this phrase, *μαρτυρῶν τὸν ἀνδρὶνα, τοῦ εἶναι ὡς ἀξιῶν*. But, *Appian* usually words it thus, *μαρτυρῶν τὸν εἶναι ἀνδρὶνα*. And to does the *Old Author* in *Suidas*, in the word *μαρτυρῶν*. Now, Candidates, when they sue for an office, were wont *nomen suum profiteri*, to tell their name at be enrolled. *Johannes Langus* renders it, *Militare Sacramentum dicere, to say the Military Oath*. Which Version I disprove, oil. For *μαρτυρῶν* is the *alium militare*, the *Mustro*-Roll, wherein the names of all the Soldiers were registred. *Pigeius* uses *μαρτυρῶν* in the sense, hereafter in this chapter, *μαρτυρῶν τὸν ἀνδρὶνα* in the *Mustro*-Roll. Further, the names of the Soldiers were inserted into the *Mustro*-Roll, before they had said the Oath as *Vegetius* attests in the foregoing place. Can *Isidorus* means the use of the same term, in his first book *Isidorus*, where his words concerning *Leges* are these: *ἡ δὲ τῶν ἀνδρῶν ἐν τῷ ἀριθμῷ ἐστὶν μαρτυρία*. *Johannes Langus*, who was of that *Dacia* in *Illyricum*, having been registred in a Military Company. Valat.

tary

tary Command under *Aspar* [in the War] against the *Vandalls*, it hapned that *Marcianus*, together with many others, was taken prisoner, (*Aspar* having been very much worsted by the *Vandalls*;) and brought into a field with the other Captives; it being *Geisericus's* desire to see the Prisoners. After they were gathered together, *Geisericus* being seated in a high room, pleased himself with viewing the multitude of those taken Prisoners. And in regard much time was spent [there, the Prisoners] did what each of them had a mind to: (For *Geisericus* had given order, that those who guarded the Captives, should loose them from their bonds.) Some of them therefore did one thing, others another. But *Marcianus* laid himself down on the ground, and slept in the Sun, which was hot and more scorching than usual at that season of the year. [In which very interim] an Eagle came down from on high in the air, and raising herself by a flight with her face perpendicularly opposite to the Sun, made a shadow like a cloud over *Marcianus*, whereby she refreshed and cooled him. *Geisericus* wondering hereat, with great foregite conjectured at what would happen; and when he had sent for *Marcianus*, he caused him to be dismissed from his Captivity, having first bound him in great Oaths, that after his coming to the Empire, he should invariably keep his faith to the *Vandalls*, and not move his Arms against them. Which engagement, as \* *Procopius* relates, *Marcianus* did in reality keep and perform. But leaving this digression, let us return to our Subject. *Marcianus* was pious towards God, just as to what related to his Subjects: accounting those true riches (not which were hoarded up, or brought together from the Collections of Tribute, but them only) which might supply the wants of the indigent, and render their estates who possess much, secure and safe. He was formidable, not for his punishments, but because [twas feared] he was about to punish. On these accounts therefore he obtained the Empire, [which fell to him] not by an hereditary Right, but [was] the reward of his virtue; as well the Senate, as all other persons of what degrees and orders forever, conferring the Imperial dignity upon him by a general suffrage, to which they were perwaded by *Pulcheria*. Whom, in regard she was *Augusta*, *Marcianus* married; but knew her not as a wife, she continuing a Virgin till her death. And these things were done, before *Valentinianus* Emperor of Rome had confirmed this Election by his own consent. Notwithstanding, by reason of [Marcianus's] virtue, he afterwards made it authentic. Further, it was *Marcianus's* desire, that [one] worship might in common be exhibited to God by all persons, (those tongues, which had been confused through impiety, being again piously united;) and that the Deity might be praised with one and the same

\* Or, Glorification.

\* Doxology.

## CHAP. II.

Concerning the Synod at Chalcedon, and what was the occasion of its being convened.

Wherefore the Synod at Chalcedon, and what was taken up with these desires, there

came to him, both the \* *Reposantes* of *Leo* Bishop of the Elder Rome, affirming that *Dioscorus* in the second *Ephesine* Synod, had not admitted of *Leo's* Letter, wherein was contained † the doctrine of the true Faith: and also those persons who had been injured by the same *Dioscorus*, intreating that their Cause might be judged in a Synod of Bishops. But above all *Enfelmus*, who had been Bishop of *Dorylaeum*, was most importunately urgent, saying, that by the treacherous contrivances of *Corysaphius Theodosius*, because, to *Corysaphius* demanding Gold for *Flavianus's* own ordination, *Flavianus* (to shame the devil) had sent the sacred Vessels; and because of *Corysaphius* agreed with *Eutyches* in his erroneous and false opinions. *Enfelmus* said moreover, that *Flavianus* had been beaten, and kick't, and in a miserable manner murdered by *Dioscorus*. *Corysaphius* was thus termed by *Præfatus* Rhetor, in his *Excerptis*. Legationis. The Ambassadors of the Alexandrian *Chronicles* call him *Spularius*, which we may render *Esquire* of the Emperor's body. He is termed *Spularius* also in *Geiseric* de nomine *Atacii*, which *Jacobus Strindius* hath set forth. Valat.

*Theophanes* in his *Chronicon* relates that *Theodosius Junior*, who thus made his Residence at Chalcedon, by the impulse of *Corysaphius* commanded *Flavianus*, (newly ordained Bishop of *Constantinople*,) that for his ordination he should send him the *Eulogies*, [that is, the Leaves of Benediction, or, pieces of the Eucharist bread, see *Socrus* book 7, chap. 12, note (b); and also *Marcus's* *Glossary*, at the word *eulogia*.] And when *Flavianus* had sent white leaves, in the name of a Benediction, *Corysaphius* made answer, that the Emperor demanded golden *Eulogies*. In answer to which *Flavianus* wrote back, that he had no money which he could send, unless instead of money he should present him with the sacred Vessels of the Church. And this thing, as *Theophanes* says, raised a deadly grudge between *Corysaphius* and *Flavianus*. Valat.

For these reasons, a Synod is convened at Chalcedon, Couriers and Expresses being sent, and the Bishops in all places called together \* by \* Or, by most pious Emperours Letters, first at *Nicaea*: (in so much that, *Leo* Bishop of Rome, writing to them concerning those persons he had sent to supply his own place, to wit, *Paschasius, Lucinius*, and the rest, inscribed [in his Letters thus,] *To those convened at Nicaea*;) but afterwards at Chalcedon in the Country of the *Bithynians*. \* *Zacharias* Rhetor, in favour to \* *Zacharias* *Neposianus*, does indeed affirm that he was sent Rhetor for out of Exile [to this Council.] But, that this was not so, may be conjectured from hence, that the Synod does every where *Anathematize* *Neposianus*. The fame is also expressed by *Eustathius* Bishop of *Berytus* (in his Letter to *Johannes* a Bishop, and to another *Johannes* a Presbyter, concerning the matters agitated in the Synod,) in these very (as it may words: *Those persons meeting again, who denominated Nestorius's* Reliques, cried out against the Synod, [in this sort:] *In for what reason are these Holy men Anathematized? In so much that these Emperor, being highly incensed, commanded his Guards by force to drive them a far off*. How *Anathematized* therefore *Neposianus* could have been called [to this Council,] who was dead long before, I with silence cannot tell.

(as an History ought to be written,) but was corrupted with favour and hatred, that is, *ἐκείνους μετὰ ἀφῆλτον καὶ πικρίαν*, as *Evagrius* says. *Evagrius* attests the fame concerning him, in book 3, chap. 7. And in chap. 18, of his third book, he accuses the same *Zacharias* of negligence. Valat.

In the *Florantian* M. S. the reading of this place is more entire, thus, *ὅτι τῶν ἀποστόλων ἐκκαταστάσεων ἡλικὸς ἦν*. And we have rendered it accordingly. Valat. In *Roberts* *Scriptures* Edition, the words [ὅτι τῶν ἀποστόλων, out of Exile] are wanting.

CHAP.











The Alexandrians therefore observing the time, when *Dionysius* Commander of the Militie made his Residence in the Upper Egypt, make choice of one *Timotheus*, surnamed *Æthiops*, to ascend the Archi-Episcopal Chair; a person who heretofore had followed a Monastick Life, but afterwards was enrolled amongst the number of the Presbyters of the Alexandrian Church. When they had led this person to the Great Church, called *Caesar's*, they ordain him their Bishop, whilst

<sup>b</sup> The Great Church of the City Alexandria, was termed *Caesar's*, as Epiphanius informs us, in *Hæres. Arrian, and Liberatus*, in his *Breviarium*, cap. 18. But *Socrates* (Book 7, chap. 14.) says the name of that Church was *Caesarian*. *Athanasius* declares the reason of this Appellation (in his *Epist. ad Sedit.*) to be, because that Church had been built in a place which heretofore was called the *Caesarian*, that is, the Temple of the *Caesar*. There had been a School in the same place also, and a palace of the Emperor *Adrian's*, which in succeeding times was termed *Litæ*. *Pallæus*, as Epiphanius attests. *Valf.*

[*Alexandria*] with the greatest celerity imaginable, (to which he had been urged by the nefarious facts there perpetrated,) and was using his endeavours to extinguish the kindled fire of the Sedition, some of the Alexandrians, incited thereto by *Timotheus*, (as the Contents of the Letter written to *Leo* [the Emperor] do declare,) murder *Proterius* by running their swords through his bowels, when he attempted to get away, and had fled as far as the most Holy Baptistery. And after they had tied a rope about him, [they hung him up] at that place termed *The Tetrastium*, and threw him to all persons, jeering and crying out aloud, that that was *Proterius* who had been killed. After this, they drag'd the body all over the City, and then burnt it. Nor did they abhor tasting of his very bowels, according to the usage of Savage-beasts, as the *Supplicatory Libell* (wherein all these passages are contained,) sent by all the Bishops of Egypt, and by the whole Clergy of Alexandria, to *Leo*, who after *Marcianus's* death, as hath been said, was invested with the Empire of the Romans, [do evidence,] the Contents whereof are conceived in these exprefs words.

To the Pious, Christ-Lover, and by-God-designed *Leo*, *Victor*, *Triumphator*, and *Augustus*. The humble Address presented by all the Bishops of Your *Ægyptick* Diocesis, and by the Ecclesiastics in Your Great and Most Holy Church of the Alexandrians.

Whereas by Celestiall Grace You have been bestowed as a most Eximious Gift upon the World, 'tis no wonder if You cease not (Most Sacred Emperor!) daily, after God, from making Provision for the Publick. And after some other words. And whilst there was an unintermitted peace amongst the Orthodox Laity, both with us, and also at the City Alexandria, [disturbances were raised] again by *Timotheus*, who made a separation of himself from the Catholic Church and Faith, and cut himself off [therefrom,] soon after the holy Synod at Chalcedon, (at which time he was but a Presbyter,) together with four or

five persons only, heretofore Bishops, and some few Monks, who together with him, were distinguished with the Hereticall error of Apollinaris and \* that person. On which account having then been canonically deposed by *Proterius* of divine memory, and by a Synod of the Bishops of all Egypt, they desperately experienced the Imperial displeasure [by Exile]. And after tedious words interposed. And [having taken his advantage of that opportunity, when the Emperor *Marcianus* of Sacred Memory made his departure hence to God; with duplicitious Expressions (as if he had been subject to no Laws,) he in a most shameless manner raged against [and reproach'd] the said Emperor; and impudently Anathematizing the Holy and Occumenical Synod at Chalcedon, he draws after him a multitude of [Mercenary and disorderly fellows, with whom he has made war, contrary to the Divine Canons, and to the Ecclesiastick constitution, Linopassion] to the Republick, and to the Laws; and [has] evidently thrust himself into the Holy Church of God, which at that time had its *Pastor* and Teacher, Our most Holy Father and Arch-Bishop *Proterius*; who then Celebrated the usual Religious and solemn Assemblies, and poured forth his prayers to Christ the Saviour of us all, for Your Religious Empire, and for Your Christ-loving Palace. And, after the interposition of a few words. Then, after the space of one day, when (as 'twas customary) the most pious *Proterius* continued in the Bishops his Palace, *Timotheus* taking with him two Bishops himself; who had been legally deposed, and [some] Ecclesiastics, who, as we have said, had in like manner been condemned to dwell in Exile; (as if he could have received Ordination from two [Bishops]) not so much as one of the Orthodox Bishops throughout the *Ægyptick*-Diocesis being there, who are always wont to be present at such Ordinations of the Bishop of the Alexandrians: ) takes possession, as he supposed, of the Archi-episcopal Chair; and audaciously attempting manifestly to commit adultery upon that Church, which had its own Bridegroom, who performed the divine [offices] therein, and canonically administered his own See. And after some other words. That Blessed person [Proterius] could do nothing else, than (as 'tis written,) \* Give place unto wrath, and

<sup>1</sup> I have mended this place from the *corrupte* M.S. in which Copy it is filled with *anachronism* and *misapprehension*, and moreover, receiving ordination from two; the reading is, *ὁ δὲ Ζεφυρίων, &c.* as if he had received ordination from two Bishops. In the fourth Canon of the Nicene Council, it is exprefs words established, that a Bishop is to be ordained by at least three Bishops of his own Province. The old Translation of this Letter reads we do; whose version is extant in the third part of the Chalcedon Synod. Where his Rendition is this, *inquit* manus impositionem suscepimus a duobus, as if about to receive imposition of hands from two. *Valf.*

<sup>2</sup> Wherever *Proterius* was encompassed, [Or, reverence.] *Timotheus* (sub-Bishop, chap. 15.) relates, which

<sup>3</sup> *Timotheus* they mean *Proterius*, and so to the Imperial displeasure [by Exile]. And after tedious words interposed. And [having taken his advantage of that opportunity, when the Emperor *Marcianus* of Sacred Memory made his departure hence to God; with duplicitious Expressions (as if he had been subject to no Laws,) he in a most shameless manner raged against [and reproach'd] the said Emperor; and impudently Anathematizing the Holy and Occumenical Synod at Chalcedon, he draws after him a multitude of [Mercenary and disorderly fellows, with whom he has made war, contrary to the Divine Canons, and to the Ecclesiastick constitution, Linopassion] to the Republick, and to the Laws; and [has] evidently thrust himself into the Holy Church of God, which at that time had its *Pastor* and Teacher, Our most Holy Father and Arch-Bishop *Proterius*; who then Celebrated the usual Religious and solemn Assemblies, and poured forth his prayers to Christ the Saviour of us all, for Your Religious Empire, and for Your Christ-loving Palace. And, after the interposition of a few words. Then, after the space of one day, when (as 'twas customary) the most pious *Proterius* continued in the Bishops his Palace, *Timotheus* taking with him two Bishops himself; who had been legally deposed, and [some] Ecclesiastics, who, as we have said, had in like manner been condemned to dwell in Exile; (as if he could have received Ordination from two [Bishops]) not so much as one of the Orthodox Bishops throughout the *Ægyptick*-Diocesis being there, who are always wont to be present at such Ordinations of the Bishop of the Alexandrians: ) takes possession, as he supposed, of the Archi-episcopal Chair; and audaciously attempting manifestly to commit adultery upon that Church, which had its own Bridegroom, who performed the divine [offices] therein, and canonically administered his own See. And after some other words. That Blessed person [Proterius] could do nothing else, than (as 'tis written,) \* Give place unto wrath, and

<sup>4</sup> *Timotheus* they mean *Proterius*, and so to the Imperial displeasure [by Exile]. And after tedious words interposed. And [having taken his advantage of that opportunity, when the Emperor *Marcianus* of Sacred Memory made his departure hence to God; with duplicitious Expressions (as if he had been subject to no Laws,) he in a most shameless manner raged against [and reproach'd] the said Emperor; and impudently Anathematizing the Holy and Occumenical Synod at Chalcedon, he draws after him a multitude of [Mercenary and disorderly fellows, with whom he has made war, contrary to the Divine Canons, and to the Ecclesiastick constitution, Linopassion] to the Republick, and to the Laws; and [has] evidently thrust himself into the Holy Church of God, which at that time had its *Pastor* and Teacher, Our most Holy Father and Arch-Bishop *Proterius*; who then Celebrated the usual Religious and solemn Assemblies, and poured forth his prayers to Christ the Saviour of us all, for Your Religious Empire, and for Your Christ-loving Palace. And, after the interposition of a few words. Then, after the space of one day, when (as 'twas customary) the most pious *Proterius* continued in the Bishops his Palace, *Timotheus* taking with him two Bishops himself; who had been legally deposed, and [some] Ecclesiastics, who, as we have said, had in like manner been condemned to dwell in Exile; (as if he could have received Ordination from two [Bishops]) not so much as one of the Orthodox Bishops throughout the *Ægyptick*-Diocesis being there, who are always wont to be present at such Ordinations of the Bishop of the Alexandrians: ) takes possession, as he supposed, of the Archi-episcopal Chair; and audaciously attempting manifestly to commit adultery upon that Church, which had its own Bridegroom, who performed the divine [offices] therein, and canonically administered his own See. And after some other words. That Blessed person [Proterius] could do nothing else, than (as 'tis written,) \* Give place unto wrath, and

which it appertains to mediate between God and men; kill that guiltless person, and together with him commit a barbarous murder upon his others. And, after they had carried about his body which was wounds all over, and likewise barbarously drag'd it almost throughout every place of the City, and [further] in a most lamentable manner inflicted over it; without any thing of compassion they Scourged the Corps, insensible of its stripes, cutting it limb from limb. Nor did they abstain, according to the usage of Savage beasts, from tasting of his Entrails, whom a little before they were supposed to have as an Intercessor between God and men. [In fine,] having cast the remains of his Body into a fire, they threw the ashes thereof into the winds; [by the commission of these Barbarities] far exceeding the utmost Savageness of wild-beasts: the Occasioner and crafty Contriver of all which Nefarious facts, was *Timotheus*.

<sup>5</sup> *Timotheus* they mean *Proterius*, and so to the Imperial displeasure [by Exile]. And after tedious words interposed. And [having taken his advantage of that opportunity, when the Emperor *Marcianus* of Sacred Memory made his departure hence to God; with duplicitious Expressions (as if he had been subject to no Laws,) he in a most shameless manner raged against [and reproach'd] the said Emperor; and impudently Anathematizing the Holy and Occumenical Synod at Chalcedon, he draws after him a multitude of [Mercenary and disorderly fellows, with whom he has made war, contrary to the Divine Canons, and to the Ecclesiastick constitution, Linopassion] to the Republick, and to the Laws; and [has] evidently thrust himself into the Holy Church of God, which at that time had its *Pastor* and Teacher, Our most Holy Father and Arch-Bishop *Proterius*; who then Celebrated the usual Religious and solemn Assemblies, and poured forth his prayers to Christ the Saviour of us all, for Your Religious Empire, and for Your Christ-loving Palace. And, after the interposition of a few words. Then, after the space of one day, when (as 'twas customary) the most pious *Proterius* continued in the Bishops his Palace, *Timotheus* taking with him two Bishops himself; who had been legally deposed, and [some] Ecclesiastics, who, as we have said, had in like manner been condemned to dwell in Exile; (as if he could have received Ordination from two [Bishops]) not so much as one of the Orthodox Bishops throughout the *Ægyptick*-Diocesis being there, who are always wont to be present at such Ordinations of the Bishop of the Alexandrians: ) takes possession, as he supposed, of the Archi-episcopal Chair; and audaciously attempting manifestly to commit adultery upon that Church, which had its own Bridegroom, who performed the divine [offices] therein, and canonically administered his own See. And after some other words. That Blessed person [Proterius] could do nothing else, than (as 'tis written,) \* Give place unto wrath, and

Moreover, *Zacharias* giving a Narrative of these matters [in his History,] is of opinion, that most of these things were done [in such a manner as I have related them;] but says they were occasioned by *Proterius's* fault, who had raised most grievous Seditions at Alexandria: [he affirms likewise,] that these Facts were audaciously perpetrated (not by the people, but) by some of the Soldiers; which affirmation he grounds on the Letter written by *Timotheus* to [the Emperor] *Leo*. Further, in order to the punishing these enormities, *Silas* is sent by the Emperor *Leo*.

## CHAP. IX.

Concerning the Emperor *Leo's* Circular Letters.

<sup>1</sup> *Leo*, who wrote Circular Letters to the Bishops throughout the whole Roman Empire, and to those persons eminent for their leading a Monastick life; asking their opinion, both concerning the Synod at Chalcedon, and also about *Timotheus* surnamed *Æthiops's* Ordination; he sent to them likewise Copies of the *Supplicatory*-Libells presented to him; as well by *Proterius's* Party, as by that of *Timotheus* *Æthiops*. The Contents of the Circular Letters [of *Leo*] are these.

A Copy of the most Pious Emperor *Leo's* Sacred Letter, sent to *Anatolius* Bishop of *Constantinople*, and to the *Metropolitans*, and other Bishops over the whole world.

Emperor *Caesar*, *Leo*, *Pius*, *Victor*, *Triumphator*, *Maximus*, always *Augustus*, to *Anatolius* the Bishop. That is the desire and Prayer of Our Piety, that the most Holy Orthodox

Churches, and also [all] the Cities \* of the Roman Empire, should enjoy the greatest Peace imaginable, nor that any thing should happen, which might disturb their Constancy and Tranquillity. But, what [disturbances] have lately hapned at Alexandria, are (we are fully persuaded,) already made known to Your Sanctity. Nevertheless, that you may have a more perfect account concerning all things, what the Causes were of [so great a Tumult and Confusion;] We have transmitted to Your Piety the Copies of the *Supplicatory*-Libells, which the most Iust Bishops and Ecclesiastics, coming from the foresaid City [Alexandria] and from the *Ægyptick* Diocesis, to the Imperial City *Constantinople*, have brought to Our Piety against *Timotheus*: and moreover, the Copies of the *Supplicatory*-Libells, which [some persons,] coming from Alexandria to Our Divine Court on *Timotheus's* account, have presented to Our Serenity; [so that, Your Sanctity may apparently know what hath been done by the foresaid *Timotheus*, whom the poplous of Alexandria, the \* Honorati, the Decurions, and the Navi-

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Dion, who asserted, that the *Conful* *Pelo* perished in that *Enthronement*, and, further, the *Confulate* of *Mefala* and *Pelo* fell on the year of *Chit* 115, as 'tis agreed amongst all *Chronologers*. It was then, according to the *Antichians* accounts, the *hundredth fifty third* year, not the *hundredth fifty ninth* year, as *Evangelin* fays. For, the years are *Chit* 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898,

But this [Earthquake] in the time of *Leo* [happened] on the five hundredth and sixth year, as 'tis declared by the most accurate and diligent Writers. Further, this Earthquake ruined almost all the houses of the *New City*, the Inhabitants whereof were very numerous, nor was there any part of it empty, or wholly neglected, but 'twas extraordinary beautified and adorned by the [preceding] Emperours magnificence, who strove to out-do one another [in that thing.] Likewise, the first and second fabrick of the Pallace fell down; but the other buildings continued standing, together with the adjoining Bath; which having been useless before, at such time as this calamitous accident hapned, was of necessity [made use of] for the bathing of \* the Citizens, the other Baths having been ruined. Moreover, the *Porticus*'s before the Pallace fell down, and the *Terrapylum* [which stood] behind them. Besides, the Towers of the *Hippodrome* which [were] near the Gates, and \* some of the *Porticus*'s which led to these [Towers fell.] In the old City the *Porticus*'s and houses were wholly untouched by the Ruine: but some small part of *Trajan*'s, *Severus*'s, and *Adrianus*'s Baths, was shaken, and overturned. This Earthquake also ruined some [parts] of the *Vicinia* of [that Region] termed the *Offraigne*, together with the *Porticus*'s, as likewise that termed the *Nymphæum*. Every of which particulars *Johannes the Rhetorician* has related with a singular accuracy.

\* Or, the  
City.

c In the  
incompara-  
ble Flo-  
rentine M.  
manuscript  
this whole  
place is  
written  
thus :  $\chi$   
 $\eta\delta$   $\iota\pi\alpha$   
 $\delta\epsilon\mu\sigma$   $\delta$   
 $\mu\alpha$   $\alpha\epsilon\epsilon$

τῶν *dyōgēs*  
 τῶντες, *ai nivas eph' eis dyōdōn sōōn*, Besides, the Towers of the Hippo-  
 domideion [or Cirque] which [were] near the gates, and some of the  
 of the porticus<sup>1</sup> which lead to these [Towers, *ell.*] Which doubtless  
 is the better reading. The Gates of the Cirque were fortified with  
 two Towers on each side. There were also some *Cirques*, which  
 led to those Towers, from the gates of the *Cirque*, at Iuppod-  
 om. In the *Yelliriani* S. I found it written, *μακρὰ ἐφ' ἑκάστην πόλιν*,  
 [some of the porticus] [which led] to the [Gates, *ell.*] Vals.  
 Robert Stephenson, this whole clause is worded thus: *ἐφ' ἑκάστην πόλιν*  
*αὐτὰ τὰ τῶν τῶν *dyōgēs* τῶντες, καὶ οὐ μὴν εἰς αὐτὰς πόλιν*, and  
 the Towers of the Hippodomeion from the Gate, and some of the Por-  
 ticus<sup>1</sup>, [leading] from thence.

[ Instead of [Ofracinia,] the reading in the Florentine and Vatican M. SS., and in Nicéphore, is truer; which is thus, *Ofracinæ*. But what the *Ofracinæ* was, is hard to say. — *Gritonia* is a continuation of *hones* which received [ or stood behind ] the public; *Poteres*, which *Libanius* also confirms in his *Antiochicus*, pag. 372. Edit. Paris: 17. It was termed *Ofracinæ*, because the *Poteres*-work-houses were there. The Old Glosses render *οφρακισ*, stillle, a thing, made of *Poteres*-Cloth. *Οαί*,

8 So the *Greeks* termed the *Temple of the Nymphs*; which *Libanius* describes in his *Antiochicus*, pag. 372. Edit. ut prius Valef.

This Writer therefore affirms, that a thousand Talents of Gold were by the Emperour remitted to the City out of the *Tributary Function*; and that, to the Citizens [were abated] the <sup>b</sup> yearly Tolls paid to the publick Treasury for those houses which had been destroyed by that calamity: and moreover, that the 'same' Emperour took care of the publick [works and] buildings,

<sup>b</sup> In the version of this passage, both 'Tributary' and 'Tolls' have crept, for *Attus*.

[illegible]

<sup>1</sup> Instead of [ἡμετέρας δὲ πόλιν] the reading undoubtedly must be *ἡμετέρας, the same*; add the words *ὁ βασιλεὺς, Emperor*, and thus *Chrysostom* seems to have read. Further, concerning this Earthquake, Isaac Syria had written an Elegie, as *Marcellinus attests in his Chronicon*, in these words: *Patricio ὁ Ricimeros* *cap. lxx. In the Consulate of Patricius and Ricimeres, Isaac a Priest of the Antiochian Church wrote many things in the Syrian Language, and especially against the Nestorians and Eutycheans. He likewise bewailed the ruin of Antioch in an Elegie, in such manner as Ephrem Discalvus did the fall of Nicomedia. Vale!*

## CHAP. XIII

Concerning the Fire which [hapned] at Constantinople.

A There happened together with these [mischiefs] . . . This not  
 a like, or rather a far more grievous [ca- Antinous  
 lamity] at Conflansinthe, this mischievous agreed  
 concerning the year wherein this fire happened at Conflansinthe. For  
 Theophrastus and Ctesiphon place it on the fifth year of Leo, in the fifth  
 Indiction, Leo Augustus being the second time Consul with Severus,  
 and the eighth year of Christ 465. But Marcellinus Comes and the  
 Antinous of the Alexandrian Chronicle place this fire of Conflansinthe  
 in the Consulate of Basiliscus and Hermenoclerus, that is on the year  
 of Christ 465. Our Eusebiius seems to have followed the latter  
 opinion. For the verb [συμνησθη, happened together,] which he  
 uses at this place, gives an indication of what I have said, to wit, that  
 that Conflagration of Conflansinthe happened no long time after the  
 destruction of Eusebius. Further, concerning the year wherein the City  
 of Conflansinthe was consumed in the time of Leo Augustus, Cassiodorus  
 thus does also write, in the fifth book of his History, and relates that  
 many things were actually ordered therein by Aspar the Patrician. Val-  
 erius

ident began in that part of the City that lay towards the Sea, which they term the *bōxē Street*. This reported, that about such time as Candis are usually lighted, a certain mischievous and execrable Devil having cloed himself in the shape of a woman, or rather in reality a poor woman instigated by the Devils, (for 'tis reported both ways,) car-

ried a Candle into the Market, being about  
 \* Or, *Salt-*  
*meal.* to buy some \* Salt-fish; and that the woman  
 set down the Candle there, and went away.  
 And, that the fire having taken hold of some  
 Flax, raised a vast flame, and in a moment  
 burnt † the Market-house. After which, that  
 it easily consumed the adjoining buildings, the

fire prying all about, not only upon such [houses] as might with ease be fired, but upon Stone-buildings also; and that it continued till the fourth day; and that, having exceeded all probability of being extinguished, all the middle of the City, from the Northern: to the Southern Quarter, five furlongs in length, and fourteen in breadth, was in such a manner consumed, that nothing, either of the publick or private buildings, was left [standing] within this compass, not the Pillars, nor Arches of Stone: but, that all the most hardned matter was burnt, as if it [had been straw, or any such combustible] stuff. Further, this calamity

Or, where are the Hazens  
1 Or, Ox-  
c The  
Church of  
Hammes  
[or Cor-  
[LW is in the ninth  
Region of  
the City  
Conflant-  
ous mischief raged in the Northern part,\* wherein  
is the Haven of the City, from that termed  
the † *Belfours*, unto the Old Temple of *Apollo*.  
In the Southern part, from *Julianus's* Haven to  
those houses which stand not far off from that  
Oratory termed the Church of *Concordia*.  
And in the middle part of the City, from that  
termed *Conflant's* Forum, to that called *Tauri-  
ce's* Forum, [it left] a miserable and most  
deformed [spectacle to] the view of † all men.  
For, whatever Edifices [had] stood lately to  
behold in the City, or had been brought to a  
Magnificence and incomparableness of Beauty,

the Old de-  
scription of  
the City  
informs us.  
Why this  
Change  
had this  
name, we  
are told by  
Theodor  
Lafar in  
his

*History*, whose words are cited by *Johannes Damascenus* in his 3<sup>d</sup> book of *Imaginibus*. For, it was called *συνοδική* [*Concord*], because the hundred and fifty Fathers of the *Constantinopolitan Synod* in the Reign of *Theodosius the Great* [See *Socrates's Eccles. Hist.* book 5, chap. 8.] meeting therein, agreed in one opinion concerning the *Consulstantiā* *Tinivis*. *Valof.*

## CHAP. XIV.

*Concerning the universall Calamities.*

\* Inſtead of **A** Bout the ſame times, when the <sup>b</sup> *Scythian*  
[<sup>c</sup> *Ἰνδοί* *Indoi*] War was raiſed againſt the *Eastern-Ro-*  
<sup>d</sup> *αἰνῶν* *ainōn* *mans*, the Country of *Thracia*, and the *Heleſpont*  
<sup>e</sup> *ἡλίου* *hēliō* *reis*, it  
would be better written thus, *ἡμῶν* *hēmōn* *ἡμετέρας* *hēmetēras*, *about the ſame*  
*times.* <sup>f</sup> *ἡμῶν* *hēmōn* *ἡμετέρας* *hēmetēras*.

<sup>b</sup> *Evagrius* means the War which the *Hunni* waged against the

[illegible]

were shaken with an Earthquake; as was *Ionis*, and likewise those Islands called the *Cyclades*: in so much that in the Islands *Cos* and *Rhos* very many [buildings] were overturned. Further, *Plinius* relates, that at *Cos* the *minopole* and in the Country of the *Bithynians*, there happened the most violent Storm of rain, the waters deluged from heaven in the manner of Rivers, for the space of three or four days. And, that mountains were levelled into Plains, and Villages, overwhelmed with waters, perished. Moreover, that Islands arose in the Lake *Ponice*, (which is not far distant from *Nicomedia*;) from the vast quantity of dirt and filth conveyed into it. But these things came to pass sometime afterwards.

CHAP. XV.

*Concerning the Marriage of Zeno and Ariadne.*

[Moreover,] *Leo* takes *Zeno* to be his Son in Law, by [giving him] his daughter *Aradine* in Marriage. This person having from his Cradle been called \* *Armenicus*, after his Marriage assumed the name of *Zeno* from a certain person so named, who had arrived at great glory amongst the *Illyri*. But by what means this *Zeno* arrived at this high degree of Honour, and on what account he was by *Leo* preferred before all persons, *Eustathius* the *Syrian* has declared.

mesur,] 'tis *ἀριεμς*, *Ariemesus*. Further, *Ariadne* married *Zeno* on the third year of *Leo Augustus's* Reign, as *Theophanes* relates in his *Chronicon*. Valef.

He means *Flavius Zeno*, who was Consul in the Reign of *Theodosius Augustus*, on the year of Christ 448, and *Magister Militum* throughout the East. Concerning whose singular power, see what I have written in my *Annotations* at *Priscus Rhetor's Excerpta Legationum*, pag. 207, of the *Kings Edition*. Valef.

CHAP. XVI.

*Concerning Anthemius Emperor of Rome, and  
those Emperours who succeeded him.*

BY reason of an Embassie of the *Western Romans* [to *Leo*], *Arthemius* [by him] is sent [and created] Emperour of Rome, to whom *Marciannus* the preceding Emperour had married his own daughter. [Not long after,] *Basiscus* brother of *Verina* the wife of *Leo* [*Augustus*], is sent Master of the *Milice* against *Götgrychus*, with a choice Army of Souldiers. <sup>2</sup> Concern-

vast Army, which the Emperor Leo sent against the Vandals into Africa; Theophrastus, Cedrenus, and Adamus in his *Cronicon*, are to be consulted. Concerning the preparations of the same war Cardinus Haimon writes also, in the first book of his History, the following words: ὁ πρῶτος ἐπὶ τῷ Λέωνι οὐ μόνον, ἀλλ' ἔχρησεν βασιλευσάντων καὶ τοῦ πατριάρχου τῶν καθ' Ἀφρικήν ἀρχιερέων, διὰ τοῦτο καὶ αὐτῶν τῶν ἐκείνων ἐπισκόπων, διὰ τοῦτο καὶ αὐτῶν τῶν ἐκείνων ἐπισκόπων, διὰ τοῦτο καὶ αὐτῶν τῶν ἐκείνων ἐπισκόπων.

P p





that Dioscorus had said, I am ready to come to the Holy and Oecumenical Synod; but I am hindered. Wherein Hierimus added, that in their return from Dioscorus, the Affiant to the Master of the sacred Offices met them, and that in company with him the Bishops had gone again to Dioscorus, and that he had done things concerning these matters which he had taken in Notes. Which having been read, it was manifest that Dioscorus had spoken these express words. Having recollected my self, and considered what is expedient [for me,] I answer thus. But Dioscorus is the name of an Office. For the Principis officii magistri officium was so termed, who was of the Suble [or, Body] of the Agentes in Rebus; as we are informed from the Notitia Imperii Romani. So that, this Affiant of the Master of the Offices, was by his proper name called Eusebius, as 'tis recorded in the third Acton of the Chalcedon Synod. Valde.

† Ex anathema. In the Acts of the Chalcedon Council, instead of these words, 'tis written, ἐκ ἀναθήματος; which the old Translator hath rendered thus: Et circa locum istum, que in exceptis habeo, and they have spoken these words, which I have in my Excerpta [that is, in my account taken thereof in writing.] 'Tis certain, Hierimus was a Notary and a Reader, sent by the Council [together with the Bishops.] to Hierimus, that he might see those things in writing, which should be said on both sides; for that was the Office of Notaries. The Bishops, as often as they went to a Synod, were wont to carry each his Notary along with them, who were to take the matters transacted in the Synod in writing: to the end that, after the ending of the Synod, each Bishop might carry a copy of the Acts into his own Country. Further, I approve highly of the old Translator's rendering ἐκείνη, excepta. Whence I am of opinion, that Origen's ἐκείνηται in Latin to be termed Excerpta. I know indeed, that Origen's ἐκείνηται are by Rufinus and Jerome commonly termed Excerpta, Excerptiones; but my Sentiment is, that 'tis corruptly written, in regard they ought rather to be termed Excerpta. Valde.

In regard the most magnificent Judges who sat in the Session before this, have Decreed several things after my Interlocutions made by every one; and I am now cited to a Second Session, to the end that the foresaid [Decrees] may be voided and made null; 'tis my request, that the most magnificent Judges and Sacred Senate, who were at the former Session, may be present now also, in order to a re-examination of the same matters. To whom Acacius, as 'tis manifestly related in the said Acts, gave answer in these very words. The Holy and Great Synod have not commanded Your Sanctity therefore to be present, that those things which have been transacted before the most magnificent Judges and the Sacred Senate might be voided and made null; but [that the Synod] hath sent us, [with a command] that You should come to the Session, and that Your Sanctity should not be absent therefrom. To whom Dioscorus returned this answer, (as the Acts declare;) You have told me even now, that Eusebius hath presented Libells: I make a request again, that my Cause may be examined before the Judges and Senate. Then, after other things of this nature, which are put into the Acts; these were again sent, who might persuade Dioscorus to be present at what was transacted. Which having been done, those who had been sent returned, and said, that they had taken Dioscorus's answer in Notes, which [Notes] do manifest, that he said these words. I have already signified to Your piety, that I am afflicted with a distemper, and that 'tis my request, that the most magnificent Judges also and the Sacred Senate may now likewise be present at the Judgment of those things which shall be required into: but in regard my distemper hath increased, upon that account I have made a delay. And the Acts do manifest that Cecropius said unto Dioscorus; that a little before

he had not made the least mention concerning his sickness; and that therefore he ought to satisfy the Canons. To whom Dioscorus made this return, I have said once, that the Judges ought to be present. Then, that Rufinus Bishop of Samosata said unto Dioscorus,

that the \* Agitations and Debates [in the Council] were Canonical, and that Dioscorus, if he were present, might freely speak what he should have a mind to. And when Dioscorus enquired, whether Juvenalis and Thalassius and Eustathius were come [to the Synod,] 'he answered, that that was nothing pertinent to the business. To which words the Acts do set forth, that Dioscorus subjoined these,

that he had requested the Christ-loving Emperor, [that he would give order] that the Judges also might be present [in the Council,] as [likewise] those [Prelates] who together with him \* had been \* or, had Judges. And, that hereto the [Synod's] Mef. judged, fencers said, that Eusebius had accused him only, and that all the rest ought not to be present. And, that to these words Dioscorus replied, that those other persons ought also to be present who had been judged together with him: for, that 't' Eusebius had no private Cause against him, but [a common one, to wit,] concerning those things on self, account of which all of them had been judged. And again, when the [Synod's] Messengers persisted [in the same things,] Dioscorus made answer, what I or, com. I have said, I have said once; nor have I any thing further to say. To which words [whereof] declared to the Synod, Eusebius [Bishop of Dorylæum said, that he had [matter of accusation] against Dioscorus only, and against no person else: and he desired that Dioscorus might be cited in via third Summons. [After this] Acacius gave information, that some persons, who styled themselves Ecclesiasticks, together with some others who were Laicks, coming from the City Alexandria, had lately presented Libells against Dioscorus, and that these men were now standing before [the doors of] the Council, and \* crying out. When therefore Theodoros, a Deacon of the Holy Church of Alexandria, had in the first place presented [Libells,] and then Ichthyus, who was a Deacon likewise; and after him Athanasius a Presbyter and Cyrillus's sister's son; and lastly Sophronius; in which [Libells] they accused Dioscorus partly for Blasphemies, and partly on account of bodily [damages] and violent exaction of moneys: a third Citation is issued out, wherein Dioscorus is admonished to come [to the Synod.] The Messengers therefore appointed for this business, being returned, made report that Dioscorus had said [these words:] I have sufficiently informed Your Piety; nor can

I add any thing else thereto. Again, when the persons sent upon this account had continued to be very urgent in their persuasions to Dioscorus [that he would come,] and he having always given the same answer; Palchastinus the Bishop said [these words.] Dioscorus having now been thrice Summoned, hath not appeared, being prick'd

in

in Conscience: and he \* asked what [punishment] he deserved. Wherein the Bishops had returned answer, that he had \* offended against the Canons, and when Proterius Bishop of Smyrna had said, at such time as the Holy Flavianus was murdered, nothing had been agreeably and orderly done against him: they who supplied the place of Leo Bishop of the Elder Rome, † made this Declaration in these express words.

\* Or, made himself obnoxious to. † Or, pronounced Sentence.

What Dioscorus who hath been Bishop of the Great City Alexandria has audaciously attempted against the Order of the Canons, and the Ecclesiastick Constitution; hath been made manifest both by those things which have already been enquired into at the first Session, and also from what hath been done this day. For this person, (to omit many other things,) making use of his own authority, uncanonically admitted to communion Eutyches, (a man that embraces the same Sentiments with himself, who had been deposed canonically by his own Bishop of Holy Memory; we mean our Father and Arch-Bishop Flavianus;) before \* his sitting [in the Synod] at Ephesus together with the Bishops beloved by God. But the Apostolick See has granted a pardon to those [Prelates,] for what hath been involuntarily done there by them. Who also to this present continue of the same opinion with the most Holy Arch-Bishop Leo, and with all the Holy and Oecumenical Synod. On which account, he hath received them to his own communion, as being assertors of the same faith with himself. But † this man till this very time hath not desisted from basing of these things on account whereof he ought rather to mourn, and lay himself prostrate on the earth. Besides, he permitted not the Letter of the most Blessed Pope Leo, to be read; (which had been written by him to Flavianus of Holy Memory;) and this [he did,] notwithstanding he was several times entreated by those persons who brought the Letter, to suffer it to be read; and notwithstanding he had promised with an Oath that it should be read. The not reading of which Letter has filled the most Holy Churches over the whole world with scandals and detriments. Nevertheless, although such things as these have been audaciously attempted by him, yet we had some thoughts concerning the vouchsafing to him something of compassion in relation to his former impious Facts; as also to the rest of the Bishops beloved by God, although they had not the same authority of judging that he was infected with

\* Dioscorus. † Dioscorus.

But, in the Chalcedon Acts, and in the fourth chapter of this book, (where this sentence of condemnation occurs,) it is more truly written, that he was our design. But, by translating the preposition, I had rather write it thus, ἐκείνηται δὲ τῶν ἁγίων, &c. we had considered in relation to, &c. which writing is far more elegant. Valde.

But in regard he has out-done his former iniquity by his \* latter falls, (for he has audaciously pronounced an Excommunication against the most Holy and most Pious Leo Arch-Bishop of Rome the Great; and moreover, (when Libells were presented by him) he had made himself obnoxious to the Holy and Great Synod against him,) having been canonically called once, twice, and thrice, by the Bishops beloved of God, he obeyed not, to wit, being prick'd by his own conscience; [Lastly,] he has illegally received [to Communion] those, who have been justly deposed by several Synods: [on these various accounts we say,] he himself

\* Or, second.

hath pronounced sentence against himself, having many ways transgressed under foot the Ecclesiastick Rules. Wherefore, the most Holy and most blessed Leo Arch-Bishop of the Great and the Elder Rome, by Us and the present Synod, together with the thrice blessed and most eminent Apostle Peter, who is the Rock and basis of the Catholick Church, and the foundation of the Orthodox Faith, hath directed him of the Episcopal dignity, and hath \* removed him from [the performance of] every Sacramental Office. Therefore, the Holy Synod, and Great Synod itself will Decree those things concerning the forementioned Dioscorus, which Peter, shall seem agreeable to the Canons.

\* These Legates of the Romish See (I suppose) point out that expression used by our Saviour to concerning the forementioned Dioscorus, which Peter, shall seem agreeable to the Canons.

18. As a Comment on which Text take these words of Saint Cyprian, in his book De Unitate Ecclesie, termed also Tractatus de Simplicitate Pretulorum, pag. 113. Edit. Basil. 1558. Equivocum loquens ad Petram, quod tibi dico, inquit, quia tu es Petrus, & Super istam Petram edificabo Ecclesiam meam, &c. The Lord spake to Peter, I say unto thee, for thou art Peter, and upon this Rock I will build my Church, &c. And after his Resurrection he gave to all the Apostles after his Resurrection, and (says, As the Father hath sent me, so also I send you, &c. Yet thus he might manifest the unity, by his own authority he hath deplored the original of the same unity as beginning from One. For the rest of the Apostles were the same unity, that Peter was, endued with an equal faculty, both of honour and power; but the original proceeds from Unity, that the Church may be shown to be one.

When therefore these things had been confirmed by Anatolius, Maximus, and the rest of the Bishops, excepting those [Prelates] who together with Dioscorus had been deposed by the Council; a Relation concerning these [Translators] was by the Synod written to [the Emperor] Marcianus, and by the same Synod a deposition was sent to Dioscorus, the Contents whereof were these.

Know, that by reason of Your contemning the Divine Canons, and on account of Your contumacy [shown] towards this Holy and Oecumenical Synod, because (besides other Crimes) whereof You have been convicted,) having been the third time called by this Holy and great Synod, according to the Divine Canons to answer to those Accusations brought against You, You have not appeared; on the thirteenth day of this instant month October, You are deposed from your Bishoprick by this Holy and Oecumenical Synod, and are \* estranged from every Ecclesiastick duty.

\* Or, removed. This word [Sentus] is variously rendered by Translators. Some renderers it Consequenter, Causam, Molestiam and Christophorus have translated it thus; &c. ab omni Ecclesiastico favore alienationem, and are alienated from all Ecclesiastick Rights. The old Translator of the Chalcedon Council, pag. 214, renders it Functum, Function; which, in my judgment, is the true Version. In the Libell of Deposition of the same Dioscorus, which the Chalcedon Synod sent almost in the very same words, to the Clergy men of the Alexandrian Church who were then at Chalcedon, instead of Sentus, it is Sensus, Degree. In the sentence of condemnation pronounced against the same Dioscorus by the Legates of the Romish See, instead of this word, Sentus, Office, is made use of. Now, these words are therefore added by the Synod, that they might shew, that Dioscorus was reduced to a Luck-communion. For he is not only said to be deprived of the Episcopal dignity, but is also removed from every Ecclesiastick Office: least any one should think him to be removed from the Episcopal Office. [or, acting as a Bishop,] and thrust down into the degree of the Presbyterate. For to do that, is sacrilege, as 'tis said in the fourth Acton of the Chalcedon Synod, pag. 147. Valde.





te: location [had given order,] that an inter-  
locution of five days might be allowed them, wherein  
they might have a meeting [and confer.]<sup>1</sup> with  
the Anatolius Prefate of Constantinople: all the Bi-  
shops cried out, and said;  
We do believe thus: We all  
believe thus: as Leo, so we  
believe: no one of us doubts:  
We have all subscribed. To  
which [exclamations the  
Judges] made an Inter-  
locution in these express words. There is no ne-  
cessity that you should all meet. But, in regard  
it is agreeable, that those who doubt should be con-  
firmed, let the most pious Bishop Anatolius choose  
out of their number who have subscribed, such  
persons as he shall think fit to teach and inform  
those that doubt.

Whereupon those of the Synod  
subscribed these exclamations: We entrust [or  
to the Fathers:] [Let] the Fathers, who are of  
the same Sentiment with Leo, [be restored] to  
the Synod; The Fathers to the Synod: Those  
words to the Emperor. These Supplications to  
the Orthodox, These Supplications to Augusta:  
We have all joined: Let us all be pardoned.  
But the Clergy of the Constantinopolitane Church  
exclaimed [in these words,] They are but few  
who cry out: The Synod says not this. After  
whom, the Eastern Bishops cried out, The Egyp-  
tian to Basilium. But the Illyricians ex-  
claimed: We entrust [you,] have mercy upon  
all. After whom the Eastern Bishops cried out,  
fame with

that last mentioned, is the reading in the Second Edition of the Chalcedon-Council. Further, who these Fathers should be, for whom the Bishops entreat, that they may be restored to the Synod, 'tis not difficult to guess. For they are these, Juvenalis Bishop of Jerusalem, Thalassius of Caesarea in Cappadocia, Eusebius, Euthalius, and Basilus; who had been deposed in the First Affair together with Dioscorus, by an Interlocution of the Judges and Senators. On account therefore of this deposition which the Bishops had approved of by their suffrages, these five Bishops, were present neither at the Second nor Third Affair, as 'tis apparent from the Catalogue of the Bishops which is prefixed before those Affairs. Besides, in the Third Affair, when the Legates of the Apostolic See had pronounced sentence of deposition against Dioscorus, the rest of the Bishops confirmed it by their own subscriptions: excepting these five, as Evagrius has truly observed above. In the Canon Editions of the Chalcedon-Synod, pag. 215, the names even of these five Bishops occur written also: but, out of order, and after all the other Bishops. Whence it appears, that they had not subscribed at such time as the sentence was pronounced; but a long while after, when they had been restored, and had recovered their former dignity. Moreover, it may be manifestly concluded from what is said above, that that is most true which I have already remark'd, viz, that the Second Edition of the Chalcedon Synod is by Evagrius taken for the Third, and the Third for the Second. But, which Copies are worthiest to be believed, whether those which Evagrius made use of, or them which we have now extant, 'tis not easy to pronounce. To me, the Copies made use of by Evagrius seem more certain. First, on account of their Antiquity; for doubtless they were older than those we now use. Secondly, by reason of their legitimate and true order of matters transacted. For, after an accurate Examination of Dioscorus's Cause, and after the Interlocution of the Judges, who had pronounced him to have offended against the Canon, and that he was to be deposed; all which was done in the First Affair: is remitted, that Dioscorus by a Canonical Judgment of the Bishops should be condemned. Wherefore, that Affair, wherein Dioscorus was deposed by the Bishops by a Synodical Sentence, ought immediately to follow the First Affair. Therefore Evagrius and Nicephorus have rightly placed it in the second place. A Third reason is, that in the Third Affair it falls pag. 227, where Dioscorus is said to have answered the Legates sent to him from the Holy Synod, in this manner: Quoniam ante hac in congregatione, &c. In regard before this the most magnificent Judges sitting in the Convention, have determined frowns, after a large Interlocution of every one of them, but now a second meeting calls me in, in order to the mulling of what I have been just before. Nevertheless, that is in the way, which occurs at the close of the Second Affair, viz, that the Bishops of Illyricum cried out this, I adjure to the Synod, Dioscorus to the Church. Which doubtless they would not have dared to say after Dioscorus's deposition to which themselves had subscribed. Therefore, the Second Affair, wherein this Acclamation occurs, ought necessarily to precede the Third Affair, in which Dioscorus was Canonically deposed. And this I think to be true. Valg.

The Egyptian to Basilium. And when the Illyricians had made the same request which they had made before, the Clergy of Constantinople cried out: Dioscorus to Basilium: The Egyptian to Exile: The Heretic to Basilium. Christ hath deposed Dioscorus. After whom, the Illyricians and those Bishops of their party [exclaimed,] We have all joined; pardon all: Dioscorus to the Synod, Dioscorus to the Churches. And when such like words as these had preceded, this Session was ended. At the Session after this, when the Senate had made an Interlocution, that the Decree which had already been given forth should be rectified, Constantinus the Secretary read these express words out of a \* Schedu-  
le.

mult undoubtedly he had added some more, the Decree which had been given forth; which is the reading in Nicephorus. And this reading is continued by the fourth Edition of the Chalcedon-Synod, pag. 218, &c. Valg.

We perceive that a more exact scrutiny concerning the Orthodox and Catholic Faith ought to be made to morrow, when the Synod will be more complete and full. But, in regard Flavianus of Pious Memory, and the most Religious Bishop Eusebius (from a search made into the Acts and Decrees, and also from their testimony by word of mouth who pre-  
sented in the Synod then convened; who have confessed that they have erred, and have deposed them without cause, when they had in no wise erred in the Faith:) have, as 'tis evidently known, been unjustly deposed: it appears to us (agreeable to that which is acceptable unto God,) to be just, (provided it shall please our most Divine and most Pious Lord,) that Dioscorus the most Religious Bishop of Alexandria, Juvenalis the most Religious Bishop of Jerusalem, Thalassius the most Religious Bishop of Caesarea in Cappadocia, Eusebius the most Religious Bishop of Ancyra, Euthalius the most Religious Bishop of Berytus, and Basilus the most Religious Bishop of Seleucia in Auria, which [Prelates] had power, and presided over the then Synod, should lie under the very same punishment, [and] according to the Canons \* be removed from the Episcopate: all things which have been con-  
fessed, and are being made known to his most sacred Imperial Majesty.

Then, after the reading of some other things, the Bishops assembled were asked, whether Leo's Letter agreed with the Faith of the Three hundred and eighteen Holy Fathers convened at Nice, and with that of the Hundred and fifty [Holy Fathers assembled] in the Imperial City [Constantinople;] whereunto Anatolius Prefate of Constantinople and all the Bishops present returned answer, that Leo's Letter agreed with the fore-said Holy Fathers:

and \* be subscribed to the forementioned Letter of Leo. These things having proceeded thus, those of the Synod cried out, We all consent, We do all approve, We all be-  
lieve alike, We all think the same things, We all believe thus, [Let] the Fathers [be restored] to the Synod, [Let] those who have sub-  
scribed [be restored] to the Synod: Many years to the Emperor: Many years to Augusta. The Fathers to the Synod, those of the same Faith to the Synod: many years to the Emperor: those of the same Sentiments to the Synod: many years to the Emperor. We have all subscribed to the Faith:

Faith: as Leo, so we think. After this an Interlocution was made [by the Judges,] in these express words: We have given a Relation concerning these things to our most divine and most Pious Lord, and we expect the answer of his piety. But your Reverence shall render an account to God, as well concerning Dioscorus who hath been deposed by Toi, (his Imperial Majesty and we being ignorant thereof,) as concerning those [other] five persons for whom you have entreated, and converting all other matters which have been transacted in the Synod. [Hereupon they all] cried out, saying, God hath deposed Dioscorus: Dioscorus hath been justly deposed, Christ hath deposed Dioscorus. Then

after these things, an answer being brought from Marcianus, which gave the Bishops permission to determine according to their own discretion concerning the persons who had been deposed, in such manner as the Judges have declared by an Interlocution; [the Bishops] made their request, saying these express words: We entreat that they may come in. [Let] those of the same opinion [be restored] to the Synod: those of the same Sentiments, to the Synod: those who have subscribed to Leo's Letter, to the Synod. Which persons, after an Interlocution, were admitted into the number of the Synod. And after this, the Supplicatory Libells, which had been presented by the Bishops of the Egyptian Diocesis to the Emperor Marcianus, were read; wherein, besides other matters these things were contained: Our Sentiments are the same with those expostions which the Three hundred and eighteen [Holy Fathers] set forth at Nicea, and [with those] embraced by the blessed Athanasius, and Cyrillus of Holy Memory: We Anathematize every Heretic, that of Arius, that of Eunomius, of Manes, of Nestorius, and that of those who assert, that the Flesh of our Lord is from heaven, and not from the Holy Theotocos, and Ever-Virgin Mary; \* whom [we affirm] to be like to us all, [but] without sin. Then, all [the Bishops] present in the Synod cried out, saying: Why do they not Anathematize Eutyches's opinion? Let them subscribe to Leo's Letter, and Anathematize Eutyches and his Opinions: Let them give their assent to Leo's Letter: they are desirous to impose upon us and be gone. Here-  
to the Bishops of Egypt returned answer, that there were many Bishops in Egypt, and that 'twas impossible [for them] to represent the persons of those who were absent: and they requested, that the Synod would expell their Arch-Bishop, to the end that (according as Custom required,) they might follow his Opinion. For [they said,] that if they should do any thing before the [Election of their Arch-Bishop,] all persons of the whole Egyptian Diocesis would fall upon them. And when they had made many entreaties concerning these things, and those of the Synod had vigorously resisted them; by an Interlocution 'twas ordered, that an \* interval should be granted to the Bishops of Egypt, till such time as an Arch-Bishop could be ordained over them. And after this, were presented Supplicatory Libells of some Monks, the sum of which was this, that they might in no wise be forced to subscribe to certain Papers,

after these things, an answer being brought from Marcianus, which gave the Bishops permission to determine according to their own discretion concerning the persons who had been deposed, in such manner as the Judges have declared by an Interlocution; [the Bishops] made their request, saying these express words: We entreat that they may come in. [Let] those of the same opinion [be restored] to the Synod: those of the same Sentiments, to the Synod: those who have subscribed to Leo's Letter, to the Synod. Which persons, after an Interlocution, were admitted into the number of the Synod. And after this, the Supplicatory Libells, which had been presented by the Bishops of the Egyptian Diocesis to the Emperor Marcianus, were read; wherein, besides other matters these things were contained: Our Sentiments are the same with those expostions which the Three hundred and eighteen [Holy Fathers] set forth at Nicea, and [with those] embraced by the blessed Athanasius, and Cyrillus of Holy Memory: We Anathematize every Heretic, that of Arius, that of Eunomius, of Manes, of Nestorius, and that of those who assert, that the Flesh of our Lord is from heaven, and not from the Holy Theotocos, and Ever-Virgin Mary; \* whom [we affirm] to be like to us all, [but] without sin. Then, all [the Bishops] present in the Synod cried out, saying: Why do they not Anathematize Eutyches's opinion? Let them subscribe to Leo's Letter, and Anathematize Eutyches and his Opinions: Let them give their assent to Leo's Letter: they are desirous to impose upon us and be gone. Here-  
to the Bishops of Egypt returned answer, that there were many Bishops in Egypt, and that 'twas impossible [for them] to represent the persons of those who were absent: and they requested, that the Synod would expell their Arch-Bishop, to the end that (according as Custom required,) they might follow his Opinion. For [they said,] that if they should do any thing before the [Election of their Arch-Bishop,] all persons of the whole Egyptian Diocesis would fall upon them. And when they had made many entreaties concerning these things, and those of the Synod had vigorously resisted them; by an Interlocution 'twas ordered, that an \* interval should be granted to the Bishops of Egypt, till such time as an Arch-Bishop could be ordained over them. And after this, were presented Supplicatory Libells of some Monks, the sum of which was this, that they might in no wise be forced to subscribe to certain Papers,

\* That is, Christ.

† Or, person.

‡ Or, nomination.

\* Or, delay.

† Or, in certain papers.

will such time as the Synod (which the Emperor had ordained to be convened,) should meet, extant: and the cognizance of those things which had suffered been Deceit. After the recital of these [Libell] bells, Diogenes Bishop of Cyzicus declared to the Emperor, that of those persons who were present come into the Council, had murdered Flavianus: for, that he had cried out kill him. And that, although he was not named in the Libells, yet (contrary to what was right and just,) he had gotten entrance [into the Council.] Whereat all the Bishops exclaimed, Barlumas hath ruined all Syria, he hath brought a thousand Monks against us. And when an Interlocution had been made, that the [Monks] who were come therefore should expect the Synod's determination; the Monks requested, that the Libells compiled by them might be read: part whereof was this, that Dioscorus and those Bishops with him might be present at the Synod. At the hearing whereof, all the Bishops exclaimed, Anathema to Dioscorus: Christ hath deposed Dioscorus: thrust these persons out of doors: take away the injury of the Synod: remove the Force of the Synod: [Relate] these words to the Emperor: remove the injury of the Synod: take away the disgrace of the Synod. In opposition to whom the Monks cried out, remove the injury of the Monasteries. And when the same exclamations had been made again by the Synod, 'twas ordered by an Interlocution, that the rest of the Libells should be recited. In which 'twas affirmed, that Dioscorus's deposition had not been duly and orderly made, and that, the Faith being professed, \* he ought to be admitted to the Session of the Synod. And un-  
der this were done, they would flake their garments, and [and recede] from the Communion of the Synod.

those Bishops who were convened. After the Recital of these words, Actius the Arch-Deacon read the Canon concerning those who separated themselves [from Communion.] And again, when the Monks were divided at the questions [put to them] by the most Holy Bishops, and afterwards, at the interrogatory of Actius the Arch-Deacon made as from the Synod, and when some of them Anathematized Nestorius and Eutyches, and others refused to do that: an Interlocution was made by the Judges [who declared,] that the Supplicatory Libells of Faustus and the other Monks should be read; wherein they requested of the Emperor, that those Monks should not have any further Countenance from them, who had lately appeared in opposition to Orthodox Sentiments: amongst whom, one Dorotheus a Monk, had turned Eutyches Orthodox: Against him diverse questions concerning Eutyches's Doctrine were proposed by the Judges. After this, when the Fifth Session was begun, the Judges by an Interlocution declared, that what had been determined concerning the Faith, should be promulgated. Then Aclepiades a Deacon of Constantinople, read the Determination, which they were pleased not to have inserted into the Acts. Against which [Determination] some made opposition; but more consented to it. And when Exclamations had been made on the one side

\* Or, he

















**B**UT *Acacius* [Bishop] of *Constantinople* having<sup>a</sup> in this interim gone the common way<sup>b</sup> of mankind,<sup>c</sup> *Fravitta* succeeded him in his Bi-<sup>d</sup>shopric, in this interim. Further, 'tis to be observed, that *Epiphanius* does in the first place relate *Acacius's* death. Of those three Schismatics who rent in runder the *Oriental Church*, (to wit, *Acacius* Bishop of *Constantinople*, *Petrus* of *Alexandria* and *Petrus* of *Antioch*;) the first that departed out of this life (says *Fravignus*;) was *Acacius*; then *Petrus* [Bishop] of *Alexandria*, who was termed *Mongus*; and last





## CHAP. XXVII.

Concerning the Tyranny of Illus and Leontius.

## CHAP. XXVIII.

Concerning Mammianus, and the \* Stratiotes \* Or, Warlike. [built by] him.

\* The Greek text of this chapter is very corrupt, and the sense is almost entirely lost. The following is a conjectural emendation of the text, based on the Latin version of the same chapter, and on the Greek text of the preceding and succeeding chapters. The text is written in the original Greek, and the Latin version is given in brackets. The text is written in the original Greek, and the Latin version is given in brackets.

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Johnnes the Rhetorician relates, that during the Reign of Zeno, one Mammianus, from being a *Seditary Mechanick*, became an eminent person, and arrived at the *Senatorial Order*, and, that this Mammianus built that Edifice termed *The Amphitheatre*, (which place had before had Vines in, and was fit for Tillage,) opposite to the publick Bath; where in is erected a Brazen Statue, [with this Inscription,] MAMMIANUS A LOVER OF THE CITY. [The same Johnnes adds,] that he raised two *Royal Porticus* in the City, for building very magnificent, and beautified with the splendour and brightness of Stones. And, that between the two *Royal Porticus*, *The Tetrastium* a middle Edifice was erected by him, most exquisitely adorned with Columns and \* Prafts. I myself have seen the *Royal Porticus*, which, together with their name, do still retain the Remains of their former Beauty; their floor being paved with *Proconnesian Marble*. But, the [rest of the] Building has nothing of excellency. For, by reason of those Calamities which have befallen them, they have of late been repaired; \* nothing being added that might beautify them. But, of *The Tetrastium* erected by Mammianus we have not found so much as the very \* Foundation. \* Or, Foundation.

instead of [ἐπὶ τῷ ἀνάκτορ] have mended it ἐκδοῦν, &amp;c. Valf.

## CHAP. XXIX.

Concerning Zeno's Death, and the Proclaiming Anastasius Emperor.

Further, Zeno dying Childless, of a disease [termed] an *Epilepsy*, after the seventeenth year of his Empire; his brother *Longinus*, who had arrived at great power, entertained an hope, that he should invest himself with the Empire. But he proved unsuccessful in his desires. For *Ariadne* encircled *Anastasius* with the [Imperial] Crown, who had not yet arrived at the *Senatorial Order*, but was inrolled in that termed \* *The Schole of the Siliarii*. Moreover, *Evagrius* relates, that from the beginning of *Diocletian's* Empire to Zeno's death and the Proclaiming of *Anastasius*, there passed Two hundred and seven years; from the \* Empire of *Augustus*, Five hundred thirty two years and seven months; from the Reign of *Alexander the Macedonian* Eight hundred thirty two years, and likewise seven months; from the Reign of the *Romans and Romans*, One thousand fifty two years, and moreover seven months; from the destruction of *Troy*, One thousand six hundred eighty and six years, with seven months. This *Anastasius*

\* Or, military.

\* I agree with Chrysostom and St. Basil, who

\* Zeno's.

*Anastasius* had his original extract at the City *Epidaurum*, which is now termed *Dyrrachium*; and [succeeded] *Zeno* in his Empire, and married \* his Wife *Ariadne*. And in the first place he sends away *Longinus* (Zeno's brother, who bore the dignity of a *Magister*, which Officer the Ancients termed *The Prefect of the Offices in the Palace*;) into his own Country. Then, [he gave] many other *Manians* [a like liberty of returning into their own Country,] who requested the same thing of him.

## CHAP. XXX.

Concerning the Emperor *Anastasius*; and how, because he would not innovate any thing in relation to the *Ecclesiastick Constitution*, the Churches over the whole world were filled with infinite disturbances; and many of the Bishops for that reason were ejected.

[Further,] This *Anastasius*, being a person very studious to promote Peace, would not permit no innovation whatever to be made, especially in relation to the *Ecclesiastick Constitution*; and took all imaginable Courses, both that the most Holy Churches might continue undisturbed, and also that every person subject to his Government might enjoy a profound Peace; all Animosity and Contention being far removed both from the *Ecclesiastick*, and from the *Civil* State of affairs. The Synod therefore at *Chalcedon* was in these times, neither publicly asserted in the most Holy Churches, nor yet wholly rejected; but every one of the Prelates acted according to that Sentiment they had embraced. And some of them courageously defended what had been expounded in that Synod, nor would they recede even from one syllable of its determinations, or admit of the alteration of one Letter; but with much confidence \* separated from, and would in no wise endure to communicate with those, who admitted not of that Synod's Decrees. But others, not only embraced not the Synod at *Chalcedon*, and the determinations made by it; but also \* *Anathematized* it, together with *Leo's* *Heterodox*. Other some stiffly adhered to *Zeno's* *Heterodox*; [of which they did] notwithstanding their disagreement amongst themselves concerning the one or the two *Natures*: these being imposed upon by the \* compromise of the Letters; and those having a greater inclination to Peace and Unity. In so much that the Churches of the whole world were divided into private Factions, nor would the Prelates hold communion one with another. Hence happened many \* *Diffinitions* both in the East, and in the Western parts,

\* Or, surrounded it. Other some stiffly adhered to Zeno's Heterodox; [of which they did] notwithstanding their disagreement amongst themselves concerning the one or the two Natures: these being imposed upon by the compromise of the Letters; and those having a greater inclination to Peace and Unity.

\* Or, Leap from.

\* Or, Leap from.

\* Or, Leap from.

\* Or, Leap from.

\* Or, Leap from.

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\* Or, Leap from.

\* Or, Leap from.

\* Or, Leap from.

and throughout *Africa*; neither the *Eastern* Bishops keeping up a Society and Amity with the *Western* or those of *Africa*, nor yet on the other hand these with the *Eastern* Prelates. Moreover, the matter proceeded to an higher Degree of absurdity. For, neither did the *Eastern* Prelates hold a Communion amongst their own selves; nor [would] those who governed the [Episcopal] Chairs of *Europe* or *Africa* [cherish a communion one with another,] much less with Strangers and Foreriners. Which, when the Emperor *Anastasius* perceived, he ejected those Bishops who made any innovation out of the Church; where-ever he found any such person, either crying up the *Synod of Chalcedon* contrary to the usage in those places, or else *Anathematizing* it. He ejected therefore out of the Imperial City, in the first place *Euphemius*, as we have related \* before, and then *Maccedonius*; after whom *Timotheus* was made [Bishop]. *Flavianus* also [was by him ejected] out of *Antioch*. can't be otherwise explained. For he brings two reasons, why some persons would not acquiesce in Zeno's Edit. The first is, that some were deceived by the flattering Orations of the Emperor, which was composed to persuade. But, that others, alarmed at a desire of the peace and repose of the Churches, had acquiesced in this Edit. Valf.

## CHAP. XXXI.

The Letter of the Monks of Palestine to Alcion concerning Xenias and some other persons.

Now, concerning *Macedonius* and *Flavianus*, the Monks in *Palestine*, in their Letter to \* *Alcion*, say word thus: But, \* *Petrus* being dead, they were again divided a Bishop amongst themselves; and *Alexandria* and *Egypt*, and *Libya* continued within their own Communion. The rest of the East likewise held a Communion separate from others. \* in regard the Patriarch of *Antioch* refused communicating with them on any terms, unless to their *Anathematizing* of *Nestorius*, *Eutyches*, and *Diocorus*, they would add *Petrus*, *Mongus*, *Acacius*, and *Acacius*. The Churches therefore over the whole world being in this posture, the genuine [followers] of *Dionysius* and *Eutyches* were reduced to the smallest number imaginable. And when they were now just as *Petrus* alone, *Marcellinus* went to him in his *Chronicon*, who terms him *Alfexis*. See *Brenan* at the year of Christ 416. Valf.

about vanishing in such a manner as not to appear any more in the world. One \* Xenaias, [a person agreeable to his name] truly a stranger from God, [on what design we know not, nor what the grudge was which he would revenge upon word E. Flavianus, but] under a pretext of the Faith, as if he would do so, begins to move against Flavianus, and to calumniate him as a Nestorian. But when Flavianus had Anathematized Nestorius together with his opinion, Xenaias passes from Nestorius to Dioscorus, and to Theodorus, and Theodoret, Ibas, and Cyrus, and Eutychius, and Johannes, and we know not to what persons else, nor whence he had gathered them. Some of whom had in reality been Asserters of Nestorius's Sentiments: but others of them, supposed to have been [Nestorius's followers,] had Anathematized him, and had ended their lives in the Communion of the Church. Unless [says Xenaias to Flavianus] you will Anathematize all these persons, you are displeased with Nestorius's Acts, you are an Enfranchiser of Nestorius's Sentiments, although you should Anathematize him a thousand times, together with his Opinion. By Letters also he excites the Favourers of Dioscorus, and Eutyches, persuading them to assist him, [against Flavianus, and to require him not to Anathematize the Synod, but the forementioned persons only.] When Flavianus the Bishop had made a long and stout resistance against these men, and against others who together with Xenaias continued against him, to wit, one \* Eulinius Bishop of the Second Cappadocia, Nicias [Bishop] of Laodicea in Syria, and others from other places, [to relate the Causes of which perillous persons \* loved against Flavianus, because of mind, says not to us, but to others:] at length [Flavianus] supposing \* they would not be

quiet in behalf of these persons, yielded to their importunities humour: and having in writing Anathematized the forsworn persons, sent [his Letter] to the Emperor: For they had increased him against Flavianus, as being an Assertor of Nestorius's Opinion. But Xenaias not justified even herewith, required again of Flavianus, that he should Anathematize the Synod itself, and those who asserted two natures in the Lord [Christ,] one of the Flesh, another of the Deity. Which when Flavianus had refused to do, Xenaias accused him again, as being a Nestorian. After many debates in reference to this matter, when the Patriarch had drawn up an Exposition of the Faith, wherein he professeth that he embraced the Synod as to what related to the Deposition of Nestorius and Eutyches, but not as to its definition and doctrine of the Faith; they renewed their Accusations against him, as if he were a secret favourer of Nestorius's Sentiments, unless he would add an Anathematism against the Synod itself also, and against those who asserted two natures in our Lord, one of the Flesh, another of the Deity. Moreover, by their many fraudulent words and expostions, they induced the \* Mauri also to embrace their own Opinion. And having drawn up a Writing concerning the Faith, wherein they Anathematized the Synod together with those who affirmed two Natures, or Propositions [in Christ;] they withdrew themselves from a Communion with Flavianus and Macedonius, and came into society with others, who had subscribed to their Writing. During this interval, they entreated the Bishop of Jerusalem also, that he would draw up in writing the Form of his own Faith. Which he having set forth, sent it to the Emperor by the followers of Dioscorus. And that [Copy of it] which they produce, does indeed contain an Anathematism of those who assert two Natures. But, the Bishop of Jerusalem himself affirms, that it had been adulterated by them, and produces another without any false Anathematism. Nor, need this seem a wonder. For they have frequently corrupted the Books of the Fathers. And by [false] Tail have asserted many of Apollinarius's Books, to Athanasius, to Gregorius Thaumaturgus, and to \* Julius. By which [Books] especially, they have induced many persons to embrace their own impiety. Further, they requested of Macedonius a Writing concerning his own Faith. Who set forth an Exposition thereof, affirming that he knew no other Faith save that of the Three hundred and eighteen, and hundred and fifty [Holy Fathers;] and he Anathematizes Nestorius and Eutyches, and those who assert two Sons, or two Christs, or who divide the Natures: \* but his made no mention of the Ephesine Synod which the deposed Nestorius, nor of that at Chalcedon

whereby

wherein Eutyches had been deposed. Whereas the \* Monasteries about Constantinople were highly offended, and separated from the Communion of Macedonius the Bishop. In the mean while, Xenaias and \* Dioscorus having brought over many of the Bishops to their own party, became insolent, and raised Tumults against those who refused to Anathematize [the Synod.] And against such as would not in the end yield to them, they framed many stratagems, and caused them to be cast into Exile. In this manner therefore, they banished Macedonius, and \* Johannes Bishop of Palmyra, and Flavianus. These are the Contents of the forsworn Letter.

the continuation of Macedonius, and [the Monasteries] of those who had subscribed Zeno's Henoticon, as Theopane tells us in his Chronicle, pag. 122. *Vald.*

\* This, as I think, is Dioscorus Junior, who succeeded Johannes Nicetas in the Bishoprick of Alexandria. Baroni places his ordination on the year of Christ 416, five years after Macedonius's banishment. To whom agrees Theopane in his Chronicle. But Liberius contradicts it, who relates Dioscorus's ordination before the deposition of Macedonius. In this Evagrius confirms here. But, after a more accurate examination of the matter, Dioscorus Junior can't be meant here. For Macedonius was ejected out of his Bishoprick on the year of Christ 411, as it manifest from Marcellinus's and Leo's testimonies, and from Theopane, who forthwith wrote Synod. And to Johannes Nicetas Bishop of Alexandria, as Liberius and Theopane do attest. Whereas therefore Dioscorus Junior succeeded Nicetas, he must necessarily begin his Presidency after Macedonius's deposition. Wherefore, another Dioscorus is meant here. And perhaps, in stead of Dioscorus, it must be written Soterius. *Vald.*

\* Concerning this Johannes, Vislor Tutenensis in his Chronicle writes thus: Theodorus Pater C. Celsus Julianus Bosphorus, &c. The most famous Theodorus being Consul, Julianus of Bostri, and Johannes of Palmyra voluntarily left their own Churches, and others are put into their places. But Marcellinus in his Chronicle relates that in the Consulate of Paulus and Maximian, on the year of Christ 412. *Vald.*

## CHAP. XXXII.

Concerning the Expulsion of Macedonius [Bishop] of Constantinople, and of Flavianus [Bishop] of Antioch.

But, there were other things which secretly \* wrought Anastasius. For when Ariadne had taken a resolution to cloath Anastasius with the Imperial purple; Euphemius, who presided over the Arch-Episcopal Chair [of Constantinople,] would on no terms give his consent, till such time as Anastasius had delivered to him a Cautio[n] [or Contract,] in writing, written with his own hand, and [confirmed] with great Oaths, that he would preserve the Faith entire, and introduce no Innovation into Gods Holy Church, if he should obtain the Imperial Scepter. Which paper Euphemius delivered to Macedonius who was intrusted with the custody of the Sacred Psylls. Euphemius had done these things on this account, because Anastasius was by many persons thought to be addicted to the Manichean Heresie. After Macedonius therefore had ascended the Episcopal Throne, Anastasius was desirous of having his own Cautio[n] restored to him, saying it would be a reproach to the Empire, if the forementioned Obligatory-Instrument should be kept [laid up in the Church.] Against which when Macedonius made a resolute opposition, and affirmed that he would not betray the Faith; the Em-

peror [Anastasius] framed all imaginable designs against him, relolving to eject him out of his [Episcopal] Chair. Certain Boyes in refore who were slanderers, were produced, who falsely accused both themselves, and Macedonius of a filthy and unclean act. But, when it was found, that Macedonius was deprived of his Genitals; they betook themselves to other Arts and Designs; till at length, by the advices and persuasions of Celer Master of the Offices at Court, Macedonius withdrew privately from his [Episcopal] Chair. But in the Expulsion of Flavianus, they have added other things. For we have received information from some very aged persons, who perfectly remembered what ever had hapned during Flavianus's being Bishop; which persons do affirm, that those Monks [who dwelt] in that Country termed

\* Cynegira, and whatever other [Monks] inhabited the first Provinces of the Syrians, persuaded thereto by \* Xenaias, a man [by Extract a Persian;] [Which Xenaias was Bishop of Hicrapolis a City near to Antioch,] and by a Greek name he was termed Philoxenus; flock't together, and in a tumultuous and very disorderly manner made an irruption into the City [Antioch,] where they would compel Flavianus to Anathematize the Chalcedon Synod and Leo's Epistle. Whereat Flavianus being extremely

troubled, and the Monks pressing on with great violence; the populary of the City made an Insurrection, and slew a great many of the Monks; in so much that a vast number of them had the [River] Orontes for their Tomb, their bodies being buried in its waves. There hapned another thing also, not much inferior to this. For, the Monks of Syria Cede [which is now termed Syria Secunda,] having a mighty affection for Flavianus, because he had led a Monastic life in a certain Monastery which was situate in a \* Country named Tilmogus; came to Antioch, with a resolution to defend Flavianus: so that at that time also some, and those not small [mischievous accidents] hapned. Whether therefore on account of the former Tumult, or by reason of [that disorder we have mentioned] in the second place, or for both, Flavianus is ejected and banished to Perse, [a Town] situate in the utmost confines of The Palestine.

## CHAP. XXXIII.

Concerning Severus Bishop of Antioch.

Flavianus therefore being ejected, Severus is preferred to the Episcopal Throne of Antioch, on the \* five Hundredth fifty first of the year of Christ 413. For the first year of the Antiochians precedes the vulgar Era of our Lord Ninety 46 years. Severus therefore entered upon the Bishoprick of Antioch on the year of Christ 413, in the month November, in the sixth Indiction. So Marcellinus comes in his Chronicle: Indict. 6. Clementinus or Probo Conf. 8c. In the sixth Indiction, Clementinus and Probus being Consuls, Severus a worshipper of Eutyches's perditions, by the desire of Anastasius Celsar, possessed the See of the Prelate Flavianus, and of a Monk was made a Bishop. *Vald.*

year























tain, where two Columns of white Marble are erected, on which these words are cut: WE ARE THEY WHO FLIE FROM THE FACE OF THAT THIEF JESUS THE SON OF NAVE. And this was the conclusion of these transactions; Africa was again reduced to a subjection to the Romans, and paid in the Annual Tributes, as it had usually done before. 'Tis moreover reported, that Justinian repaired an Hundred and fifty Cities in Africa, (some whereof were wholly ruined, and others, as to their greatest part) and, that he made them most transcendently more magnificent than they had been before, [beautifying them] with an eximious splendour, with Ornaments, and with Structures as well private as publick; with the Inclosures of walls also, and with other vast Edifices, wherewith Cities are both usually adorned, and also [wherein] the Deity is appeare; with plenty of waters likewise, as well for use, as ornament; some of which waters were first brought into by him, the Cities having not had them before, and others he reduced to their ancient course and order.

## CHAP. XIX.

Concerning \*Theodoricus the Goth and what happened at Rome under him till the times of Justinian, and, that Rome was again reduced to a Subjection to the Romans, after Vitiges had fled out of that City.

I come now to declare the affairs which were transacted in Italy, and these Procopius the Rhetorician has with great accuracy related till his own times. After Theodoricus, as it has \*already been declared by me, had taken Rome, (having wholly vanquished Odoacer who tyrannized therein;) and had Governed the Roman Empire as long as he lived; Anastasius, who had been his Wife, undertook the † Tugelage of † Atalarichus son to them both, and Governed the Empire; the \* was a woman of a Masculine Spirit, and in this manner she managed affairs. This woman first incited Justinian to a desire of a Gothic War, having sent Embassadors to him, in regard a Plot was framed against her. Further, when Atalarichus had ended his life, which he did whilst very young, \* Theodatus kinsman to Theodoricus takes upon himself the administration of the Western Empire. Who, when Justinian had sent Belisarius into the Western parts, relinquished his Government, (for being a person addicted rather to Books and Study, he was wholly unexperienced in Military affairs;) Vitiges a most warlike person being in the interim Commander in chief of the Western Forces. From the History of the same Procopius we may extract this also, that when Belisarius arrived in Italy, Vitiges left Rome; and, that Belisarius with his Army about him made his approach to Rome. Whom the Romans received most willingly, and opened their Gates to him; that having been chiefly effected by Silverius then Pontiff of that City; who on this account had sent Fidelis a person that had been Assessor to Atalarichus. 'Tis thus the City was delivered up to Belisarius without an Engagement: and Rome was again brought to a subjection to the Romans, after [the space of] Sixty years, on the ninth of the month Apellum which the Latines term December, when Justinian was in the eleventh

year of his Empire. The same Procopius relates also, that when the Goths besieged Rome, Belisarius having a suspicion that Silverius Pontiff of that City would betray it, † condemned him to a Deportation into Achaia; and made Vigilius Pontiff in his stead.

## CHAP. XX.

How those [people] termed The Eruli turned Christians in the times of Justinian.

About these very times, as the same Procopius relates, The \* Eruli (who long before had passed the River Danube, at such time as Anastasius Governed the Roman Empire;) having been kindly received by Justinian who enriched them with great wealth, by a general consent turned all Christians, and changed their Prilline way of living for a more civilized and quieter course of life.

thick, and Theophrastus in his Chronicon, pag. 149. These people, as he says, regard they lived near the Lake Mantis, in Fevery places, were a place first termed Eruli, for Eri in Greek signifies Fire, or Fire-places. Jordanes in his book de Rebus Geticis, writes thus concerning The Heruli; Nam pradiſſa gens, Abiabiis Historici referunt, &c. For the Jovetian Nation, as Abiabiis the Historians relate, dwelling near the Lakes of Mantis, in Fevery places, which the Greeks term Eri, were named Eruli. The Author of the Eymaglogion says the Eruli in the word Eri. Helmutius in his Chronicon of the Slav, chap. 3, affirms that these Heruli were a Slavick Nation, who dwelt between Albia and Odera, and reach'd a great way out to the South in a long Day; who also, as he writes, were by another name termed Hevildi. Valef.

## CHAP. XXI.

That Belisarius recovered [the City] Rome, which had been again taken by the Goths.

After this, Procopius sets forth Belisarius's Return to Constantinople, and how he carried Vitiges along with him, together with the Spoils taken out of Rome; also, Totila's seizure of the Roman Empire, and how Rome was again reduced under the Goths Dominion; and, that Belisarius arriving the second time in Italy, recovered Rome again. And how, when the Persian War broke out, Belisarius was again sent for to Constantinople by the Emperor.

## CHAP. XXII.

That the Abasgi turned Christians also in those times.

The same [Writer] Relates, that about these very times the Abasgi became more civilized, and embraced the Christian Religion; and, that the Emperor Justinian sent one of the Eunuchs belonging to his Court, by descent an Abasgian, his name Ephrata, amongst the Abasgians, to declare to them, that no one in that Nation should in future have his Genitals cut off with an Iron, nor, that a force should be put upon Nature. For, out of these the Servants of the Imperial Bed-Chamber were for the most part chosen, whom they usually term Eunuchs. Then also Justinian built a Church [in honour] of The Theotocos amongst the Abasgi, and constituted Priests amongst them. And from thence forward [The Abasgi] learned

\* Or, The ned \* The Dogmata of the Christians with the Opinion, greatest advantage imaginable.

## CHAP. XXIII.

That the Inhabitants of Tanais also at that time embraced the Christian Religion; and concerning the Earthquakes which hapned in Greece and Achaia.

It is related by the same Writer, that the Inhabitants of Tanais (those who dwell in this Region, term that Stream [which runs] out of the Lake Mantis, until [it falls] into the Euxine Sea, Tanais;) earnestly created Justinian to send a Bishop to them; and, that Justinian brought their Petition to effect.

\* Euxinae δὲ τὴν θάλασσαν. I doubt not but Evagrius wrote Euxinae δὲ τὴν θάλασσαν ἰσχυρῶς ἀποκαθάρσας, and that Justinian brought their petition to effect. For these Nicephorus words it, book 17, chap. 13. Valef.

\* Or, Land rupture out of Achaia into the \* Roman Pale; [he declares] also, that there hapned dreadful Earthquakes in Greece, Bactria, and Achaia, and, that the places about The Crisum Bay were shaken, and, that innumerable other Towns and Cities were totally ruined. That there hapned likewise Chafins of the Earth in many places; and, that in some places the Ground closed and came together again; but, that in others, [those Chafins] continued.

## CHAP. XXIV.

Concerning Narfes a Master of the Milice, and his Piety.

He relates likewise Narfes's † Expedition, who was sent into Italy by Justinian; and in what manner he Conquered Totila, and after him Teia; and how Rome was taken the Fifth time. Further, those persons who had an intimacy with Narfes do report, [that he] appeated the Deity with supplications and other [offices of] Piety [in such a manner,] paying to due a veneration thereto, that even The Virgin and Theotocos her self manifestly declared to him the time when he ought to Engage: and that he should not give the Order, before he had received the Signall from † thence. Many other actions, which deserve great commendation, were performed by Narfes; for he vanquished Bulfinus and Sind-Gryanus valdus, and reduced many [Regions,] as far as the Ocean, [to the Roman Empire.] Which [Actions] Agathius the Rhetorician has recorded, but as yet they are not come to our hands.

† Euxinae δὲ τὴν θάλασσαν, that is, Co-litia, from Heaven, as Gryanus valdus, and Curatius have rendered it. Valef. translates it, at illud, from her, to wit, The Virgin Mary.

## CHAP. XXV.

That Chiofroes; Stimulated with Envy at the prosperous success of Justinian, broke out into a War against the Romans, and ruined many Roman Cities, amongst which [he destroyed] Antioch The Great also.

The same Procopius has related these matters also, how Chiofroes, after he had received information that affairs both in Africa and Italy had succeeded so fortunately to the Roman Empire, was exceedingly inflamed with envy; and objected some things against the Roman Empire, affirming that the League was violated [by them,] and that they had broken the Peace which had been agreed on [between the two Empires.] And, that in the first place Justinian dispatch'd away Embassadors to Chiofroes, who might persuade him not to break that Intermittent Peace [which had been made] between them, nor to violate the Articles of agreement, but rather that the matters in controversy might be inquired into, and composed in an amicable manner. But he says, that Chiofroes, corroded by envy which stimulated him within, would accept of none of those rational proposals; but with a numerous Army made an Invasion into the Roman Territories, in the thirteenth year of Justinian's Governing the Roman Empire. [The same Procopius] relates likewise, how Chiofroes laid Siege to and destroyed \* Sura a City situate on the \* Banks of The Euphrates, [with the Inhabitants whereof] he seemingly made some Articles of agreement, but dealt with them far otherwise, [perpetrating] all the most impious and nefarious Facts [amongst them,] having not in the least heeded the Articles of agreement; and was made Master of that City by Treachery rather than his \* Arms. Also, how he burnt \* Or, Beroa; and after that [made] an Attack upon Antioch, Ephraem being then Bishop of that City, who had left it, \* in regard nothing of what he did, succeeded according to his design. Which [Prelate] is reported to have preserved the Church and all [the Edifices] about it, having adorned [the Church] with sacred Gifts, [on this design,] that they might be the price of its Redemption. Moreover, [the same Writer] also gives a most patheticall and lively description of the Siege of Antioch, laid to it by Chiofroes, and how Chiofroes [becoming master of it] ruined & destroyed all things with Fire and Sword. Also, how \* he went to \* Chiofroes.

Seleucia a neighbouring City [to Antioch,] then to the Suburb Daphne; and after that to Apamea, Thomas then Governing the Chair of that Church, a person [admirable and] most powerful both in words and deeds. This Prelate wisely refused not to be a Spectator, together with Chiofroes, of † The Circus-Sports in the Hippodrome, (though that was a thing contrary to the usage of the Church;) [it being his desire] by all imaginable ways to gratifie Chiofroes, and





















or occasion would bear; [to which he was] never wanting, as I shall manifest particularly in my own judgment in due place. There was in him much of vehemency, and also sometimes passion. But on the other hand, his Lenity and Modesty was not little, but rather abundant and extraordinary. So that, that saying with great wisdom hath been uttered by Gregory the Divine, might incomparably well befit him; *an Austerius se well temperat* [with Modesty, that the one is not injured by the other; but both are an ornament and commendation to each other.

† Theodosius.

† Or, By which he was perceived with Modesty, that the one is not injured by the other; but both are an ornament and commendation to each other.

#### CHAP. VII.

How the Emperor Theodosius surrendered himself to the Romans: on which account a War broke out between the Romans and Persians.

† Or, To the Christians.  
† Or, With the Persians.

During the first year of this [Gregory's] Governing his Bishoprick, the [Inhabitants] of that [Country] anciently termed Armenia the Great [which afterwards was named Persarmenia; this [Region] had heretofore been subject to the Romans; but, after Philipppus succceeded to Gordianus, had betrayed it to Sapor, that termed Armenia the Less remained in Subjection to the Romans: though all the rest was in the power of the Persians:] being proficients of the Christian Religion, in regard they were distressed grievously from the Persians, and especially [in those matters which related to their Religion, sent an Embassy secretly to Justinus, entreating they might be received as Subjects to the Romans; to the end they might with freedom and security perform [the Rites] of the Divine worship and honour, and that nothing might obstruct them [in those performances.] [Which Embassy] Justinus having admitted of, and some [Conditions set forth] in writing having been agreed to by the Emperor, these were confirmed with great and solemn Oaths; and

† The same had been effected grievously from the Persians, and especially [in those matters which related to their Religion, sent an Embassy secretly to Justinus, entreating they might be received as Subjects to the Romans; to the end they might with freedom and security perform [the Rites] of the Divine worship and honour, and that nothing might obstruct them [in those performances.] [Which Embassy] Justinus having admitted of, and some [Conditions set forth] in writing having been agreed to by the Emperor, these were confirmed with great and solemn Oaths; and

Concerning this Oath, wherein the Emperor Justinus had bound himself, that he would never deliver up the Armenians and Iberians [who had surrendered themselves to the Romans,] to the Persians, Alexander Prætor speaks in his Excerpt, Legationum, pag. 121. of the King's Edition. *Ab eo Justinus Imperator, &c.;* On [his] Fifth year the Emperor Justinus, having expelled the Persians, makes Armenia and Iberia Roman Provinces. Valc.

sworn, that he would use his utmost endeavours, to reduce that Land, which he had bound himself, to a Subjection to himself. But, if he should not be able to effect that thing, and could not put an end to the War, &c.;

the Armenians kill their own Governors, and \* in one intire Body joyn themselves to the Roman Empire, together with their Neighbours whom they had taken into an Association with themselves, as well those of the same, as of other Nations; War-redon of Armenia [being their Leader,] a person eminent amongst them for descent, dignity, and skill in Military affairs. When therefore Chosroes complained of these things, Justinus dismissed [his Embassadors] with these words, that the peace [which had been made between them] was terminated, and that 'twas not possible for Christians to reject Christians when they made them their refuge in a time of War. This was Justinus's answer. Nevertheless, he made no preparations for a War; but yielded up himself to his usual Voluptuousness, and [Postponed all affairs to his own pleasures,

\* Or, By a general consent.

by the King of the Persians, after he was slain, the Persian made delivered up themselves to the Romans, as Theophastrus tells us in his third book, chap. 9; and Theophastrus Byzantius in his Excerpta in Phoenicia, Lullu, Alexander says the same, in his Excerpta Legationum, pag. 115. Valc.

† Or, Put all affairs in the hands of the Emperor, &c.

#### CHAP. VIII.

Concerning Marcianus the Magister Militum, and the Siege of Nisibis.

Further, [he sends] Marcianus, who was his kinsman, Magister of the Oriental [Militia,] but allows him neither an Army fit for an engagement, nor any other sufficient provision for [carrying on] a War. Marcianus arrives in Mesopotamia, to the manifest hazard and Subversion of all affairs, drawing along with him some few Soldiers, and those unarmed; having also with him some French-makers and Ox-drivers, whom he had by force taken from among the Provincials. He comes to an Engagement therefore with the Persians in a small Fight about Nisibis, [the Persians themselves being as yet unprovided for a War,] and having got the better, lays Siege to the City: the Persians [in the interim] thought not fit to shut the Gates, but most scornfully reproach'd and derided the Army of the Romans. Many other Prodigies were seen, which fore-shewed the future misfortunes; but at the beginning of this War, we our selves saw a Calves newly calv'd, out of whose neck grew forth two heads.

Iesus in his note here, renders that Greek word, thus, Conjurimus, Sister's Son. [And says, he was sent Magister Militum into the East by Justinus on the Eight year of his Empire. Valc.]

† Or, Justinus, from the Florentine MSS. I have rendered it, thus, Drivers of Oxen; and so Nicéphorus read, but Nicéphorus infers two words here. For he expresses this passage thus, *αὐτὸς ὁ βασιλεὺς καὶ ἡγεῖς καὶ ὁδηγὸς;* that is, as Langu renders it, *also Drivers, and Fuglers, and Drivers of Oxen.* Which word [Taurum] Nicéphorus seems to have read in his Copy. For I scarce think he could have gotten it. Further, there was use of these Skins in the Camp, to mend the Soldiers' clothes, or else to sew Skins together for Tents or Tabernacles. Valc.

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the word *σφαγῆς* signified. Evagrius has made use of this word above, in chap. 4. book 3. At which place we have remarked, that by that word, are meant the Provincial Tributaries, who are also termed *Collocarii* in the Code. From that therefore Maritus the Magister Militum had by force drawn Ditchers and Ox-drivers, and Tyours, that he might make use of their Labour in his Army; for he knew that he might not among the Soldiers, as Chosroes seems to have thought. Valc.

#### CHAP. IX.

How Chosroes (after he had sent his General Adaarnanes against the Romans, who afflicted them with many and those severe Losses;) went himself in person to Nisibis.

But Chosroes, after he had made sufficient provision of all things necessary for a War, went to a certain [place,] and having past the Euphrates in his own Country, sends Adaarnanes into the Roman Territories, by a [place] termed Circesium. This Circesium is a Town most commodious to the Romans, situate in the utmost confines of the Empire. Which [Town] is fortified not only with walls raised to a vast height; but the Rivers Euphrates and Aborus do likewise encompass it, and make the City as 'twere an Island. But [Chosroes] himself having, together with those [Forces] about him, passed the River Tigris, marched directly to Nisibis. [Though] these things had been done, [yet] the Romans were a long while ignorant of them: in so much that Justinus, giving overmuch credit to report, [which said that Chosroes was either already dead, or drawing his very last breath,] became highly incensed, because the Siege of Nisibis was protracted so long; and sent some persons who might hasten him the Keys of the Gates: But when this affair was not in the least forwarded, but rather he himself procured great ignominy and disgrace, in regard he would attempt those things which could not be done against such and to vast a City, and with so pitiful and despicable an Army; in the first place a message is brought to Gregory Bishop of Theophastrus. For whereas the Bishop of Nisibis was an intimate friend to Gregory, in regard he had received great presents from him; and moreover being one that was highly displeased at the Persians contumelious usage of the Christians, which the Christians had continually suffered from them, being also desirous that his own City might become Subject [to the Empire] of the Romans; he gave Gregory an account of whatever was done in the Enemy's Country, and in due time made known [to him] all things. Of which [Matters Gregory] forthwith sent Justinus a Relation, declaring to him Chosroes's sudden irruption. But Justinus, involved in his usual pleasures, heeded not what had been written [to him by Gregory]; nor would he give credit thereto, but only supposed [that true,] which he himself felt.

† Or, It self defied. For 'tis usual with persons who are disloyal, that they should be both so foolish and confident against the Events [of affairs;] and if any thing happens contrary to their wills, they disbelieve it. He wrote therefore to Gregory, [in which Letters] he perfectly rejected those things [told him by Gregory,] as being wholly false; or if they were true, yet, that the Persians could never prevent the

Siege; but, that if they did prevent it, they would retire [from thence] with great loss. [At the same time] he sends one Acacius [a wicked and spiteful order,] to Marcianus, giving him order, that although Marcianus should have let one of his feet into the City, he should nevertheless turn him out of Commission. Which thing [Acacius] performed exactly, obeying the Emperor's Commands though to the disadvantage of the Republick. For being arrived in the [Roman] Camp, he diverts Marcianus of his Commission, in the Enemies Country, without having acquainted the Army therewith. But the Centurions and Leaders of the Ranks, having understood at their coming off the Watch, that their Commander in chief was turn'd out of Commission, b would not

appear in publick any more, but left [the Service,] were dispersed here and there, and brake up the ridiculous Siege. In the interim Adaarnanes having an Army of Persians and barbarous Scythians fit to engage, passed by Circesium, and ruined the Roman Territories with all manner of depopulations, burning and killing, designing in his mind or performing nothing that was mean and triviall. He also takes Castles and many Villages, no body making a resistance against him: First, because [at that time] there was no Commander [of the Romans;] and then, in regard the [Roman] Soldiers were by Chosroes shut up in Daras; as well Excursions to fetch in forage, as irruptions, were made without impediment. He made an attack also upon the Theophastrus by the Soldiers he had with him, [for he went not thither in person.] Nevertheless, those [Soldiers of his] received a repulse beyond all expectation, although no body, excepting only a very small number, continued in the City; and though the Bishop was fled, and had carried a long with him the sacred Treasure, because, both most part of the wall was fallen down, and the people also had raised a Sedition, being desirous of beginning an Innovation, as it usually happens, and most especially at such times as those. Moreover, [the Seditious] themselves betook themselves to their heels, and had left the City empty; nothing at all being to be found out, \* that might either annoy the Enemy, or on the other hand keep them off.

words which I have not yet met with, used in such a sense, &c. by all the Translators they are taken here.

#### CHAP. X.

Concerning the taking of Apamia and Daras.

When therefore Adaarnanes had been frustrated in this attempt, having burnt that City anciently termed Aracela, but afterwards named Gagalice, he took Apamia, which had been built by Seleucus Nicetor, [a City] in ancient Authors. In Theophastrus's Chronicle, he is called Aracianus, and Ardamanus in the Palatine Manuscript Copy. Anastasius Bibliothecarius terms him Dux Ardemanus. In Nicéphorus's *ὡς ἡγεῖς ἀρδμανῆς*, Valc.

† Or, Seleucus's nephew. Undoubtedly it must be made *πρωτογενῆς* Nicetor. For Seleucus the first King of Syria, because of his famous Victories, had the surname of Niktor, as we learn from the Old Copy, which ascribe this Title or Surname to him. Valc. See his notes on Amm. Marcell. pag. 1.

heretofore



For he considered not, what Petitioners ought to receive, but what it became an Emperor had rather of the Romans to give. 'Twas his sentiment, that that Gold was adulterate || which was collected with the Tears [of the Provincials.] Hence (tis certain) it was, that he remitted the

Collection of one whole years Tribute, to the Tributaries. And those possessions which *Adrian* had ruined, he freed from the Tributary Function, not only in proportion to the damage they had suffered, but also much above [the loss.] Moreover, the illegal Pretens [Bribes] the Emperours had heretofore sold their Subjects [to them.] He also wrote Constitutions concerning these matters, making thereby provision for the security of posterity.

There is extant a Constitution of *Justinian Junior*, wherein he has remitted to the Provincials the Remains of the Tributes of the past years, until the Eighth Indiction of the Cycle ensuing. Which *Justinian* seems to have done by the persuasion of *Tiberius*, whom a little before he had created *Cæsar*, at the beginning of the Eighth Indiction, as the *Antiquities* of the *Alexandrian Chronicle* inform us. Into this first Constitution therefore of the Emperor *Justinian Junior*, the name of *Tiberius* the *Cæsar* ought also to have been inserted. *Vale!*

At this present there is extant a Constitution of the Emperor *Justinian Junior*, concerning the promoting Reforms of Provinces without reward. Which amongst the *New Constitutions* of *Justinian Junior* is the Fifth in number. In that Constitution *Justinian* gives permission to the Provincials, that they may make known to the Emperor those persons whom they should judge fit to Govern their own Province; and the Emperor promises, that he will give forth the *Colletts* and the *Insignia* [Marks, Tokens] of Magistracy freely, without any present or gift. Which Law, in regard it was made on the eighth year of *Justinian Junior's* Empire, was, we doubt not, set forth also by the persuasion and suggestion of *Tiberius* the *Cæsar*. *Vale!*

## CHAP. XIV.

That the Emperor *Tiberius* raised a vast Army [to be employed] against *Chosroes*; [at the head whereof] he sent *Justinian* the Dux, and drove [Chosroes] out of the Roman Pale.

Of the Land of the Romans.

Having therefore employed the ill gotten Treasure to a good use, he made provision for a War. And raises to vast an Army of valiant men, by lifting the choicest Soldiers, both of the [Translucine Nations which inhabit] about the *Rhine*, and also of the [Cisalpine, of the Massagene likewise, and other Scythick Nations; of those also about \* Pannonia, and \* Media, of the *Illyric* and *Isauri*; that he intermix near an Hundred and fifty thousand men with his incomparable \* Troops of *Horle*, and Routed *Chosroes*; who after his taking of *Darvas*, immediately in the Summer had made an irruption into

Armenia, and from thence resolved upon an Invasion of *Cæsarea*, (which is the Metropolis of *Cappadocia*), and of the Cities in that Region. He contemned the Roman Empire in such a manner, that when *Cæsar* dispatched away an Embassy to him, he would not vouchsafe the Ambassadors access to himself: but ordered them to follow him to *Cæsarea*: for there, he said, he would give them audience. But when he saw the Roman

Army fronting him, (Commanded by *Justinian* the Emperor, who had been barbarously murdered by the Emperor) *Justinian* accurately well Armed, the Trumpets sounding an Alarm, the Cornets raised in order to an Engagement, the Souldier greedy of decency, and with a most incomparable decency breathing forth rage and fury, [lastly] such a multitude of *Horle*, as none of the Emperours had ever conceived in their mind; he was stricken with a great amazement, fled deeply at his unhoped-for and unexpected a flight, and would not begin a Fight. When therefore he deferred an Engagement, made delays, spent the time, and only feigned a Fight; [the Right Wing, makes an Attack upon him. The Persians were not able to bear the Shock of his Charge, but apparently deserted their Ranks; whereupon] *Chosroes* made a great slaughter amongst the Enemy. Then he Attacks the *Rere* [of the Persians,] where *Chosroes* and the whole Army had their baggage. And he takes all the Kings Treasure, and more over the whole Baggage, in the very flight of *Chosroes*, who bore it with patience, and thought his own trouble might with more ease be endured, than the Attack of *Chosroes*. In this manner therefore *Chosroes*, together with his Soldiers, possesses himself of great Riches and Plunder, and drives away the Beasts of burthen together with their Burthen, amongst which happened to be *Chosroes's* Sacred Fire, adored by him as a God: [after this] he marches round the Persian Army singing a Victorious Song, and about Candle-lighting returns to \* the Roman Army, which had now left its Station; neither *Chosroes* nor the Romans having begun a Fight: only some Skirmishes had hapned, and (as it usually hap-

pened,) sometimes one man [came out] of each Army and engaged in a single Combat. On the night following *Chosroes* kindled many Fires, and prepared for a Night-Fight: and whereas the Roman Army was divided into two Camps, in the dead of the Night he falls upon those who were Encamped to the Northward. After he had routed them by his sudden and unexpected Attack, he invades *Melitis* a City that lay near, which was then without a Garrison and destitute of Inhabitants. And after he had burnt down this whole City, he made preparations for his passing over the River *Euphrates*. But when the Roman Army was got together into one Body, and followed him, being put into a fear in relation to his own safety, he himself got upon an Elephant, and so past the River. But a vast number of the [Forces] about him were buried in the Torrent of the *Euphrates*. After he had received information of their being drowned, he marched away from thence. *Chosroes* therefore having undergone this last punishment for his too great indulgence towards the Romans, in company of those [of his Forces] who had made their escape, went into the East, where he had a Truce, to the end no one might make an Attack upon him. But *Justinian* with the whole Roman Army entered the Persian Empire, where he passed the Winter season, no body giving him any the least molestation. About the Summer Solstice he returned, without the loss of any part of his Forces, and with great felicity and much glory spent the Summer about the Confines of both Empires.

Of the death of *Chosroes* King of the Persians. *Chosroes* King of the Persians is related too soon here. For he died after *Tiberius* had gotten the Empire, as *Theophylactus* attests, book 3, chap. 16. which is also confirmed by *Alexander Proterius* in his *Excerptis*, Legat. Wherefore *Theophanes* is mistaken in his *Chronicon*, who relates *Chosroes's* death, and the Inauguration of his Son *Hormisdas*, in the Empire of *Justinian Junior*. *Vale!*

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pens.)

## CHAP. XVI.

Who at that time were Bishops of the Greater Churches.

After the departure of *Johannes*, called also *Caelinus*, out of this life, *Bonifacius* undertakes a In Nice the Government of the Bishoprick of Rome; he was succeeded by another *Johannes*, whose successor was *Pelagius*. The Constantinopolitan Chair, when *Johannes* was dead, was restored to *Eusebius*, who had been Bishop before *Johannes*. After *Apollinaris*, *Johannes* succeeds in the Throne of *Alexandria*, who was succeeded by *Eulogius*. After *Macarius*, *Johannes* is promoted to the Episcopate of *Jerusalem*, a person who had been exercised in the Conflicts of an unfurnished life, in that termed the Monasterie of the *Acematis*; nothing of an Innovation having been attempted in relation to the Ecclesiastical constitution.

As if *Evagrius* would have said, that in the times of *Johannes* Bishop of *Jerusalem*, no tumult had been raised in the Church. But to me *Evagrius* seems to mean another thing; to wit, that during that whole time, wherein these Prelates, here named by *Evagrius*, sat; there had been no tumult in the Church. *Vale!*

## CHAP. XVII.

Concerning the Earthquake which hapned at Antioch in the times of *Tiberius*.

But, in the third year of *Tiberius* the *Cæsar's* Governing the Roman Empire, there hapned at *Antioch* and the Suburb *Daphne* which is near it, a most dismal shaking of the Earth, at the very hottest time of Noon-day. At which time all *Daphne* was totally demolished by this Earthquake, and the Edifices at *Antioch*, as well the publick as the private ones, were rent in sunder to the very earth, but fell not to thought the very ground. Some other accidents hapned that by likewise, highly worthy to be recorded, both at *Theopis* itself, and at the Imperial City also: which disquieted both those Cities, and incited them to the greatest Tumults. [These Accidents] took their beginning from \* Occasion, a divine Zeal, and obtained a conclusion blessing God. Which [matters] I come [now] to give a Narrative of.

*Basilianus* and *Masulianus*, as may be gathered from their Renditions, fit in my judgment, *Evagrius* seems to mean here the year of *Tiberius's* *Cæsarian* Dignity. For, in the first place the words themselves do sufficiently show that. Then secondly, *Evagrius* has not yet related *Justinian Junior's* death, nor the Coronation of *Tiberius*. For he speaks of these hereafter, in the nineteenth chapter of this book. Wherefore, those things related in this chapter, hapned whilst *Justinian Junior* was yet alive. *Vale!*

*Evagrius* says, that the earthquake was so great, that it made the very earth, as it is in the *Christian* M. S. or, *evagrius* made, as it is in *Nicæanensis*. *Vale!*

*Evagrius* says, I begin to relate, I had rather write, *Evagrius*, I come to go to *Gracianus* are wont to speak. In the *Tiberian* M. S. I found it plainly written, *Evagrius*, I come to give a relation of. *Vale!*









\* Or, *con-* which must \* without controversy be by us ascribed to God.

## CHAP. II.

Concerning Alamundarus the Saracen, and his Son Naamane.

**B**esides all his other [Virtues,] this was the chiefest of his Care, that the blood of none of those who had been guilty of High-Treason, should in any wife be shed. Therefore, he did not put to death even Alamundarus Chief of the Saracens, who had betrayed both the Republick and Mauricius himself, as I have \* already related: but only punished him with *Deportation* to an Island, together with his Wife and some of his Children, [ordering him] to dwell in Sicily. But Naamane Son to this man, (who had involved the State in innumerable mischiefes, and by the assistance of those Barbarians he had about him, had ruined and enslaved both the Phœnicie, and the Palestine, at such time as [his Father] Alamundarus was seized;) although all [the Judges] were of opinion that he deserved a capital punishment, was only detained by him under a \* Custody at large; and he inflicted no further punishment on him. He used the same [Clemency] towards innumerable other persons, as shall be particularly related in due place.

\* Book 4.  
Chap. 20.

## CHAP. III.

Concerning Johannes and Philipppus Masters of the Milice, and the Actions done by them.

**F**urther, Mauricius in the first place sent Johannes, (a Native of Thracia,) Commander of the Eastern Milice, Who having been worsted in some Engagements, and got the better in others, did nothing worthy of a Narrative. After him [he sent] Philipppus, who was related to him; for he had married the one of Mauricius's two Sisters. He entered the Enemies Country, ruined all things he met with, and possessed himself of a vast quantity of Plunder. He likewise flew many [Inhabitants] of the City Nisibis, who were of Noble Birth and well defended, and of other Cities also which roged beyond the River Tigris. Moreover, he engaged with the Persians: whereupon a great Fight happened, in which fell several Persons of the highest Note, and he took many \* Prisoners; he likewise flew away a Body of Persians unhurt, who had fled to a certain \* Eminence conveniently enough situated, when

\* Or, *Alto.*  
\* Or, *Trup.*  
\* Or, *Hill.*  
twas in his power to have taken them; after they had made him a promise, to perfwade their own Kings, forthwith to dispatch away [an Embassy] to Treat about a Peace. He also behaved himself very well in relation to several other matters, during his command of the Roman Forces; for he freed the Army from all things that were superfluous, and which opened a way to Luxury; and the Souldiers were by him reduced to Modesty, tractableness, and obedience. But these matters must be left to those who have written, or do now write, according as they may either receive information from Report, or are lead by opinion: whose Relation, in regard it either sum-

bles and is lamed by ignorance, or is sofned by Affection and Partiality, or [lastly] is blinded by \* Hatred, does [usually] wander from the Truth.

\* Or, *Antipathy.*

## CHAP. IV.

Concerning Priscus's Masterhip of the Milice, and what he suffered from the Army who raised a Mutiny against him.

**A**fter this Philipppus, Priscus is preferred to the Masterhip of the Milice; a person to whom access was not easily obtained, and one who came not abroad but upon affairs of consequence. For, it was his Sentiment, that he could transact every thing better and with more ease, if for the most part he continued retired: as if the Souldiery, induced by fear this way rather, would yield a more ready obedience to his Commands. At the time therefore of his first arrivall in the Roman Camp, his looks were supercilious and haughty, and his garb too gorgeous; when he published some [Edicts] also, concerning the Souldiers \* perseverance in undergoing hardships in the Wars, in reference to their being completely Armed, and in relation to the *Annona* which they were to receive out of the publick Treasury. They having had some intimation of these matters before hand, at that time broke forth into an open rage; and by a joynt consent made an Attack upon that place where Priscus's Tent was pitched, and in a barbarous manner make plunder of his magnificent Furniture, and of his richest and most valuable Treasure. Moreover, they mist but little of killing him; had he not mounted one of his \* Led-Horses, and made his escape to Edessa. To which City the Souldiers sent a Detachment of their own Body, and laid Siege to it, demanding Priscus rendered it set Measure.

\* Or, *No.*  
\* Or, *Præ-*  
\* Or, *Præ-*

\* Or, *Præ-*  
\* Or, *Præ-*  
\* Or, *Præ-*

\* Or, *Patient* *passive.*

an Horse belonging to the Carriages. Christophorus sent him, following, a chariot-horse. These Horses the Latins termed *Vocætes*, because they conveyed the Rides, as Festus tells us. Eusebius uses this word again, at the fiftenth chapter of this book. Where see what I have observed at note (a.) Valef.

## CHAP. V.

Concerning Germanus's being forced against his will to undertake the Imperial dignity.

**B**ut when the Inhabitants of Edessa refused to do that; they left Priscus there, and by force lay hands upon Germanus Commander of the Militia in Phœnicie Libanensis, whom they create their Leader, and, as *virescitur* much as they were able to do it, their Emperour.

\* Or, *per-*  
\* Or, *per-*  
\* Or, *per-*

But, upon Germanus's refusal of that, and their urging it with a greater degree of heat and fierceness, a contention was raised on both sides; he [striving] that he might not be compelled, and they [contending] to bring about [what they desired:] and when the Souldiers \* threatened him with death, unless he would voluntarily undertake [that dignity they conferred on him;] and Germanus with a willing mind embraced death; at length, as if they saw he could not be terrified, nor was to be abashed, they betook themselves to scourging him, and maimed the members of his body, supposing he would in no wife indure those Tortures: for they judged him not more hardy than Nature and his age would bear. Having therefore set about this matter, they made trvall of him with a kind of Reverence and Compassion, and in fine forced him, though unwilling, to consent, and to swear [in a set form of words,] that in future he would continue faithful unto them. In this manner therefore they compelled him their Subject to become their Ruler, him whom they governed to turn their Governour, and him a Captive to be their Sovereign. Thn they displaced all other Officers in the Army, the Prefects of the Troops, the Tribunes, the

\* Or, *Presented* *they* *would* *kill* *him.*

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\* Or, *Presented* *they* *would* *kill* *him.*

\* Or, *Presented* *they* *would* *kill* *him.*

then at the Fortified or Standing Camps, when when the Annona is to be received, as I have said also. Till such time as we are arrived at the Borders of the Barbarians, i. e. such as the Hæthens, or Hæthens, wherein the Souldiers, either going to or returning from an Expedition, were to live, they were set out by the *Menstris*, or *Quarter-masters*, as Vegetius tells us in book 2. chap. 7. and the Emperours likewise in the *Prætorian* *Table*, Tit. de *Menstris*. Valef.

## CHAP. VI.

How the Emperour sent Philipppus again, but the Army refused to receive him.

**I**N Order to the Composure of these [disturbances,] the Emperour sends Philipppus, Whom the Souldiers not only received not; but if they suspected \* any one to have an inclination towards him, he was in great danger of his life.

\* Or, *They* *refused* *to* *receive* *him.*

\* Or, *They* *refused* *to* *receive* *him.*

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\* Or, *They* *refused* *to* *receive* *him.*

## CHAP. VII.

Concerning Gregorius [Bishop] of Antioch, and the Calumny framed against him, and in what manner he controverted it to be false.

**W**Hilst affairs were in this posture, Gregorius Bishop of \* Antioch makes his return from the Imperial City, having now espoused the Conquerour in a certain Conflict, which I will here give a Narrative of. Whilst *Asterius* was Comes of the East, a difference had arisen between him and Gregorius, wherein all the eminentest Citizens of \* Antioch had broken themselves to *Asterius's* [side. The Commonalty also and Artificers of the City sided with *Asterius*. For all of them affirm d, that they had received some injury or other from Gregorius. At length, even the Populace were likewise permitted to cast reproaches upon the Bishop. \* Both parties therefore,

\* Or, *They* *refused* *to* *receive* *him.*

\* Or, *They* *refused* *to* *receive* *him.*

\* Or, *They* *refused* *to* *receive* *him.*

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\* Or, *They* *refused* *to* *receive* *him.*

\* Or, *They* *refused* *to* *receive* *him.*

[as well the eminentest Citizens, as the Artificers,] agreed in one and the same opinion with the Populace; and both in the Streets, and in the Theatre, exclaimed against the Patriarch in a reproachfull manner: nor did the Players abate from [loading him with] such contumelies. In the interim, *Asterius* is deprived of his Government, and Johannes undertakes it; who was ordered by the Emperour to make an enquiry into that disturbance. This Johannes was a person unfit to manage the most trivial affairs, much less [to compole] a matter of such consequence. Having therefore filled the City with Tumults and Disturbances, and by a publication of his Edicts declared, that any one that would, might accuse the Patriarch, He receives

\* Or, *They* *refused* *to* *receive* *him.*

\* Or, *They* *refused* *to* *receive* *him.*

\* Or, *They* *refused* *to* *receive* *him.*

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\* Or, *They* *refused* *to* *receive* *him.*













THE  
FIRST BOOK  
OF  
EUSEBIUS PAMPHILUS  
CONCERNING  
THE  
LIFE  
OF THE  
BLESSED EMPEROUR  
CONSTANTINE<sup>b</sup>.

VALESIIUS'S Advertisement to the READER.

**I**N My Annotations on Eusebius's Ecclesiastick History, I have remarked, that the Titles or Contents of the Chapters, which are prefix before each Book, were composed by Eusebius himself. And this, in my judgment, I have proved by most evident Arguments. But, in these Books concerning the Life of Constantine, the matter is otherwise. For the Contents of these Books were not made by Eusebius himself, but by some other more modern Authour. Now, I make this conjecture from hence, both because the Contents of these Chapters, are for the most part uncouth, insipid, and barbarous; and also in regard they always speak of Eusebius in the third person; whereas, in the Contents of the Chapters of his Ecclesiastick History, Eusebius always names himself in the first person. Besides, the distinctions of the Chapters are two thick, and occur too often; and one Letter and Constitution of the Emperor, is divided, and torn asunder as 'twere, into many Chapters. Which thing is wont often to beget a loathing and nonsensibleness in the Reader. I forbear mentioning the barbarous words and terms, which occur frequently in these Contents. For, in them you diverse times meet with *μακρόν, ῥησιν, ῥησιν, and ῥησιν*. All which considerations make me of this opinion, that I should believe any one else, rather than Eusebius, to have been the Authour of these Contents. Nevertheless, whoever the person was, he was ancient, and lived not at any great distance from the Age of Our Eusebius. And this is chiefly Collected from the Contents of the Fourth Book; wherein you may read some passages, which could not have been known, but by a Writer Contemporary with those times, of which sort is that concerning Marianus the Tribune and Notary, in the Contents of Chapter 44. Book 4; the name of which Notary we might at this day have been ignorant of, had not that Authour of the Contents, and after him Sozomen, given us information thereof. I have sometimes conjectured, that Acacius, (he, who succeeded Our Eusebius in the Chair of the Church of Cæsarea, in regard he publisheth these Books of his Master after his death,) Composed these Contents. But, this is but a mere conjecture, which any one that will, may follow. Lastly, the Reader is to be Advertised, that in all our Manuscript Copies, the Titles of these Chapters are written without the \* Numeral Notes. And in The Old Sheets belonging to the Kings Library, they occur prefix before each Book. But in the Fukeian Manuscript, they are not only set before each Book; but are also added to every Chapter, in the Body of each

\* That is, without setting forth what Chapter it is, viz. the 20th, 30th, &c.

<sup>a</sup> *Εἰς τὸν εἶδος τῶν μακρῶν ῥησιν*. So *Græcians* are wont to inscribe their Books written concerning any one's Life: Philostratus gave his Books concerning the Life of Apollonius Tyaneus this Title, *φαιστροῦ τοῦ τῶν ἀπολλωνίου τοῦ τυανίου εἶδος ῥησιν*; Philostratus's eight Books concerning the Life of Apollonius Tyaneus. So also *Marcus Antoninus* entitled the books concerning his own Life, *ἑαυτοῦ ἐκείνου εἶδος ῥησιν*; the Books of I Remark upon himself. 'Tis further to be noted, that although these Books have this Title, concerning the Life of the Emperor Constantine, yet all things are not contained therein, which were performed by that Emperor, but those matters only are described, which relate to true piety, and the Glory of the Christian Religion. Whereof Eusebius gives an express advertisement in the beginning of this book, chap. 11. *Valef*.

<sup>b</sup> At this place *Roberts Stephens* has added these words, *ἄλφα ὅμνη, five Books*; what Copies he followed, I know not. For these words occur not, either in the King's Copy, or in the Old Sheets. Neither are these words to be found in the Fukeian Manuscript. 'Tis certain, this Work concerning the Life of the Emperor Constantine consists only of four Books; which is also attested by Photius. But, because Eusebius had added three small Pieces, to wit, the Emperor Constantine's Oration to the Convention of the Saints, the description of the Church at Jerusalem together with the Sacred Presents there Dedicated by Constantine, and a Panegyrick spoken at Constantine's Tricennalia; hence it came to pass, that this Appendix was by some taken for a Fifth Book. Indeed, the Index of the Chapters which is prefix before Constantine's Oration to the Saints, in the Fukeian Manuscript has this Title, *κατάλογος τῶν ἐκείνου ῥησιν*, the Chapters of the Fifth Book. But in the King's Copy, the Index of the Chapters are omitted, and this Title is written at the side, though in a more modern hand, *ἄλφα ὅμνη* & *εἶδος ῥησιν*, the beginning of the Fifth Book. *Valef*.

The Preface.

Concerning the Death of Constantine.

**A**L I Mankind have not long since celebrated the recurring periods of our great Emperor's compleated \* Tricennalia and Tricennalia, with Festivities and publick Banquets. We our selves also, by a Panegyrick spoken in his Tricennalia, have lately venerated the same Glorious Conquerour envide of years. 'Twas usual with Emperours to celebrate solemn Feasts and Balltimes for joy they were arrived at the 10th, 20th, or 30th year of their Reign; the Feasts for their tenth year were termed Decennalia; those for their 20th, Vicennalia; and them for their 30th Tricennalia.

\* *ἑκατονταετηρίς ἡμέρας*, with Vicennalian Hymns. This Ora-

tion spoken by Eusebius in Constantine's Tricennalia is not now extant, We can only affirm this of it, that it was spoken in the Nicene Synod, in the presence of the Emperor Constantine, as Eusebius attests in the following words: but he tells us this very thing much more plainly in book 3, chap. 11. *Valef*.

roned with a Synod of God's Sacred Ministers. Moreover, we have platted him Crowns of Tricennalian Orations, wherewith we lately encircled his Sacred Head within his own Imperial pallace.

Moreover, we have platted him Tricennalian Crowns of Orations. He moves The Tricennalian Oration concerning the piety of Constantine, which Eusebius had annexed at the close of his books concerning the Life of Constantine, as he himself attests book 4, chap. 45. Nevertheless, in the Fukeian Manuscript this Oration is prefix before Eusebius's Books of the Life of the Emperor Constantine. Which is very right indeed, if we respect the time when this Oration was spoken; but 'tis contrary to the opinion of the Writer himself, who ordered that Oration to be placed at the close of these books. *Valef*.









which gives a demonstration of his Humanity and good Nature. This other Action of his [which follows,] contains an evident Testimony of his piety towards God.

\* The *copy* of the reading must be *deletis*, *scilicet*, as I found it inserted in the margin of *Thurinus's* copy. *Valf.*

## CHAP. XV.

Concerning the Persecution [raised] by the other [Emperours.]

BY the Command of the Emperours, the Governors of Provinces in all places persecuted the worshippers of God. And such as were the first of all the pious Martyrs, came out of the very Imperial Palaces themselves, underwent Conflicts in defence of their Religion, and with all imaginable alacrity endured Fire, Sword, the Depths of the Sea, and all sorts of death whosoever. In so much that, within a very short space of time, the Imperial Palaces in all places were emptied of God's Worshippers. From whence chiefly it came to pass, that the Authors of this wickedness remained deprived of the divine inspection and assistance. For whilst they persecuted the Worshippers of God, by the same means they banished those supplications usually put up for themselves.

Translators, as may be gathered from their Editions. But they ought to have considered, that *Palatium*, a Palace, taken in a twofold sense. For, sometimes it imports the Court of a Prince. In which sense there were at that time only Four Palaces, to wit answerable to the number of the Emperours. But sometimes every House wherein an Emperor dwelt usually dwelt, is termed a Palace. And in this sense there were very many Palaces in the Roman Empire. For there were several Cities which had not a Palace. Such Palaces, or Imperial Houses, as these, were under the disposal of certain Officers, who were termed *Cura Palatiorum*; concerning whom there is mention in the *Notitia Imperii Romani*. Eusebius therefore means these Palaces. I am of opinion, that the *Publici* or *Royal Villae* are likewise meant, which the *Cæsarian* look'd after. *Valf.*

## CHAP. XVI.

How Constantine Father [to Constantine,] pretending himself a worshipper of Idols, turned out those who were willing to offer Sacrifice; but retained within his own Palace such as chose to profess themselves Christians.

\* Or, Only. Only Constantine entered upon a Pious Course. And the thing he performed was wonderful to be heard, but much more admirable as to its performance. For, having given all the Palatines that belonged to his Court, even as far as the Judges that were invested with the supremest powers, in the

*Kings's* sheet, the term *Eusebius*, Pious, is elegantly added in the margin, thus, *εὐσεβὴς ὁ ἀντιπρόεδρος*. *Valf.*  
\* The *copy* of the reading must be *deletis*, *scilicet*, as I found it inserted in the margin of *Thurinus's* copy. *Valf.*

a free Liberty of Choice; he proposed this Condition to them, that if they would Sacrifice to Demons, they might stay at Court with him, and enjoy their usual Places and Honours; but if they would not do that, they should be excluded from access to him, thrust out, and removed from his knowledge and familiarity. After [His Courtiers] therefore had been hereupon divided into two parties, and some had broken themselves to this, others to that side, and the Sentiment and purpose of every one of them was laid open: then this admirable Prince discovered his own design, which hitherto he had concealed, and condemned their timidity and self-love: and to these he gave a kind Reception, on account of their Confidence devoted to God: but then he pronounced those, in regard they were betrayers of God, to be unworthy of their Prince's favour. \* For how [said he] will it be possible they should preserve a fidelity towards their Emperour, who have been detected of perfidiousness towards God? Wherefore he made an Establishment by a Law, that such persons should be removed far from the Imperial Houses. But he declared openly, that those men who by the Testimony of Truth it self were manifested

to be \* acceptable to God, would render themselves like-minded towards their Emperour, and therefore he made them the *Protectors* of his Body, and the Guards of his Empire: and affirmed, that such persons as these ought to be made use of and accounted as the chiefest and nearest of friends, and most intimate Relatives; and, that they were far more highly to be esteemed, than hoards of the most valuable Riches and Treasures.

closed on all sides. Whence I am rather induced to believe, that this mark is *g*, and that it signifies *persecution*, that is, attend, consider. For this mark is added at places where there is something of difficulty. For instance, the newness of this expression, *καὶ τὸ πρῶτον*, may put the Reader to a stand here, unless he know that these words, *καὶ τὸ πρῶτον*, are to be understood. *Valf.*

\* The *copy* of the reading is *εὐσεβὴς ὁ ἀντιπρόεδρος*, which is elegantly added in the margin, thus, *εὐσεβὴς ὁ ἀντιπρόεδρος*. *Valf.*

## CHAP. XVII.

Concerning the same [Constantine's] Love and affection towards Christ.

WHAT manner of person the Father of Constantine is recorded to have been we have in short manifested. Now, what a Conclusion of Life befell him, who had demonstrated himself such a person towards God, and how great a difference was shown between him and his Colleagues in the Empire, by that God whom he honoured, any one will easily discern, who with attention shall apply his mind to consider [the thing it self]. For, after he had for a long time given illustrious and approved instances of his Royal Virtue, by [arousing]

\* one only suprem God, and by condemning \* their Impiety who pay a worship to more Gods than one, *Valf.*

knowledge, or some such like thing, in the *Kings's* sheet, after these words, *καὶ τὸ πρῶτον*, is added in the margin, thus, *εὐσεβὴς ὁ ἀντιπρόεδρος*. *Valf.*

\* Or, *Worship*. In the *Kings's* sheet, at the side of these words is a mark as this, *ω*, have taken notice of such a mark as this some where before: but that Letter is set before the word, is not open on the top here, but closed on all sides. Whence I am rather induced to believe, that this mark is *g*, and that it signifies *persecution*, that is, attend, consider. For this mark is added at places where there is something of difficulty. For instance, the newness of this expression, *καὶ τὸ πρῶτον*, may put the Reader to a stand here, unless he know that these words, *καὶ τὸ πρῶτον*, are to be understood. *Valf.*

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his own house with the prayers of holy men; \* he completed the remainder of his Life with any thing of Trouble or disquietude: being made Master of that Felicity, which, as its said, consists in this, neither to be molested by others, nor to give others trouble. After this manner therefore [he reigned] the whole time of his Reign even, undisturbed, and pacate; and consecrated his whole Family, his wife namely, and children, and all his servants, to one God the supreme King. In so much that, that Company which converted together within the walls of his Palace, differed in nothing from a Church of God. Amongst whom were Ministers of God also, who performed uninterrupted Acts of worship to the Deity, in behalf of the Emperour's safety; \* when as commonly amongst the rest, not so much as the bare name of those sort of men that were Religious, was permitted to be mentioned.

For the term *ἀργυρὸς* is elegantly opposed to that which follows immediately, to wit, *καταργησέναι*, condemning. In the *Antient Manuscripts* is written *ἀργυρὸς*. *Valf.*

\* The *copy* of the reading is *ἀργυρὸς*, which is elegantly added in the margin, thus, *ἀργυρὸς*. *Valf.*

\* He alludes to that saying of Epicurus concerning God, *τὸ πρῶτον, ὅτι ἀσχετὸν ἔχει ἀντὶ τοῦ ἀλλοῦ καὶ τὸ δεύτερον, ὅτι ἀσχετὸν ἔχει ἀντὶ τοῦ αὐτοῦ*. *Valf.*

\* Or, *τὸ πρῶτον, ὅτι ἀσχετὸν ἔχει ἀντὶ τοῦ ἀλλοῦ καὶ τὸ δεύτερον, ὅτι ἀσχετὸν ἔχει ἀντὶ τοῦ αὐτοῦ*. *Valf.*

## CHAP. XVIII.

That after the Resignation of Diocletian and Maximian, Constantine was the first Augustus, and was adorned with a Numerous Issue.

FURTHER, in recompence of these things, a reward from God attended him not long after; in so much that he obtained the first and chiefest place of the Empire. For those *Augusti* who were his Seniors, by what means I know not, diverted themselves of their Imperial Dignity: which sudden Change befell them \* on the first year after the \* demonstration of the Churches; from whence forward, only Constantine was declared the first and Chiefest Augustus. Who at first was adorned with the Diadem of the *Cæsars* [together may be made, that the Persecution began on Diocletian's eighth, and Maximian's seventh Consulship; and not on the foregoing year, as Baronius will have it. Concerning which matter I have spent many words in my notes on *Engel's*, *Eccl'ic. History*; see book 8, chap. 2, note (c.). For, whereas Eusebius affirms, that the Emperours Diocletian and Maximian diverted themselves of their purple on the year after the Persecution was begun, & whereas I have said does necessarily follow, to wit, that Diocletian's Persecution was begun on the year of

\* Or, *Imperial power*. *Valf.*

\* Or, *Imperial power*. *Valf.*

with \* Galerius,] and had obtained precedency: \* See Eusebius's testimony in that dignity of Cæsar, he was invested with the highest honour amongst the Romans, and was styled the First Augustus of those Four afterwards proclaimed. Moreover, he was the only person that excelled all the other Emperours in a numerous issue, being surrounded with a great Quire of Children, as well Males as Females. Lastly, after he had attained to a mature old Age, and, being ready to pay \* the Common debt of Nature, was at the point of making his departure out of this life: then did God again demonstrate himself to him the performer of wonderful Works, and by his providence took care, that Constantine the eldest of his Sons should be present with him at his Death, in order to his taking possession of the Empire.

these four were, Galerius Maximianus, Severus, and Maximian, but the fourth Maximian. As to the three former, I assent to St Hieron's opinion. But, I do affirm, that the fourth was not Maximian, but Constantine himself. For Maximian reigned not the Empire, till after Constantine's death. *Valf.*

## CHAP. XIX.

Concerning his Son Constantine, who when a young man, came into Palestine together with Diocletian.

FOR he conversed with the Emperours [who were his Father's] Colleagues; and made his Residence amongst them, agreeable to that Ancient Prophet of the Lord *Moses*, as we have already said. \* And having newly past over his years of childhood, and arrived at those of his youth, he was vouchsafed the highest honour and esteem amongst the forefaid Emperours. At which Age of his we Our Selves saw him, when he past through the Province of Palestine, in Company with the Senior Augustus. At whose right hand he stood, and appeared a most excellent and glorious person to those who were desirous of seeing him, and such a one as even then gave indications of an Imperial height of mind. For, as to the beautiful shape of his body, and his tallness of stature, there was no other person that might be compared to him. Moreover, he so far excelled his equals in strength and courage, that he was a terror to them. But he was far more illustrious and eminent for the Virtues of his mind, than for his bodily endowments and accomplishments. And in the first place he beautified his mind with modesty; after that, with Polite Literature; and as well an innate prudence, as a wisdom infused from above, adorned him in a most transcendent manner.

\* The *copy* of the reading is *ἀργυρὸς*, which is elegantly added in the margin, thus, *ἀργυρὸς*. *Valf.*

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They affirmed that he was God, the only begotten Son of the one and only God; but that that sign which had been shown him, was the Symbol of immortality, and the Trophy of that Victory, which he, when heretofore conversant on the earth, had obtained over death. They likewise taught him the cures of his Advent, and expounded to him the accurate account of his Incarnation. He gave them attention, being desirous of information in those matters. But he was taken up with an admiration of that appearance of God which had been exhibited to his sight. And when he had compared that Celestial Vision with the interpretation given of it by the discourses of the Bishops, he was strengthened in mind; and became fully persuaded, that the knowledge of these matters was delivered to him by the ministrations of God himself. From thence forward he resolved to apply himself to the reading of the Divine Books; and having made those Prelates of God his Adversaries, was of opinion, that that God whom he had seen, was to be worshipped with all imaginable observance. After this, being fortified with good hopes placed in Him, he undertook to extinguish the fire of Tyrannick fury.

\* Or, The Menace of Tyrannick fire.

\* This *εὐαγγέλιον* is in the writings of the holy it is by the discourses of the Bishops, he was strengthened in mind; and became fully persuaded, that the knowledge of these matters was delivered to him by the ministrations of God himself. From thence forward he resolved to apply himself to the reading of the Divine Books; and having made those Prelates of God his Adversaries, was of opinion, that that God whom he had seen, was to be worshipped with all imaginable observance. After this, being fortified with good hopes placed in Him, he undertook to extinguish the fire of Tyrannick fury.

#### CHAP. XXXIII.

Concerning the adulteries committed by Maxentius at Rome.

For he who by Tyranny had possessed himself of the Imperial City, was arrived at that height of impiety and wickedness, that no audacious fact, no filthy and impure practices were omitted by him. \* For he perjured the Wives, who were legally married; and having debauched them, in a most dishonourable manner sent them back to their Husbands. Nor did he in this wife insult over and abuse obscure persons, and those of mean quality, but even such as filled the eminent places in the Roman Senate. But although he vitiated almost infinite numbers of free women in a most shameful manner, yet could he in no wise satiate the immoderate and intemperate Lust of his own mind. But, after he began [to follicite] Christian women. \* He could by no arts of his own bring them in about, [that he might enjoy their Embraces.]

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For they chose sooner to expose their lives to death, than suffer their Bodies to be violated by him.

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#### CHAP. XXXIV.

How the Praefect's Wife, that she might preserve her chastity, laid violent hands on her self.

One of these women, wife to a personage of the Senatorian Order in that City, who bore the *Praefecture*, when the understood that those [Guards,] which the Tyrant made use of as his Ministers in such wickednesses, were standing before her house, (this woman was a Christian;) and knew, that her Husband, out of fear, had given them order to take her, and carry her away [to the Tyrant,] having requested that a short space of time might be allowed her, wherein she might adorn her body in her usual dress, she went in to her Chamber. And being left alone, she sheathed a Sword in her own Breast. And expiring immediately hereupon, she left her dead Body indeed to those that came to conduct her [to the Tyrant,] But, by this act of hers, which refounds far more than any voice, she has manifested to all men that now are and shall be in future Ages, that Chastity [a Virtue] so famous amongst Christians, is the only thing that is invincible, and which cannot be destroyed. Thus this woman behaved her self.

#### CHAP. XXXV.

The Slaughter of the People of Rome by Maxentius.

ALL persons therefore, both the Commonalty and the Magistracy, as well the Honourable as the Obscure, stood in great fear of him, [when they beheld] him audaciously perpetrating such impieties as these; and were sorely afflicted with his intolerable Tyranny. And although they were quiet, and patiently bore the austere servitude [they were oppressed with:] yet none could so avoid the Bloody Cruelty of the Tyrant. For, one time, upon a very trivial pretence, he exposed the people of Rome to the laughter of his own Guards. And so, innumerable multitudes of the Roman people (not *Scythians*, nor *Barbarians*, but his own Citizens,) were killed with Spears and all manner of Weapons, in the midst of the City. Moreover, 'tis impossible to enumerate how many slaughters were committed of those that were Senators, to the end a seizure might be made of such persons Estate; infinite numbers of them being put to death at several times, for various Crimes framed [against them,]

#### CHAP.

#### CHAP. XXXVI.

Maxentius's Magick Arts against Constantine; and the fearfulness of Provisions at Rome.

At length, as the Complement of his impieties, the Tyrant proceeded to [exercise] the delusions of *Magick Art*: sometimes ripping up women great with child; otherwhiles searching into the Bowels of new-born infants: He also killed Lyons, and performed some other Horrid Rites, to call forth the Demons, and repel the approaching War. For he hoped, that by these performances he should obtain Victory. Whilst he Tyrannized therefore in this manner at Rome, 'tis impossible to relate what mischievous facts he perpetrated, and [how miserably] he enslaved his Subjects: in so much that, they were reduced to such extreme penury and want of necessary sustenance, \* as 'tis recorded by those of our times, never hapned at Rome, nor any where else.

\* Or, As those of our age do now else, never to have hapned at Rome, or any where else.

#### CHAP. XXXVII.

The overthrow of Maxentius's Armies in Italy.

But Constantine, moved with compassion at all these calamities of the Romans, furnished himself with all manner of military provisions against the Tyranny. And when he had procured the supreme God to be his Patron, and invoked His [Son] Christ to be his Saviour and Assistant; and had set up the Victorious Trophy, to wit, the salutary Standard, before his Souldiers and Guards, he began his march with his whole Army, that by his intervention he might restore to the Romans the Liberties they had received from their Ancestors. Now Maxentius, confiding more in his Magick \* Impostures, than in the Love and Affection of his Subjects, durst not so much as stir out of the City Gates; but with a multitude of Souldiers, and with innumerable Bodies of men laid in Ambushes, had fortified every place, Region, and City, which were under the pressures of his Tyranny. But the Emperor [Constantine] depended upon Divine assistance, and having attacked the Tyrant's first, second, and third Body, and with ease routed them all at the very first charge, he opened himself a passage into the greatest part of the Country of Italy.

#### CHAP. XXXVIII.

Maxentius's Death on the Bridge of the River Tiber.

And he had now made his approaches very near to Rome itself. But least he should be constrained to assault all the Romans for the Tyrant's sake only, God himself drew the Tyrant (as it were with Cords) a great way out of the Gates: and effectually confirmed the

truth of those Miracles (\* Recorded in the everlasting Monuments of the Sacred Scriptures, which though they are accounted fabulous by many persons, and are not credited, are nevertheless believed by the Faithfull;) he had wrought in times past against the wicked, to all in general, Believers as well as Infidels, who with their own eyes saw this Miracle we are about to relate. For, as heretofore in the days of Moses and the old religious Nation of the Jews, God cast the Chariots of Pharaoh and his Army into the Sea, and drowned his Chosen Captains in the Red-Sea; after the same manner Maxentius with the Souldiers and Guards that were about him, were cast into the deep like a stone; at such time as, having been put to flight by that Divine power which gave assistance to Constantine's Arms, he would have past the River that was in the way before him. Over which he having laid a Bridge of boats well fastened together, had thereby framed an Engin of destruction against himself, being in hopes that the [Emperor] beloved by God might have been caught in this snare: but the God whom he worshipped was present with, and gave him his assistance. But the wretched Maxentius, deprived of his aid, framed these secret machines against himself. On which account these words may be pertinently spoken of him; wherefore, \* He \* psal. 7. he hath graven \* 12, 17. and digged up a pit, and is fallen himself into the destruction that he hath made. His travel shall come upon his own head, and his wickedness shall fall on his own pate. Thus therefore, by God's assent, the Machines framed upon the Bridge of Boats, and the Ambuscade placed in them [being disjoined] at a time in no wise expected, the passage began to sink, and the Boats together with the men in them descended on a sudden to the bottom [of the River.] And in the first place the Wretch Himself, then the *Protectors* and Guards that were about him, as the Divine Oracles have predicted, sank down like Lead into the deep waters. So that [Constantine's] Souldiers [who by Divine assistance then obtained the Victory, in such sort as the *Israhelites* heretofore did who were lead by that eminent servant of the Lord Moses, might deservedly have sung and repeated (though not in words exactly the same, yet in reality) [some of] those expressions which they heretofore did against that impious Tyrant [Pharaoh,] in this manner: \* We will sing unto the Lord, for he hath been magnificently glorified. The Horse and his Rider hath been thrown into the Sea. [My] helper and defender is become my Salvation. And again, who is like unto thee, O Lord, amongst the Gods? Thou hast been glorified in the Saints, admirable in glories, doing wonders.

\* This *εὐαγγέλιον* is in the writings of the holy it is by the discourses of the Bishops, he was strengthened in mind; and became fully persuaded, that the knowledge of these matters was delivered to him by the ministrations of God himself. From thence forward he resolved to apply himself to the reading of the Divine Books; and having made those Prelates of God his Adversaries, was of opinion, that that God whom he had seen, was to be worshipped with all imaginable observance. After this, being fortified with good hopes placed in Him, he undertook to extinguish the fire of Tyrannick fury.

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## CHAP. XXXIX.

## Constantine's Entry into Rome.

After Constantine, who at that time imitated that Great servant of God Moses, had in reality sung these and other such like Hymns as these, in praise of God the Governour of all things, and the Author of Victory; he made his entry into the Imperial City in Triumph. And immediately all persons, as well those of the *Senatorial* as them of the *Equestris* Order in that City, being freed from the confinement of a Prison as 'twere, together with the whole Roman Populace, received him with a joy in their \* Countenances that proceeded from their very Souls, with acclamations and a gladness infatiable. And the men, together with the women, children, and infinite numbers of servants, stilled him a Redeemer, a Saviour, and a Benefactor, with Voices that could not be silenced. But he, possessor of a piety towards God naturally implanted in him, was neither swelled with pride at these shouts, nor elevated at these commendations. But being sensible of that assistance which God had given him, he forthwith rendered a Thanksgiving to the Author of his Victory.

## CHAP. XL.

## Concerning the Statue of Constantine which held a Cross; and concerning its Inscription.

And with a Loud Voice and by Inscriptions He made known to all men the Salutory Standard; by erecting this Great Trophy against his Enemies in the midst of the Imperial City, and by plainly Engraving this Salutory Standard, which is the preservative of the Roman Government and of the Empire of the whole world, with indelible Characters. He issued out therefore an immediate order, that an high Spear made in the form of a Cross, should be placed under the hand of his own likeness express in a Statue set up in the most public and frequented place of the City Rome, and that this very inscription in the Latine Tongue should be cut upon it: [thus Englished]

BY THIS SALUTARY SIGN  
|| Or, true WHICH IS THE || COGNIZANCE  
OF TRUE VALOUR, I HAVE  
DELIVERED AND FREED  
YOUR CITY FROM THE  
SLAVISH YOAK OF THE  
TYRANT, AND HAVE SET  
AT LIBERTY THE SENATE  
AND PEOPLE OF ROME AND  
RESTORED THEM TO THEIR  
ANCIENT SPLENDOUR AND  
DIGNITY.

## CHAP. XLII.

## The rejoicings over the Provinces, and Constantine's Acts of Grace.

The Pious Emperour having in this manner adorned himself with the Confection of the Victorious Cross, with all imaginable freedom of Speech made known the Son of God to the Romans. And all persons inhabiting the City, as well the Senate as the people, in regard they had been eased of a bitter and Tyrannick Government, seemed in their own judgments to enjoy purer Rays of light, and to \* enter upon a certain new life as 'twere. All those nations also which are bounded with the Western Ocean, freed from those mischiefs wherewith they had been before oppressed, celebrated Festivals with the greatest cheerfulness, and continued to applaud || Constantine, and give him the Titles of || *Victor, Pious, and The Common Benefactor*. And with one voice and one mouth, all persons acknowledged he was a Common Good \* bestowed on men by God's favour and benignity. Moreover, the Emperour's || Letters were fixt up in all places, which allowed an enjoyment of their own Estates to those who had had their Goods taken from them, and recalled to their own Houses such as had undergone an unjust Exile. And those persons were freed from Bonds, all manner of danger, and fear; who by a Tyrannick Cruelty had lain under these sufferings.

## CHAP. XLII.

## The Honours conferred on the Bishops, and the Building of the Churches.

Moreover, the Emperour personally invited God's Ministers to himself, and vouchsafed them the highest \* Veneration and Honour; to whom he gave a kind and courteous Reception, as well by deeds as words, in I think it regard they were persons consecrated to his service. There were admitted therefore to his own Table, men who as to their outward \* Garb indeed and Dreß seemed despicable, but they were not accounted such by him: For he was not for viewing the outside of a man, which is visible to the eyes, \* but was pleased to look upon God himself. Copy had

been made in the margin, in the Kings Sheets this place is supplied in this manner, viz. *de eo legimus quod modum vestitus Episcopi Romae, ut non plectit in seculum. Sed honoratur in eorum personis.* But the reading is shorter in the *Palatins* and *Savil*. Manuscripts thus, *non de eo legimus quod Episcopi Romae, ut non plectit in seculum. Sed honoratur in eorum personis.* And

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## CHAP. XLIV.

## How he was present at the Synods of Ephesus.

Such was his behaviour towards all persons in general. But his care of the Church of God was signal and eminent: [For] when some persons in several Provinces differed one with another, like some Common Bishop constituted by God, he convened Synods of God's Ministers: Nor did he decline to be present and sit with them in the midst of their Congress; but made himself an Associate in reference to the matters inquired into, and ministered to all persons those things which have relation to the peace of God. Further, he sat in the midst of them, as one amongst many; and would send off his *Protektors*, his Armed men, and all the Guards of his Body; but he was covered with the fear of God, and surrounded with the dearest affection of his Faithfull friends. And when he perceived any persons inclinable to acquiesce in an opinion that was fonder and better, and disposed to a quiet and agreeing temper of mind; he approved highly of such men, and shewed himself extraordinarily pleased at the unanimous consent of all. But he had an aversion for those that were opinionative and not to be persuaded.

towards the Emperour, as the Translators thought; but he flies the *Christians*. For Constantine, in regard he was a most Religious Emperour, when ever he was present at the Councils of Bishops, was wont to send off all his Guards, and took with him only the few of his Courtiers, who had been instructed in the mysteries of the Christian Faith. Valf.

## CHAP. XLV.

## In what manner he bore with the \* Arianism.

Moreover, he patiently bore with some persons who were exasperated \* against him; commanding such men in expressions that were moderate and mild, to behave themselves with prudence and modesty, and not to raise Seditions. Some of these people, revering his admonitions, desisted [from being obstinate and perverse.] But he let alone others of them, who were incurable in reference to their being brought to a foundnels of mind, and committed them to God; having at no time designed any thing of severity against any one of them. Hence it happened, (as 'tis probable,) that \* those who had raised a Sedition in the Region of the *African*, proceeded to such an height of wickedness, that they attempted some audacious facts; \* the Devil (as 'tis likely,) envious that plenty of the present blessings, and inciting those men to absurd practices, that he might increase the mind of the Emperour against them. In the *Palatins* and *Savil* Manuscripts, it is mended in the same hand. Valf.

He means the *Donatists*, of whose boldness and insolence many passages occur in *Optatus* and *Augustine*. Concerning the beginning and progress of which Schism throughout Africa, we have made many remarks not taken notice of by others, and have diligently placed them at the close of this note. Valf. See *Palatins*' notes on *Eusebius*, pag. 299, &c.

In the Kings Sheets, this place is thus supplied in the margin, *quod non de eo legimus quod Episcopi Romae, ut non plectit in seculum. Sed honoratur in eorum personis.* which is more elegant. Valf.

And these persons he carried a long with him, which way so ever he made a journey; being fully persuaded, that that God whom they worshipped, would \* for this very reason be propitious to him. Moreover, he gave very \* large and plentiful \* Benefactions to the Churches of God out of his own Treasury; partly enlarging the Oratories, and raising them to an height; and partly adorning the august \* Sacristaries of the Churches with many consecrated Gifts.

\* Or, Chappels, or, vestries of the Church.

## CHAP. XLIII.

## Concerning Constantine's Beneficence towards the Poor.

He likewise made various distributions of money to the indigent. Besides, he shewed himself humane and beneficent even to \* Extraneous persons who made their addresses to him. And to those Wretches and Abjects, who beg'd in the *Forum*, he gave \* not only money, and necessary food; but provided them decent garments also to cover their Bodies. But, on those, who had heretofore lived well, and by a change of \* Fortune had afterwards fallen into great Calamities, he bestowed larger and more plentiful allowances. And with a mind truly Royal, conferred on such persons as these, magnificent Benefactions; to some of whom he gave possessions of Lands, and honoured others of them with various dignities. He took a care, nothing inferior to that of a Father, of those fall'n into the calamities of \* Orphanry: and relieved the destitute and forlorn condition of widows, by cherishing them with his own patronage and protection. Moreover, he match'd young Virgins made Orphans by the loss of their Parents, to rich men and such as were known to himself. And this he did, when he had before hand bestowed on the Virgins \* marrying, wherever it was fitting they should bring to such persons as took them to wife. [In fine,] \* as the Sun, when it rises upon the earth, does liberally impart the Rays of its Light to all men; in the very same manner Constantine, going out of his Imperial Palace early in the morning, and rising as 'twere together with that celestial Luminary, imparted the Rays of Light of his own \* Beneficence to all those who approach his presence. Nor did ever any person come near to him, who gained not something of good: neither were they ever frustrated of their good hope, who had expected to receive assistance from him.

\* Or, the calamities of \* Orphanry: and relieved the destitute and forlorn condition of widows, by cherishing them with his own patronage and protection. Moreover, he match'd young Virgins made Orphans by the loss of their Parents, to rich men and such as were known to himself. And this he did, when he had before hand bestowed on the Virgins \* marrying, wherever it was fitting they should bring to such persons as took them to wife. [In fine,] \* as the Sun, when it rises upon the earth, does liberally impart the Rays of its Light to all men; in the very same manner Constantine, going out of his Imperial Palace early in the morning, and rising as 'twere together with that celestial Luminary, imparted the Rays of Light of his own \* Beneficence to all those who approach his presence. Nor did ever any person come near to him, who gained not something of good: neither were they ever frustrated of their good hope, who had expected to receive assistance from him.

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## CHAP. LIX.

That Maximine, blinded by [the acuteness of] his Disease, \* issued out a Law in favour of the \* Or, Christians.

Further, when this Disease, wherewith God had afflicted him, was arrived at a greater degree of acuteness and vehemency, \* his eyes leap't out; \* See Euseb. Eccl. Hist. book 9, chap. 10, note (4.) and falling from their proper place, left him blind; thus, by a most just sentence he underwent the same punishments, which he had been the first Inventor of against God's Martyrs. Breathing nevertheless still after these so calamitous miseries, at length, though late, he also made an open confession to the God of the Christians, and declared his own oppositions of the Deity. He likewise composed a Retraction, in such manner as the former person had done, and by Laws and Edicts in writing confest his own error in reference to those whom he thought to be Gods; attesting, that by experience it self he had found, the Christians God to be the only true God. Notwithstanding Licinius knew all this, not by the information he received from others, but from the very facts themselves; yet wrapping up his mind within some thick darkness as 'twere, he † resolved upon a performance of the very same things they had done.

† Or, Altered, or those very Actions, or person.

ment of God not long after seized this person also; at such time as, putting his trust in Demons, whom he thought to be Gods, and confiding in innumerable Myriads of Armed men, he began an Engagement. For, being at that time deprived of the divine † assistance, he dejected himself of the Imperial Habit, which in no wise became him; and having in a cowardly and most unmanly manner shrowded himself in the common crowd, \* purchased his own safety by flight: after this, he absconded in the fields and Country Villages [clothed] in a servile habit, and supposed he might have kept himself concealed. But he could not thus avoid the great Eye † of Providence which inspects all things. For when he hoped his life was now in safety, being struck with God's fiery dart, he fell prostrate on the ground; and his whole body was in such a manner consumed by a blow given him from Heaven, that the entire \* shew of its Pristine beauty vanished; and only his parch't bones, turned into a perfect Skeleton, like some Ghost, were left remaining to him.

† Or, Hope

\* Or, Intended,

† Or, Of universal Providence.

\* Or, Figure.

## THE

## SECOND BOOK

OF

EUSEBIUS PAMPHILUS

CONCERNING

THE

LIFE

OF THE

BLESSED EMPEROUR  
CONSTANTINE.

## CHAP. I.

Licinius's Clandestine Persecution, and his Murder of the Bishops at Amaxia [a City] of Pontus.

IN this manner the forementioned [Licinius] plunged himself into the pit of the \* impious. And, imitating their example to his own destruction, whose ruins by reason of their Impiety he had beheld with his own eyes, he re-kindled the Persecution against the Christians, like some raging fire long since extinguished; and blew up the flame of impiety to a greater fierceness than his predecessors had done. Moreover, (like some outrageous wild-beast, or crooked Serpent rolled together about himself,) breathing forth Rage and Hostile Menaces against God, he durst not as yet commence an open War against the Churches of God within his own Dominions, because of his fear of Constantine: but concealing the venom of his malice, he contrived secret Plots, and those in some particular places only, against the Bishops; and † by calumnies framed by his Governours of Provinces, destroyed the eminentest and most approved amongst them. And the manner of murdering them was new, such as never was known before. \* Indeed, the Facts perpetrated at Amaxia [a City] of Pontus, far exceeded the most superlative Cruelty.

† Or, By the treachery of his Governours in each Province.

\* See 2<sup>d</sup> 2<sup>d</sup>

† Or, It must be made

† Or, It must be made

† Or, It must be made

pages occur almost word for word. Further, 'tis strange that Eusebius should have made no mention, either in his Ecclesiastical History, or in these books, of Basilus Bishop of the Amasia: which Prelate nevertheless, as all Greek Writers do agree, was slain by Licinius's order. But Philostorgius, in the first book of his Ecclesiastical History, writes in express words, that Basilus Bishop of Amasia in Pontus was present at the Nicene Council. Further, the Nicene Council, as 'tis manifest amongst all men, was convened the year after Licinius's deposition. Besides, Athanasius in his first Orasion against the Arians, (where he makes mention of the eminent Bishops who were either present with him at the Nicene Council, or had approved of his opinion;) together with others, names Basilus Bishop of Pontus. Nor does he style him Martyr, although he there calls him Confessor. The Acts also of Basilus, which are extant in Aetaphraet, seem to me foolish and fabulous. And most of the passages which occur at the beginning of them, are word for word taken out of Eusebius. But that little story concerning the Virgin Glaphra was, in my judgment, framed by some idle people. *Fals.*

## CHAP. II.

The demolishments of the Churches, and Butcheries of the Bishops.

WHERE some of the Churches, after that former \* demolishment of them, were \* Or, thrown down to the ground from their vast height; others were shut up by the Governours in their severall districts, least any one of those persons who usually frequented them, should meet there, or least they \* might render \* Amulda Adseing. In the Fab. Manuscript, and in St Henry Savile's Copy, 'tis written *ad dion* in book 10, chap. 8, of his Ecclesiastical History 'tis *Amulda*. *Fals.*

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## CHAP. LXVIII.

That being troubled by reason of the Disturbance, he advises to an Agreement.

**U** (O the most Beautiful and Divine Providence!) what a deadly wound hath been given to our Ears, or rather to our very heart, when 'twas told us, that the diffensions raised amongst you were far more fierce than those which have been left remaining in Africk? In so much that your parts, from which we hope a remedy might have been produced for others, do now stand in need of a greater Cure. Indeed, when we seriously considered of the Origine and cause of these [diffences], the Occasion appeared to us very trivial, and such as in no wise deserved so fierce a Contest. Wherefore, being induced to a necessity of [penning] this Letter, and writing to Your \* Unanimous Sagacity, having also called upon Divine Providence to be Our Assistant in this affair, we do upon a good account interpose Our Self as the \* Arbitrer of your mutual diffension, and as an \* Administrator of Peace. For, if We Our Self God giving us in his assistance, although there were a greater occasion of discord, yet by insinuating upon the Pious minds of Our Hearers, could be able without much difficulty to recall each person to more wholesome Considerations; why may not we the same person (in regard the occasion is small and very trivial, which hinders the agreement of the whole Body) promise Our Self an easier and far more expedite || accommodation of this matter?

<sup>a</sup> *ἡ τοῦ θεοῦ ἀποδείξις*. Christophorus saw nothing here, nor perceived that this word *εἰς* was to be referred to the *Schism* of the Donatists, whereof Constantine had spoken above. The Emperor says therefore, that this Schism was for the most part appeased, and that only some little Remains of it were left in Africa.

<sup>b</sup> *ἡ τοῦ θεοῦ ἀποδείξις*. Christophorus in disjunctively omitted the term *ἀποδείξις* *ἡμῶν*, because he thought, that Alexander and Arius could not be termed *anamous*; in regard they disagreed one with another about matters of too great consequence. But Constantine does nevertheless term them *anamous*, in regard he thought well of them both, and believed that they disagreed in words, rather than in reality and in mind. But the term *ἀποδείξις* seems but little agreeable to Prelates. The Emperors do use this term indeed in their Letters to Governors of Provinces. But when they speak to Prelates, they do more frequently use *Sagacity*, Gravity, or Prudence. The Old Glosses, *ἀποδείξις*, *Salutaria*, *Expositionis*, *Sagacity* or *Prudence*, Experience, Vald.

<sup>c</sup> *ἡ τοῦ θεοῦ ἀποδείξις*. The word *ἡμῶν* seems to be used in the Nicer Cope. For 'tis referred to the *Ariste* *ἡμῶν*, whereto by and by *ἡμῶν* answers. In the Kings and Eusebian Copy therefore, after the *Περὶ ὑμῶν*, a distinction is rightly placed. For the sense is not entire. But Christophorus, contrary to his own usage, of one period has made two. Vald.

## CHAP. LXIX.

Whence the Controversie between Alexander and Arius arose; and, that such matters ought not to be enquired into.

**W**E understand therefore, that the Ground of the present Controversie arose from hence. For whereas You, Alexander, enquired of your Presbyters, \* what every par-

<sup>a</sup> *Τὸ δὲ ἐπεὶ*. The word *ἐπεὶ* is without doubt to be added from *Gregorius* *Cyrenicus* book 2. chap. 4. But *Nicæensis* (book 8. chap. 3.) has it not, though. By and by, where the reading is *ἡμῶν*, the Eusebian and Saviilian Copies have it written *ἡμῶν*, which is true. Vald.

ricular persons [Sentiment was] concerning a certain passage of those things written in the Law, or rather asked about a part of a fruitless Controversie: and whereas You, Arius, b incon- siderately vented that, which you ought either not to have conceived at first, or if you had had such conceptions, it had been your duty, to have let them be buried in silence: \* hereupon Constantine a diffension had been raised between you, communion is denied; and the most holy people, re- turned into two Factions, are separated from the harmonious unity of the whole Body. Wherefore, And let both of you, mutually \* pardoning each other, as example of your Fellow-Servant doth reason- ably advise you to. But what is that? It was fitting, neither to have asked such questions at first, nor if proposed, to have made any return thereto. For such Questions, which no Law does necessarily order or prescribe, but are proposed by the contentiousness of an improfitable vacancy from business (although they may be made to exercise and employ our Natural parts about, yet) we ought to confine within our breasts, and not inconsiderately divulge them in publick assemblies, nor unadvisedly commit them to the Ears of the Vulgar. For, what person amongst a thousand is sufficiently qualified, either accurately to comprehend the full efficacy and nature of things so sublime and profound, or to explicate them according to their worth and dignity? Or, should any man look upon this to be an easy performance, how small a part of the Vulgar will induce to be fully persuaded hereof? Or, \* what man can without danger of falling into gross errors, insist upon the accurate distinctions of such nice Controversies? In questions therefore of this nature, Loquacity must be bridled, and restrained, lest either through the frailty of our Nature, we being not able to explicate what we propose, or through the slower understanding rendership of the Auditors, (being unable accurately to comprehend these matters disconcerted of,) \* least [we say] \* from the one of these two Causes, the people be reduced to a necessity either of receiving the Blasphemy, or Schism.

<sup>a</sup> *ἡ τοῦ θεοῦ ἀποδείξις*. Christophorus translates it in this manner, *Conventus qui in ecclesiis facti sunt*, impetibus, the assemblies which it wont to be made in the Church, it hindered. They took quickly therefore here for Synods, in which sense 'tis used not infrequently. So again in this chapter, *ἡ τοῦ θεοῦ ἀποδείξις*, divulge them in or among publick assemblies. I utter, Epiphanius. Scholasticus renders it *mysteria continentium*, the mysteries are concerned. Vald.

<sup>b</sup> *ἡ τοῦ θεοῦ ἀποδείξις*. Socrates and Gelasius Cyrenicus and Nicephorus have *ὑμῶν*, that is, affording me your care and mind. But the common reading, which we have followed, is true. For to Constantine expresses himself below in the next chapter. Epiphanius renders it *voluntatem patris*. Vald.

<sup>c</sup> *ἡ τοῦ θεοῦ ἀποδείξις*. In the Kings, Euseb. and Saviil. Copies, the reading is, *ἡ τοῦ θεοῦ ἀποδείξις*. In Nicephorus 'tis *ἡ τοῦ θεοῦ ἀποδείξις*. But true, rather than in the common Editions. By and by, in the Eusebian and Saviil. Copy I have mended it, *ἡ τοῦ θεοῦ ἀποδείξις* *ἡμῶν*, answers, or through the slower understanding of the Auditors, &c. Vald.

<sup>d</sup> *ἡ τοῦ θεοῦ ἀποδείξις*. In the Kings, and Euseb. Copy the reading is *ἡμῶν* without the Preposition, in which reading may be born with, if you referre the word *ὑμῶν* to those which follow *ἡ ἀποδείξις*, *ἡ τοῦ θεοῦ ἀποδείξις*, either of Blasphemy, or Schism. But *Cyrenicus*, will have an occasion either of Blasphemy, or Schism. But Socrates and Gelasius and Nicephorus have it written here *ἡ τοῦ θεοῦ ἀποδείξις*. Indeed, this place is very difficult and obscure by reason of the ill Syntax. Therefore in the Kings Copy at the side of this line is set this mark *q*, that is, *ὑμῶν*, attend. Vald.

## CHAP.

## CHAP. LXX.

An Exhortation to an agreement.

**W**herefore, let an unvary Question, and an inconsiderate Answer, in both of You mutually pardon each other. For this contest hath not been raised among you upon an occasion of any principal or chief Commandment of our Law: nor have you introduced any new Heresie concerning the worship of God, but both of You hold one and the same Opinion; so that, You may easily close with each other in a \* consent of Communion.

<sup>a</sup> *ἡ τοῦ θεοῦ ἀποδείξις*. *Largus* and *Musculus* render it *Communione testemur*, *testemur* or *testis* of communion; Christophorus, *communione confitemur*, *confiteor* of communion. I had rather render it *signum*, a sign. For, as in the mysteries of the Heathens some Signes or Symbols were delivered to the persons initiated, whereby the *Symbole* [comparisons of the same discipline] might know one another: so the Christian had a sign of Communion, that is, the Eucharist, or Baptism. Indeed, Epiphanius Scholasticus renders it *communione signum*, a sign of Communion. Vald. Palsus has translated it a society of Communion.

## CHAP. LXXI.

That a pertinacious Contention ought not to have been raised concerning this matter, on account of some light and frivolous Expressions.

**F**or whilst you thus pertinaciously contend about trifles and matters of no importance, 'tis not decent that so numerous a multitude of God's people should be under your Care and Government, because of your diffension with one another: nor is it only misbecoming, but 'tis likewise violent to be altogether unlawful. Now, that we may ad-

<sup>a</sup> *ἡ τοῦ θεοῦ ἀποδείξις*. The last word is wanting in *Gelasius* *Cyrenicus*, nor does it seem very necessary. 'Tis certain, Epiphanius has omitted it in his Version. Vald.

<sup>b</sup> *ἡ τοῦ θεοῦ ἀποδείξις*. Translators understood not what the import of *diffusa* was here; some of them have rendered it *Opinion*, or *free consent* in one opinion, others, a profession of discipline. But, there is not one opinion amongst Philosophers, as 'tis sufficiently manifest. Therefore I had rather render it *Sect*. For all Philosophers have some Sect, to which they are addicted; some have the Sect of the *Stoicks*; others, that of the *Peripateticks*; Now, in every Sect there are sometimes controversies concerning some questions between Philosophers of the same Sect. Yet the same persons, on account of the society of their Sect, do easily agree one with another. This is the meaning of Constantine's words as I think. Vald.

<sup>c</sup> *ἡ τοῦ θεοῦ ἀποδείξις*. We must read *diffusa* that you; from *Gelasius*, *Nicephorus*, and *Epiphanius*. And a little after, *ὑμῶν* between you, from the same Authors; to whom agree the Eusebian and Saviilian Copies, and the Kings Streets. Vald.

end one with another about things so slight and in no wise necessary, be rent in sunder by an

impious variance. These things are just and mean, and do besit a childish ignorance, rather than agree with the understanding of Priests and prudent men. Let us of our own accord depart from the Temptations of the Devil, Our Great God the common Saviour of all.

<sup>a</sup> *ἡ τοῦ θεοῦ ἀποδείξις*. *hath reached* a station. For this contest hath reached the station of a whole Providence, give us leave who are his Servants, sincerely to finish \* this our Endeavour; that by our Exhortation, advice, and earnest admonitions, we may reduce you to a Communion of Convention. For in regard, as we have said already, your faith is one and the same, and your Sentiment of our Religion is one, and whereas the \* commandment of the Law doth in each part of it include all in general in one consent and purpose of mind: Let not this thing, which has raised a small contention between you, (in as much as it appertains not to \* the sum of all Religion in general, or the morals,) by any the while, mean make any

<sup>b</sup> *ἡ τοῦ θεοῦ ἀποδείξις*. *Separation* and *Faction* amongst you. And these things we seek, not to necessitate you to be all of one opinion concerning this foolish idle Question, of what force it be. For the precious value of the Convention may be preserved even among you, and one and the same communion may be retained, although there be diversities amongst you a great diversity of Sentiments in things of the least moment. For, we do not in all will the same in all things; nor restore in us one disposition or opinion. Therefore concerning the Divine providence, let there be amongst you one faith, one understanding, and one \* consent in reference to God. But, as for these slender and trivial questions, which with so many of much necessity you dispute of, and make references the Duty into amongst your selves, although therefore you do not agree in the same opinions, yet 'tis fit you should confine them to your own thoughts, and keep them within the secret repositories of your minds. Let therefore that excommunicat [privilege] of a common friendship, and the || belief of the Trinity, (Or, Faith, and the honour of God, and a religious observance in reference to [His] Law, remain amongst you firm and immovable. Return ye to a mutual friendship and charity: restore to the whole Body of the people their own embraces. And be your selves (having a purified \* people your own souls as I waver,) acquainted again amongst [and renew your familiarity] with each other, &c. That

<sup>c</sup> *ἡ τοῦ θεοῦ ἀποδείξις*. *For the Law enjoins us nothing else but love; a namely, that we should love God with the entire affection of our heart, and our neighbour as our selves. In these two consists the whole of the Law, as one Lord says in the Gospel, Christophorus understood not this passage; he renders it thus; no more Legem ad disciplinam institutionem, &c. and one Verse of the Law and discipline, which binds the whole body of the church with its parts, in one agreeing consent and purpose of mind. Porphyrius translates it thus, *Præceptum, quod in se continet, non est in unum, autem in multitudine constitutum, et commendatum in the Law in all its parts earnestly endeavors at this, that is, may include the whole Body in one mind. But he says also it should be written *ἡ τοῦ θεοῦ ἀποδείξις* in two parts of this commandment, the one has a reference to God, the other to our neighbour. Vald.**

<sup>d</sup> *ἡ τοῦ θεοῦ ἀποδείξις*. *Or, C* *ἡ τοῦ θεοῦ ἀποδείξις*. *For these slender and trivial questions, which with so many of much necessity you dispute of, and make references the Duty into amongst your selves, although therefore you do not agree in the same opinions, yet 'tis fit you should confine them to your own thoughts, and keep them within the secret repositories of your minds. Let therefore that excommunicat [privilege] of a common friendship, and the || belief of the Trinity, (Or, Faith, and the honour of God, and a religious observance in reference to [His] Law, remain amongst you firm and immovable. Return ye to a mutual friendship and charity: restore to the whole Body of the people their own embraces. And be your selves (having a purified \* people your own souls as I waver,) acquainted again amongst [and renew your familiarity] with each other, &c. That*

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when on a time he saw Polycarp, ὁρῶντα αὐτὸν take acquaintance of us, as Eusebius relates out of Irenæus, book 8, chap. 14, of his Ecclesiast. Hist. The Latines also use the verb recognoscere in the same sense. So in the passion of Eusebius the Bishop: Cum se excoletisset, &c. when he had pulled off his shoes, a Fellow-soldier, our brother, by name Felix, came to him, and took him by the right hand, recognoscens eum taking acquaintance of him, and kissing him, that he would be mindful of him. Vale.

For Friendship (when it returns to reconciliation again.) frequently becomes sweeter and more pleasing, after the removal of the Enmity.

† The occasion of this Enmity, the reading must be ἀποστολὴν ῥεσσην, as it is in Gelasius and Nicephorus. And so it plainly appears in the Euseb. and Savil. Copy, and in the Kings Sheets. Vale.

CHAP. LXXII.

That being highly affected with Grief in regard of his Piety, he was necessitated to shed tears; and that on this account, he put off the Journey he was about to make into the East.

REjoice therefore to us peaceable and serene days, and nights void of care; that the pleasure of the pure Light, and the joy of a quiet life may in future be reserved for us also. Which if [we shall] not [obtain,] we must of necessity groan, and be wholly surrounded with Tears; nor shall we finish the residue of our Life without great disquietude. For, whilst the people of God, (we mean our Fellow-Servants,) are rent in sunder by this unreasonable and pernicious Contention one with another, how is it possible for us in future to continue in a sedate temper of mind? But, that you may be sensible of our excessive Grief on account of this matter, [I] \* be attentive to what we shall tell you: [I] when we lately came to the City Nicomedia, we had resolved forthwith to have made a journey into the East. But whilst we were hasting unto you, and a by the greatest part

\* In separates the Verba &c. or, be attentive, &c. were hasting unto you, and a by the greatest part

† That is, in mind and thought. For the mind is the greater and the better part of any one. But Christophorus thought the meaning was the greater part of his journey; which is not to be endured. Vale.

The End of the Second Book.

were with you, & the news of this affair \* quite altered our Resolution: that we might not be necessitated to behold with our eyes those things of which we accounted even the Report to be intolerable. Do you therefore in future, by your unanimity, open a way for us into the East, which by your mutual Contentions you have stop't up. Give us leave with joy speedily to see you, and to call the rest of the people, and that with an unanimous consent of praises we may attribute to God due thanks for the Concord and Liberty of all persons.

I read ὁρῶντα, as it is in Nicephorus and St. Henry Savil's Copy. Vale.

CHAP. LXXIII.

That after this Letter, the disturbance about the \* Controversies continued.

AFTER this manner the Pious [Emperour,] by sending his Letter, made provision for the Peace of the Church of God. Moreover, that good man made use of his utmost diligence, not only in carrying the Letter, but in fulfilling his will, by whom he had been sent. And he was every way a \* Pious person, as I have said. But, the affair was greater, than to be accommodated by the help of a Letter. In so much that, the Contention of the persons at variance increased daily, and the vehemency of the mischief overran all the Eastern Provinces. Envy, and the malicious Devil, vext at the prosperity of the Church, † invented these things for our destruction.

† Or, I wrought these things.

that the place it to be read in one breath, thus, διανοητο δὲ ὁ τῶν νεωτέρων μένων συνηθισμένων, διδοὺς ὁ τῶν τοῦ ἡγεμονίου [αὐτοῦ] νεωτέρων καὶ ἡγεμονίου, ὁ τῶν παλαιῶν διδοὺς ὁ τῶν νεωτέρων. Thus God and every way Pious Person, as I have said, made use of his utmost diligence, not only in carrying the Letter, but in fulfilling his will, by whom he had been sent. But the affair, &c. He means Hohen; see chap. 63. Vale.

THE  
THIRD BOOK  
OF  
EUSEBIUS PAMPHILUS  
CONCERNING  
THE  
LIFE  
OF THE  
BLESSED EMPEROUR  
CONSTANTINE.

CHAP. I.

A comparison of Constantine's Piety with the Improbability of the Persecutors.

IN this manner the Devil, that hater of Good, envying the Felicity of the Church, raised up storms and intestine disturbances in it, during a time of Peace and Joy. In the interim, the Emperour dear-to-God neglected not the performance of what became him: but doing all things contrary to what had been audaciously perpetrated a little before by Tyrannick Cruelty, [by that means] he was made Superior to every of his Enemies and opposers. In the first place therefore, They, alienated from [his worship] who truly is God, by various methods of force compelled

all men to adore those who were not Gods; but He, evincing them as well by words as in reality in no wise to be Gods, exhorted all persons to an acknowledgment of Him who is the only God. Besides, they derided God's Christ with blasphemous expressions: But he \* assumed to himself as his preservative, that very thing, as being referred to his preservative. It seems to be used instead of ἀντιπροσώπου.

also, be assumed. But if you had rather take the verb ἀντιπροσώπου in its common signification, that may also be born with. For Constantine ordered it to be engraven on the Base of his Statue, which he erected at Rome after the Victory gotten over Maxentius, that by the Virtue of this Standard Rome had been set at Liberty by him. Vale.

gainst which those impious Wretches with the greatest Virulency \* belch't forth their Blasphemies, and gloried in the Trophy of the [Salutary] passion. They persecuted the Worshipers of Christ, and drove them from their houses and habitations. He recalled them all [from Exile,] and restored them to their own dwellings. They surrounded them with ignominies; he made them honourable and happy in the opinion of all men. They seized upon the Goods of God's Worshipers, and with the greatest injustice made sale of them: He not only restored their Goods to them, but likewise enrich them abundantly with very many Gifts and Benefactions. They by written Constitutions \* published Calumnies against the Prelates [of Churches:] on the contrary, he raised and advanced those men to Honour [bestowed] by Himself, and by Edicts and Laws made them more renowned than they had been before. They demolished the Oratories to the very Foundations, and from their vast height pulled them down to the ground: He by a Law ordained, that those Oratories which were standing should be raised higher, and that new ones should be magnificently erected, [the

† τὰς ἐκ τῶν ἡρώων, &c. The Rule of Syntax requires that we should read τὰς ἐκ τῶν ἡρώων, &c. A little after it must be written τὸν τῶν αὐτῶν ἡρώων, to honour [bestowed] by himself; as the reading is in the Eusebian and Savil. Copies. Vale.

Ecc charges

THE



of Priests made up of a variety of beautiful flowers.

## CHAP. VII.

Concerning the Oecumenical Synod, at which were present Bishops out of all Provinces.

\* The most eminent therefore amongst God's Ministers of all those Churches which fill'd all Europe, Africa, and Asia, were convened. And one faced Oratory, enlarged as 'twere by God himself, included at the same time within its walls, Syrian and Cilician, Phœnician and Arabian; Palestine likewise, and moreover Egyptian, Thebes, Libanus; those also that came out of Mesopotamia. There was likewise present at this Synod a Persian Bishop, nor was the Scythian absent from this Quire. Pontus also, Galatia, and the Pauphulic, Cappadocia, Asia, and Phrygia afforded their most Eminent Divines. Moreover, [there appeared here] Thracians and Macedonians, Achaïans and Epirians, and such as dwell far beyond these, were nevertheless present. From Spain likewise it self, that most celebrated person [Hosius] was one, amongst the many others who fate in this Synod. The Prelate of the Imperial City was absent indeed, by reason of his age; but his Presbyters were there, who filled his place. Constantine was the only Emperor of all the Princes since the foundation of the world, who after he had platted such a Crown as this with the Bond of Peace, dedicated it to Christ his Saviour, as a Divine present and grateful acknowledgment for the Victories he had obtained over his Enemies and Adversaries; having constituted this [Synod convened] in our days, to be a lively Representation of that Apostolic Quire.

\* Or, The Spaniards themselves, c. Gelasius Cyrilus thought that by the words meant the Bishop of Constantinople. Whom Nicetas had followed in his Title. Justin Or. theolozis filiz, book c. chap. 6. in these words; Eusebius autem Pamphilus, &c. but Eusebius Pamphilus, in his third Book of the Life of the Emperor Constantine, writes that the Prelate of Constantinople was absent from the synod, but he supposes his name. In a whole feast of Presbyters appeared. But he manifests from the acts of the Synod, that at that time Nicetas was Bishop of Constantinople, &c. So also Epiphanius Scholasticus tells us in book 2. of his Tripartite History, that this Episcopate is not to be born with. For Constantinople was not as yet dedicated, nor given with the name of the Imperial City, when the Synod was convened in the City of Nicea. Therefore these words of Eusebius are necessarily to be understood concerning the Bishop of Rome. Which syngon confirm, book 1. chap. 16. (into which Writer the name of Julius has corruptly crept, instead of Silvester's) and Theodoret book 1. chap. 7. Valef.

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## CHAP. VIII.

That, like as [his said] in the Acts of the Apostles, they met together out of various Nations.

\* Or, 'tis said, that in the Apostles times, there were gathered together devout men out of every nation under heaven. Amongst whom

were Parthians, Medes, and Elanites, and the Inhabitants of Mesopotamia, India and Cappadocia, of Pontus, and Asia, of Phrygia and Pamphilia, of Egypt and the parts of Libya adjacent to Cyrene; strangers also of Rome, Jews and Proselytes, Cretians and Arabians. This only was wanting amongst them, they who met were not all the Ministers of God. But in this present Quire, there was a multitude of Bishops, which exceeded the number of a two hundred and fifty. In Secura But the number of the Presbyters and Deacons too book 1, who followed them, of the Acolythi, and of the many other persons, was not to be comprehended.

reading is necessary three hundred. The Ancients are not agreed upon the number of the Bishops who were present at the Nicene Synod. Eusebius at this place tells us they were two hundred and fifty. But Eustathius Bishop of Antioch (in his Homily concerning those words which occur in the Prophecy of Solomon, Dominus congregabit me) says they were about 270; but tells us, that he had not accurately reckoned up their number. But the more conflant Report, and which is confirmed by the count of all the more modern Authors, is, that 218 Bishops fate in this Synod. So amongst the Ancients, Athanasius in his Epistle to the African Bishops, nor far from the beginning, Hilarius in his book against Constantine, Hieronymus in his chronicon, and c. Justin. Athanasius in his Letter concerning the Decrees of the Nicene Synod, says, that the Bishops who met at Nicea were three hundred more or less. Valef.

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## CHAP. IX.

Concerning the Virtue and Age of the two hundred and fifty Bishops.

[Moreover] of these Ministers of God, some were eminent for their wisdom and eloquence; others, for their Integrity of life, and patient sufficiency of hardships; others, were adorned with modesty and a courteous behaviour. Some of them were highly respected by reason of their great age; others were eminent for their youthfull vigour, both of body and mind. Some were newly initiated into the Order of the Ministry. To all, all which persons the Emperor commanded a plentiful provision of food should be every day allowed.

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## CHAP.

## CHAP. X.

The Synod [was held] in the Pallace, amongst whom Constantine went in, and fate together with [the Bishops].

But on the day appointed for the Synod, whereon the points in controversy were to be determined, after every person concerned in that determination [was come] to the very middlemost Edifice of the Pallace, which [Edifice] in greatnels seemed to exceed all others; and after a great many Seats had been placed in order on both sides of the Room, the persons who had been sent for went in; and each of them took an agreeable Seat.

To whom nevertheless I can't assent, as to his having thought, that *παύσης* was to be referred to *αὐτῶν*. But I doubt not, that *παύσης* the determination (which word precedes immediately,) is to be understood. For its true Greek, as I take it, to say *αὐτῶν* or *παύσης* τῶν *ἀνδρῶν*, *αὐτῶν* *παύσης* *τῶν* *ἀνδρῶν*, in the *Εὐαγγέλιον* and *σουλῶν* copies its plainly written *αὐτῶν*. Valef.

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## CHAP. XI.

The Silence of the Synod, after Eusebius the Bishop had made a short Speech.

Then He of the Bishops, who fate first on the right-hand-side, arose, and addrest himself to the Emperor in a speech of an indifinite length, wherein he gave Almighty God praise, and then he who had the first place on the right side, and who in the name of the whole Council made a speech to the Emperor, was Eusebius Pamphilus. And so 'tis written in the Title of this chapter. But Theodoret (book 1. chap. 7. of his History,) says this Oration was not made







## CHAR.

*That the Impious had covered our Lord's Sepulchre with Rubbish and Idols.*

For impious men, or rather the whole Tribe of *Demons* by the assistance of such men, had heretofore made it their business, wholly to involve that admirable monument of Immortality in darkness and oblivion. [That Monument I say] to which an Angel, shining with light, descended from heaven, and rolled away the stone from their minds who were really stony, and who supposed that the living [Christ] as yet lay amongst the dead : [which Angel] brought glad tidings to the women, and removed the stone from the sepulchre.

[As the Sun does, &] but the fowls of men,) had now filled the whole world with its own Rains of Light. Nevertheless, the Machinations of these impious and prophane men against the Truth, had continued for a long space of time. Nor was there any person to be found, either of the *Presidents*, or \* *Dukes*, or of the Emperours themselves, who could be fit to destroy this to audacious an impiety; save only this one [Prince,] the Friend to the supreme God. Who, inspired with the divine Spirit, and not enduring that that forementioned place, which by the Enemics frauds had been hid under all manner of impure & filthy, should be delivered up to oblivion and ignorance; nor thinking it fit to yield to their malice, who had been the occasioners hereof: having called upon that God who was his Alifstant, gives order that it should be cleaned. It being his Sentiment, that that part especially of the Ground, which had been defiled by the Enemy, ought by his means to enjoy the Divine Magnificence. As loon therefore as this Order was issued out from the Emperour, those engines of fraud were thrown down from their vault height to the very ground; and the Buildings erected to lead men into error; were ruined and demolish'd, together with the very Statues themselves and the *Demons*.

CHAP. XXVII.

*In what manner Constantine gave order, that the Materials wherewith the Idol-Temple had been built, and the Rubbish should be removed and thrown at a great distance.*

NOR did the Emperour's earnestness and diligence stop here. But he issued forth another Order, that the Materials of the Buildings demolished, which consisted of Stone and Timber, should be removed, and thrown at a vast distance without the confines of that Region. Which Order of his likewise was forthwith put in execution. Nor was he satisfied in proceeding thus far only. But, incited again by a divine warmth and zeal, he commanded, that they should dig up the very ground it self of that place, to a vast depth, and carry away the earth which was thrown out a far off, in regard it had been defiled with the Gore of Sacrifices offered to \* Devils.

## CHAP. XXVIII.

*The discovery \* of the most Holy Sepulchre.*

**W**ithout delay therefore this Command was likewise fulfilled. But after another ground <sup>of the</sup> beneath the former, namely the place which was at the bottom, was discovered; then the August and most Holy <sup>Or, the</sup> Monument of our Saviour's Resurrection, contrary to all expectation appeared. And then also that Cave, [which may truly be said] <sup>Or, the</sup> the Holy of Holies, exprest a certain likeness to our Saviour's Resurrection: in regard, after its being <sup>Or, the</sup> buried in darkness, it came forth into the light again, and gave a manifest History of those Miracles heretofore performed there, to be viewed with.

LIB. III.

viewed by them who flock't together to the  
fight; [ an History ] that auested the Refur-  
rection of our Saviour <sup>a</sup> by the things themselves,  
which sound far more audibly and clearly than  
any voice.

ἡ ἔκδοσις  
ἀπὸ τοῦ γὰρ  
ἡγοῦσεν  
φανεί. It  
mult doubtless be made γὰρ ἡγοῦσεν, which *Christopherson* perceived not.  
The meaning of the place is this, that the *Revelation of the Lord's* *sub-*  
*publize after so many ages* did but *confirm the Reformation of our Lord*.  
In this manner the reading is γὰρ ἡγοῦσεν, in which manner *Turner*  
had likewise minded it at the margin of *his Book*, from a *Manuscript*  
*copy*. In the *Kings sheets* 'tis γὰρ ἡγοῦσεν. *St Henry* *Savil* had noted  
it at the margin of *his Book* that perhaps it should be γὰρ ἡγοῦσεν. Vale!

CHAP. XXIX.

*In what manner he wrote to the Presidents, and to  
Macarius the Bishop, concerning the Building  
[ of a Church. ]*

**T**Hese things having been thus performed, immediately the Emperour, by issuing forth pious Laws and constitutions, and by plentiful allowances for expences, orders a Church befitting God to be built about the Satory Cave, with a magnificence that was rich and royal. For he had laid this design within himself long before, and with a divine alacrity had foreseen that which in future would be. [He gave command] therefore to the Governours of the Provinces in the East, that by allowing liberal and plentiful supplies, they should make that Work Sateley, large, and Magnificent. But to the Bishop who at that time presided over the Church at *Jersusalem*, he sent this Letter, wherein by manifest expressions he has asserted \* the Doctrine of the saving Faith, written in this manner.

## CHAP. XXX

*Constantine's [Letter] to Macarius, concerning the Building of the Martyrium of Our Saviour.*

VICTOR CONSTANTINUS  
MAXIMUS AUGUSTUS,  
To Macarius.

**S** *g*reat is Our Saviour's Love and Favour, that <sup>2</sup>no Rhetoric seems sufficient to set forth a Declaration of the present Miracle. For, that the Monument of his most Holy Passion, long since hid underneath the earth, should be concealed for so many periods of years, till such time as, by the slaughter of that common Enemy, it should gloriously appear to his servants now set at Liberty, [is a matter which] does really surmount all admiration.

trader, *Valer*.  
*Confession*. In every terms *Licinius* the publick Enemy, after whose destruction, *Lucy*, the sacred Sepulchre of Our Lord, which before had been covered, was brought to the light and sight of men. *Licinius* was slain on the year of Christ 326, 'tis recorded in *Licinius* *Epiphani*. And on that very year, when *Helena* was come to *Jerusalem*, the Sepulchre of Our Lord was found. By the name of Publick Enemy, the Devill might also be meant here, were not this contradicted by the following words. For the Devill was not then finally vanquished and overcome, when the Sepulchre of the Lord was cleared from the filth and rubbish which covered it. Besides *advantages*, that is, *slughters*, is more appositely spoken of *Licinius* than concerning the Devill. *Valer*.

For, if all those persons who throughout the whole world are accounted wise, should be convened in one and the same place, with a design to speak something agreeable to the workings of this matter; they would not be able after their utmost endeavours, to attain to [an explanation of] the least part of it. \* For, \* the

1. The author of this *Miracle*  
 doth as far transcend every  
 Nature capable of *human*  
 reason, as things that are ce-  
 lestial do exceed those which  
 are humane. Wherefore, this

## CHAPTER. XXXI.

That He would have this Church built so, as to exceed all the Churches in the world, for beauty of Walls, Columns, and Marbles.

**T**herefore, it does well become Your Prudence,  
so to dispose and make provision of all ma-  
terials necessary for the work, that not only the  
Church itself may in flatelness excell all others  
in what place so ever, but also that the other  
parts of it may be made fisch, as that all the  
beneficentl fructures in whatever City may be ou-  
done by this Fabrick. And as concerning the  
raising and exquisite workmanship of the walls.  
We would have you know, that the care thereof  
hath by vs been committed to Our Friend & Dra-  
cilianus Deputy to the most Famous the Prefecti  
Pratorio, and to the President of the Province.

*Δρακίανος  
πραιτωρίου  
ἀρχιμαγίστρου*

This place must likewise be mended from Socrates, Phoro-  
dorus, and Nicephorus, in this manner, καὶ ἀποσταλείμενος ἐν τῷ ποταμῷ  
*Dracianus*, Deputy to the most Famous the Prefecti Pratorio. There a  
indeed two Laws of Constantine exant in the Theodosian Code, the  
one in the Title de Illisri, the other in that de Harpicis, written to  
this Draclianus. The former has this Inscription: Imp. Constantinus  
Augustinus in senatus ac populi Praesentia. It was pub-  
lished at Caesarea in Palestine on the fifteenth of the Calends of May,  
in the Consule of Paulinus and Julianus. But the second is said to  
have been published on the Calends of september, at Generatium,  
Constantinus having signified the seventh time and Constantius Caesar being Coss.  
That is, in the year of Christ 326. On which yeat also Constantine  
wrote this his constitution vnto Prefectum Praetorio, Nihil sit illud,  
that the Prefecti Pratorio are here termed Cliristiani, must fa-  
mans. For they had not yet received the dignity of the Illustrissi-  
ma, [or thertile of most Illustrissim]. Moreover, in one of Con-  
stantine's Laws, the Prefecti Pratorio are called Cliristiani, as it occurs  
in these Books. But, as the Prefecti Pratorio had only the Title of  
Cliristiani in Constantine's age, the Illustissimi [Dignities] of the Prae-  
torian Prefects were not only inferior to theirs, but they were not of the  
same of the same Constantine, as a Letter to Probusian Praesental of  
Africa intimons, See Adriausii's Alogotieis, to Constantinus p.  
794. Palsf.











that without any delay, not only all the Idols, which can be found in the fore-mentioned places, shall be committed to the flames; but that the Altar also [shall be totally demolished: and, that

a condigne punishment [shall be inflicted on all those, who, after this Order of Ours, shall dare to perform any thing that is impious in that place. Which place moreover we have commanded to be beautified with the pure Edifice of a Church, to the end it may be made a fit Seat for holy men. But if any thing [shall happen to be done contrary to Our Precept, 'tis fit it should without any delay be made known to Our Clemency, by Your Letters namely: to the

end We may Order the person detected to undergo the extremest of punishments, as being a transgressor of the Law. For you are not ignorant, that the Supreme Lord and God appeared first to Abraham in that place, and took with him. Moreover, the observance of the holy Law took its first beginning there. There Our Saviour himself, together with the two Angels, first gave Abraham a full sight of his own presence. There God first of all appeared unto men. There he made Abraham a promise concerning his future seed; and immediately fulfilled that promise. There he foretold, that he should be the Father of many Nations. Which things being so, 'tis fit, as to me it seems, that by Your care this place should be preserved from all manner of pollution, and restored to its Pristine Sanctity; that so in future, no other thing be done in that place, save the performance of a befitting worship to the Almighty and Our Saviour and to God the Supreme Lord. Which thing 'tis fit you should observe with a due care, if Your Gravity be desirous (of which I am confident) to accomplish my will, which is chiefly inclined to the worship of God. God preserve you, Beloved Brethren!

## C H A P. LIV.

\* Or, Statues. The demolition of the Idol-Temples and \* Images in all places.

ALL these things the Emperour performed with all imaginable earnestness, to the Glory of [Christ's] salutary power. And in this manner he ceased not from giving honour to his God Saviour. But he endeavoured all manner of ways to confute the superstitious error of the Heathens. Therefore, the Porches of some Temples in the Cities were \* laid open, they being, by the Emperour's order, deprived of their doors: the Roofs of others were ripped, that wherewith they were covered being taken off. The venerable Brazen \* Statues of other some, on account wherof the error of the Ancients had for a long time boasted, were exposed to publick view: \* in all the Forums of the Em-

perour's City. In so much that, for a reproachfull sight to the Spectators, there lay exposed to view, in one place Apollon Pythius, in another Smintus; and in the very Circus it self

The Delphick Tripods; and the Heliconian Muses in the Palace. In fine, the City which bore the Emperour's name, was filled in all places with Images, which being made of Brads with great art and curiofity, had heretofore been consecrated in every Province. To whom, under the notion of Gods, when men

disperited with error had for many ages in vain offered numerous Vencombes and Holocausts; at length, though late, they learn't to be wifer, after the Emperour had begun to make use of these very Images as objects of sport in order to the laughter and recreation of the Bachelors. But, on those Images made of Gold \* he was revenged another way. For, whereas he perceived, that the simple multitude, like children, in vain stood in fear of those \* Bugbears of error made of Gold and Silver; it was his Sentiment, that they ought wholly to be destroyed; in regard they would be like some pieces of Stones cast before the feet of those who walk in the dark; and because a smooth and plain passage through the Kings-high-way was in future to be opened to all men.

\* Having therefore considered these things with himself, he was of opinion, that he should not in need either of military Forces or a numerous Army, in order to his giving check to these things; but, that one or two of those persons well known to him, were sufficient to effect this business; whom by one nod he dispatch't away into every Province. They, confiding in the Emperour's piety, and in their own Religious towards God, made their way thorow the thickest crowds and thorow infinite multitudes of people, \* and totally destroyed that ancient error [of Idolatry] in all Cities and throughout every Country. And in the first place they commanded the Priests themselves, with much laughter and disgrace to bring forth their Gods out of certain dark recesses. Then they develt [those Gods] of their outward drefs, and exposed their inward deformity, which lay concealed under a painted shape, to the eyes of all men. Lastly, having scrap't off that matter which seem'd to be useful, and cast it into the fire, and melted it down; so much of it as by them was thought to be of use and necessary, they reserved, and put it up safe. But what was superfluous and wholly useless, that they left to the superstitious for a lasting monument of disgrace.

More-

\* Thersimias (in his fifth Oratation to Theodosius,) is a witness, that the Statues of the Muses were in the Court of Constantinople. The same Author, in his Oratation to the Senate, &c. speaks of the same.

\* Adria m. iustitiam Constantine ordered the sixteen Statues of the Gods to be brought to Byzantium, that he might dedicate that City with these sort of Spoiles. But whatever Statues were made of Gold or Silver, them he ordered to be melted down, and copied into money, as Segemon relates, book 4, chap. 5, who explains this passage of Eusebius excellently well. Concerning this demolition of the Statues, our Eusebius has a passage in his second Sermon de Resurrectione. Valef.

\* Mequidolena, things made up so, as to fright the beholders.

\* After these words [opened to all men.] the which follow, are these words of the Emperour's, &c. are in the Kings Copy, and in Robert Stephens's Edition. But they are added by Orator, Porphyry, Christopher, and others, from Eusebius's Panegyric, and from Macrobius's Copies. Indeed, we found them in the Fugate Copy, and St Henry Savill hath given us notice, that the same words are extant in his Copy. Valef.

\* Eusebius in his Panegyric, chap. 8, where these words are taken, the reading is in Greek, made a discovery of which reading in my judgment is true. Valef.

\* Or, Tried it in the furnace and in the fire.

\* Or, Statues. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

\* Or, Statues. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

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\* Or, Statues. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

Moreover, this admirable Emperour performed another thing of this nature. For, at the same time that those Idols of the dead, made of precious matter, were fpoyled in that manner we have declared, \* He ordered the rest of the Images consisting of Brads to be brought together. Therefore, those Gods, celebrated in the doing of Fables [of the Greeks,] having had ropes made of hair cast about them, were drag'd away in this bound.

\* Or, Statues. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

\* Or, Statues. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

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\* Or, Statues. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

infamous facts were committed in that Temple, \* as in a place that was lawless and without a Governour. Nor was there any one that might inspect what was done in that place, in regard no person of gravity or modestly durst go thither. But the impieties committed there could not lie concealed from this great Emperour. But when He himself had lookt into them with the eye of Imperial providence, he judg'd such a Temple as this to be unworthy of [being enlign'd] with the Rays of the Sun. Wherefore, he orders it to be totally demolished, together with its Statues and consecrated Gits. Immediately therefore, the \* Engines of this impudent and libidinous error were dispersed by an Imperial Order; and a company of Soldiers gave their assistance in cleansing that place. And they who had hitherto been addicted to lasciviousness, being fear'd by the Emperour's Menaces, in future learned Modesty: as likewise did those superstitious Heathens, that in their own opinion seem'd very wise; who even themselves truly and experimentally understood their own vanity and folly.

\* Or, Engines. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

\* Or, Engines. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

\* Or, Engines. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

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\* Or, Engines. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

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\* Or, Engines. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

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\* Or, Engines. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

\* Or, Engines. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

\* Or, Engines. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

\* Or, Engines. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

\* Or, Engines. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

## C H A P. LV.

The demolition of the Idol-Temple at Aphaca in Phenice, and [the dismantling] of those Idols of uncleannefs [committed there].

AFTER this the Emperour having as 'twere lighted a most bright Torch, lookt about with his Imperial eye, it peradventure he might any where find any Remains of Error as yet lying concealed. And as some most sharp-sighted Eagle, which has raised her self to heaven on her wings, sees from above those things on the earth which are at the greatest distance: in the same manner he, whilst he \* was resident in the Imperial Palace of his own most beautiful City, beheld as from a Watch-Tower a certain pernicious snare of souls in the Province of the Phenicians. It was a Grove and a Temple, [not placed] in the midst of a City, nor in the Forums, or Streets; of which sort many [are visible] in Cities, most gloriously built for ornament sake: but this [Temple] was out of the way, far distant from the common Road and beaten path, consecrated to that filthy Demon [termed] Venu, in part of the top of [Mount] Libanus which is at \* Aphaca.

\* Or, Statues. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

\* Or, Statues. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

\* Or, Statues. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

\* Or, Statues. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

\* Or, Statues. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

## C H A P. LVI.

The demolition of Aesculapius's Temple at Aegæ.

FOR, whereas the [superstitious] error of those thought to be wife, was great and much talk'd of, in reference to that Demon of Cilicia; almost infinite numbers of men highly admiring him as a Saviour and a Physician; in regard he sometimes appear'd \* to those who slept in his Temple; at others, healed the diseases of them that were infirm in their bodies: (nevertheless, he was a manifest Destroyer of souls, a Seducer of men from the true Saviour, one that drew off such as could easily be imposed upon, to the error of impiety:) the Emperour b behaving himself according to his wonted manner, (for he had propoled the jealous God and true Saviour as the object of his adoration;) ordered this Temple also to be pulled down to the very ground. Presently therefore, at one nod of the Emperour's, [this Temple, which] was a wonder cry'd up amongst the noble Philosophers, lay flat on the ground, being ruin'd

\* Or, Statues. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

\* Or, Statues. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

\* Or, Statues. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

\* Or, Statues. In Eusebius's Panegyric, chap. 8, the reading of this place is fuller, in this manner, &c.

end

ned by a Company of Souldiers; and [ together with the Temple ] \* He that lay lurking within it, who was not a *Demon*, nor a God, but a Seducer of souls, one who for an exceeding long space of time had led men into error. Thus therefore he, who promised that he would free others from their illnesses and calamities, was not able to find out a \* remedy in order to his own preservation; no more than when he was struck with thunder (as we are told in the \* Fables).

\* But the Actions of \* Our Emperor, being such as were highly acceptable to God, were not in like manner fabulous: but by the manifest power of Our Saviour himself, this Temple in that place was so utterly ruined [ together with others, ] that not the least footstep of the former madnes was left remaining there.

They it has the following passage worded in this manner: \* *ὅτι δὲ ἐν τῷ αὐτῷ ἱερῷ ἡ δόξα τοῦ θεοῦ ἀφανίσθη, καὶ οἱ ἀνθρώποι οὐκ ἔγνωσαν τὸν θεόν, οὐδὲν ἔμελλεν αὐτοῖς εὐεργετηθῆναι, ἀλλὰ ἐν τῷ αὐτῷ ἱερῷ ἡ δόξα τοῦ θεοῦ ἀφανίσθη, καὶ οἱ ἀνθρώποι οὐκ ἔγνωσαν τὸν θεόν, οὐδὲν ἔμελλεν αὐτοῖς εὐεργετηθῆναι.* Because *twice manifest from the facts, that no Demon lay lurking within it; but a God; but a deceiver of souls, who for an exceeding long &c. The four last words [ ἡ δόξα τοῦ θεοῦ ἀφανίσθη ] are wanting in the ordinary Editions, Turnebus has kindly added at the margin of his book, from a Manuscript Goyse. Presently, where the reading in the common Editions is, *ὅτι δὲ ἡ δόξα τοῦ θεοῦ ἀφανίσθη, &c.* Thus therefore he, who promised that he would free others from their illnesses, &c. : the *Fulgentius* Copy has it thus written, *ὅτι δὲ ἡ δόξα τοῦ θεοῦ ἀφανίσθη, καὶ οἱ ἀνθρώποι οὐκ ἔγνωσαν τὸν θεόν, οὐδὲν ἔμελλεν αὐτοῖς εὐεργετηθῆναι.* While reading seems to me fatter and better. In the *Kings* Sheets also I found it written *ὅτι δὲ ἡ δόξα τοῦ θεοῦ ἀφανίσθη, &c.* \* *ὁ θεὸς αὐτῷ ἐφάνη.* The full word is wanting in the *Kings* Copy, and may perhaps be understood. But the other Copies acknowledge it. In the close of this chapter, instead of *ἀπεργασίῃ*, the *Fulgentius* Copy has *ἀπεργασίῃ*. *Valf.**

\* The life is this, *ὅτι ἐν τῷ αὐτῷ ἱερῷ ἡ δόξα τοῦ θεοῦ ἀφανίσθη, καὶ οἱ ἀνθρώποι οὐκ ἔγνωσαν τὸν θεόν, οὐδὲν ἔμελλεν αὐτοῖς εὐεργετηθῆναι.* But it has been torn in places by holes; whereas *ἰσχυρὸν* being angry, killed him with Thunder.

CHAP. LVII.

How the Heathens having rejected their Idols, returned to the knowledge of God.

W Hatever persons therefore had heretofore been addicted to the superstitious worship of *Demons*, when with their own eyes they saw their own error confuted, and actually beheld the Ruine of the Temples and Images in all places, some of them came over to the salutary Doctrine of Christ: but others, although they refused to do that, yet condemned the vanity of their fore-fathers, and laugh at and derided those which by them had heretofore been accounted Gods. And indeed, how could they forbear having such thoughts as these, when under an external beauty and splendour of the Images, they saw so much filth and impurity lie concealed within? For either the Bones of dead Bodies, and dry skulls \* strown by the frauds of Conjurers, were within them: or else, nasty rags and clouds stuf with abominable filth; or lastly, a bundle of hay and straw. Which after they beheld heaped together within their foulless images, they blamed both *Idols* and their own and their fathers extreme folly of this true written *ἐκκαθάρσις*. Which word *Crispian* renders thus, *causa purgationis* *doli* *obscure*, *quæ* *craftily* covered by the frauds of Conjurers. Which translation I approve not, and had rather render it *subterfuge*, *plain*, or else *adorned* *art* *multifida* *comparis*, *triumph* and *water ready* for mischief. *Valf.* For Bones and Skulls are the instruments of Conjurers, whereof they made use in order to their mischievous arts. *Valf.*

mind; especially when they perceived, that within those their \* *Adyta*, and within the Images themselves, there was no Inhabitant, no *Demon*, no Utterer of Oracles, no God, no Prophet, as they had before perfwaded themselves; but no so much as an impotent or obfure phantome. And therefore every dark Cavern, and every fecret Recefs was readily opened to those sent by the Emperor: the *Adyta* also, and places before inaccessible, as likewise the inmost parts of the Temples, were trodden by the feet of the Souldiers. So that, hereby was discovered and expofed to publick view that blindness of mind, wherein all the Heathens had for so long a time been kept involved.

\* *ἡ δόξα τοῦ θεοῦ ἀφανίσθη, καὶ οἱ ἀνθρώποι οὐκ ἔγνωσαν τὸν θεόν, οὐδὲν ἔμελλεν αὐτοῖς εὐεργετηθῆναι.* which I do indeed like better. *Valf.*

CHAP. LVIII.

That having demolished Venus's Temple at Heliopolis, He was the first who built [ a Church there. ]

A N d these things may deservedly be recounted amongst the Emperor's famous works & Actions; as likewise those matters particularly *Agas*, as far constituted by him in several Provinces. Of which fort is that [ which we have seen performed by him ] at *Heliopolis* a City of *Phœnicie*. *Agas* is wanting in the *Kings* Copy and in *Robert Stephens* Edition. But it has been added by Learned men, from the authority of *Manuscripts*. *Tur.* *Agas* also *Robert Stephens* found it in their Copies; and we also saw it written in the *Fulgentius* Copy, at the margin. But the reading in the *Fulgentius* Manuscript is larger by one word, thus, *τοὺς θεοὺς ἀφανίσθη, καὶ οἱ ἀνθρώποι οὐκ ἔγνωσαν τὸν θεόν, οὐδὲν ἔμελλεν αὐτοῖς εὐεργετηθῆναι.* *Valf.*

common amongst them, shall in future be in any wise audaciously practiced. And to these persons he again transmitted instructions in writing; for he \* was appointed by God for this reason chiefly, that he might instruct all men in the Laws of Temperance. Wherefore, he accounted it not a thing below himself, to Preach even to those persons by his own Letter, and to exhort them to hasten to the knowledge of God. And in that place he added works consonant to his words, erecting even amongst them a \* most spacious Church with the Edifices belonging thereto. In so much that, what had no where been heard of by any preceding age whatever, better read *ἐκκαθάρσις*, in the first place. But, whereas the *Turnebus*, *Fulgentius*, and *Fulgentius* Manuscripts do not demand the writing of the *Genus Edition*, I am of opinion, that it is to be retained. *Valf.*

\* *ὅπως οὐκ ἐκείνη ἐκκαθάρσις τὸ μυστήριον.* I doubt not but it should be written *ὅπως οὐκ ἐκείνη ἐκκαθάρσις, ναὺν τὸ μυστήριον.* For *ὅπως* is wont to express himself, as I have remarked above. And by *ὅπως οὐκ ἐκείνη* he means *Basileian*, a Church; but by *ναὺν* he means the whole complex or inclosure of the Church, that is the *Porch*, *Artemon*, *Courts*, *Porticus*, *Exedrae*, *Baptisteria*, and the other Edifices which are wont to be annexed to Churches. In the *Fulgentius* Copy the reading is *ὅπως οὐκ ἐκείνη ἐκκαθάρσις τὸ μυστήριον.* *Valf.*

\* Any one may, without reason, wonder, why *Eusebius* should say it was a thing unheard-of by all ages, that a City added to the superstitious worship of *Demons*, should receive a Church and a Bishop. For that had happened to other Cities also at this time. But perhaps *Fulgentius* means, that this was a thing new and unheard-of, that a Church

Church of God had been built in that City, wherein as yet there was no *Christians*, but all persons equally adored Idols. This Church therefore was built by *Constantine* at *Heliopolis*, in hope rather than for necessity; to wit, that he might invite all the Citizens to the profession of the Christian Religion. A little after, the reading in the *Fulgentius* Manuscript is *ὅπως ἄλλῃ, ναὺν* than in the ordinary Editions, where it is *ὅπως*. *Valf.*

was then first of all really completed; and a City of men addicted to the superstitious worship of *Demons*, was vouchsafed a Church of God, and Presbyters and Deacons; and a Bishop consecrated to the supreme God, presided over the inhabitants of that place. Moreover, the Emperor taking great care that many persons might come over to the Faith of Christ, made large distributions there, in order to the relief of the poor: and in this wife he perfwaded and invited men to the salutary Doctrine, in a manner uttering those very words spoken by

\* *Philip. i.* Saint Paul; \* whether in pretence, or in truth, Christ is preached.

CHAP. LIX.

Concerning the disturbance raised at Antioch on Eusebius's account.

B UT, whilst all persons passed their lives in the greatest joy imaginable on account of these [ Blessings, ] and the Church of God was in all manner of ways exalted amongst all Nations every where; the envy [ of the Devil, ] who is always contriving Plots against the Good, began again to make an insurrection against this so great a prosperity of our affairs: supposing, that the Emperor, \* exasperated at our disturbances and indecencies, would in future have his affection towards us alienated. Having therefore kindled a great fire, he [ filled the Church of Antioch with Tragical Calamities: in so much that, there wanted but little of the whole

City's being utterly subverted. \* For the people of the Church were divided into two Factions; and the Commonalty of the City in an hostile manner were to highly enraged against the Magistrates themselves, and the Milice: that, they were just upon the point of drawing their Swords, had not the providence of God, and the fear of the Emperor, repress the violence of the multitude. And here the clemency of the Emperor, like a Saviour and Physician of souls, did again by discourse administer a Cure to the distempered. For he dispatched away thither one of those about him, whom he had had tryal of, a person honoured with the dignity of a *Comes*, a man eminently trusty and faithful [ by whom he spake ] to those people in a most gracious manner. And by Letter after Letter he exhorted them to entertain thoughts of Peace; and taught them to practise such things as were agreeable to the divine Religion. And at length he prevailed with them; and executed them

in those Letters he wrote to them, affirming that he himself had publicly heard \* him who \* He had been the occasioner of that Tumult. And means *Fulgentius* *Bi-* *thous* *in-* *trich's* *vis* *at* *this* *place*, *that* *he* *did* *not* *let* *a* *Brand* *of* *infamy* *apparent* *on* *the* *persons* *so* *guilty*. Wherefore from the Contents of this chapter, I will at present omit them, being \* resolved not to renew the memory of mischiefs: and will only annex those Letters of this Work, which he wrote to \* express the joy and satisfaction of his own mind in reference to the Peace and agreement of others. In which Letters he entreats them, that they would not in any wise challenge to themselves the Prælate Bishop of another place, by whose intervention they had made up a Peace amongst themselves; but that, agreeable to the Canon of the Church, they should rather choose him Bishop, whom [ out of his design ] for that office. He writes therefore both to the people, and also to the Bishops, eventually, the following [ Letters. ]

This happened on the year of Christ 325, (as may apparently be gathered from *Philostorgius* s second Book, ) or on the year 335, as *Theodore* seems to assert, book 2. chap. 21. For he writes, that *Athanasius* was translated to the See of Antioch thirty years after *Eusebius* s Deposition. Now, if *manuscript* that *Athanasius* was translated to Antioch on the year of Christ 360. Wherefore, I can't assent to the most illustrious Cardinal Baronius, who being always angry with *Eusebius*, whilst he refuses to follow his account, has confuted him. For he says that this Tumult happened at Antioch on the year of Christ 324, that is on the very year before the *Nicene Synod*, then, when *Eusebius* was created Bishop of *Cæsarea*, whereas *Socrates*, *Soyomen*, and *Theodore* do attest, that this Tumult happened at the deposition of this *Eusebius*. But *Baronius* proves by most evident arguments, as he himself supposes, that *Eusebius* was never *Consecrated*, but in the year of Christ 324, under the Reign of the Em, with what arguments he endeavours to make this out. In the last place he cites apallage out of *Athanasius* s Epistle ad *Philastrius*, about the beginning. *Fuit*, says he, *quidam Eusebius Episcopus Antiochie*. *Sec* *was* *one* *Eusebius* *Bishop* *of* *Antioch*, *a* *person* *famous* *for* *con-* *stantinus* *by* *a* *forced* *calumniam* *in* *such* *a* *manner* *as* *if* *he* *had* *been* *con-* *stantinus* *towards* *the* *Emperors* *Mother*. But I affirm, that in this passage of *Athanasius*, instead of *Constantinus*, *Constantinus* is to be written. Which emendation is confirmed by those words immediately added concerning the Emperor's Mother. For he means *Helena*, who about this time had come into the East. For these words can't in any wise be meant of *Eusebia*, who had been put to death above twenty years before, if we follow *Baronius* s computation. But the apallage of *Saint Jerome*, out of his book de *Scripturis Ecclasticis*, makes little for *Baronius*, in regard to the Old Editions, as also in that of *Lyons* which I have, his plainly written, *sub Constantino Principe missus est in exilium* was [ sent into Exile under the Emperor Constantine. ] Wherefore, I think rather follow *Eusebius* here, than *Baronius*. Nor do I see, how so great a force could have been made at the Creation of *Eusebius* s, (of which I think there is mention in the Emperor *Constantinus* s Letter, ) that to appease them a *Comes* was to be sent, and so many Letters written by the Emperor. Besides, *Constantine* lays in his Letter, that he had publicly heard him who had been the Author of that whole Sedition; to wit, *Eusebius*, whom he had ordered to come to Court, and had banished him into *Thracia*. And this *Athanasius* in his before-mentioned Letter, accounts as the first Exploit of the *Arians*; which thing is to be remarked. For this was done before the *Synod* of *Tyre*, which was convened against *Athanasius*, that is before the year of Christ 334. *Athanasius* therefore does right in beginning the History of *Arian* War, with his Exploit to the Catholic Church, from *Eusebius* s deposition, as from the first Exploit of the *Arians*; which having succeeded according to their will, they thought that all other matters would in future be ready and easy. For this, *Baronius* s Opinion is refuted as well from what we have said above, as from this, because *Flaccillus* (who after *Paulinus* and *Eutathius* succeeded *Eusebius* s) is mentioned amongst those Bishops present at the *Synod* at *Tyre*, by *Athanasius* in his Epistle to the Emperor *Constantinus*, as *Jacobus Gothofredus* has well observed in his Disputation on the second book of *Philostorgius*. *Valf.*

\* *Τὸν ἀλλοῦ ἐκκαθάρσις.* It must be *ἐκκαθάρσις*, as *Crispian* properly seems to have read; and we have rendered it accordingly. *Valf.*





## CHAP. LXI.

Constantine's Letter to Eusebius, wherein he commends Him for His Refusal of [the See of] Antioch.

\* This Title was written by Eusebius himself, as 'tis apparent. For He himself says concerning Eusebius, *scripsit huius*, to wit, Wherefore, there was no need of any other Title. Further, hence it may be plainly gathered, that these Books were written by Eusebius Bishop of Caesarea. Which, notwithstanding it may be proved by innumerable arguments and testimonies; yet I wonder at James Guthrie, who has been so bold as to deny it. In the Eusebian Copy, which has the Contents on Titles prefixed before every Chapter, these words are wanting. But in the Kings Bishops they are written at the margin. Valef.

# VICTOR CONSTANTINUS MAXIMUS AUGUSTUS, To Eusebius.

I Have perused your Letter very often; and have found that you do most exactly observe the Rule of Ecclesiastick discipline. For, to persist in those Sentiments which appear both acceptable to God, and agreeable to Apostolick Tradition, is an eminent degree of Piety. You may account your self blessed even in this very thing, because by the testimony of the whole world, as I may say, you have been judged worthy to be Bishop over the whole Church. For, whereas all persons desire you to be [Bishop] amongst them, without question they increase this your felicity. But Your prudence (\* which hath resolved to observe the commands of God, and the Apostolick Canon, and that of the Church,) has acquitted itself incomparably well in regard it hath refused the Bishoprick of the church at Antioch; and hath endeavoured to continue in that See rather, the presidency over which by the will of God it had at first undertaken. Further, concerning this matter I have written a Letter to the people, and to those other persons your Colleagues, who also themselves write to me in relation to the same affairs. Which Letters when your \* Holiness shall have perused, it will easily understand, that because Justice seemed to Resist them, I have written unto them by the impulse of the Deity. It will be above Your prudence also to be present at their \* Council, to the end this very thing may be confirmed in the Church of Antioch. God keep you, Beloved Brother!

† Or, Confutation.

## CHAP. LXII.

Constantine's Letter to the Synod, that Eusebius should not be drawn away from Caesarea.

# VICTOR CONSTANTINUS MAXIMUS AUGUSTUS;

To \* Theodatus, Theodorus, Narcissus, Acilius, \* This Theodorus was Bishop of Antioch, and to the rest of the Bishops which are at Antioch.

Eusebius was Bishop of *Nerones in Cilicia*; Acilius was Bishop of *Lydia in Palestine*: all Favoured of the *Arian Party*. Who, when they were come to Antioch, together with Eusebius Bishop of *Nicomedia*, and Eusebius *Caesariensis*, deposed Eusebius, as *Theodorus* relates *in his Epist.* book 1. chap. 21. But *Acilius* betook himself afterwards to the side of the Orthodox, as *Philosorgius* attests, book 1. chap. 12; and also *Athanasius*. Now, *Acilius* Bishop of *Apmene in Syria*, and lately *Theodorus* *Patriarch of Sydon in Phœnicie* are named amongst the Bishops who subscribed to the Nicene Synod. Concerning *Theodorus*, *Athanasius* speaks also in his book de *Synodo Arimini & Seleucia*. Valef.

I Have read the Letter written by Your prudence, and do highly commend the wise resolution of Your Colleagues Eusebius. And when I had perfectly understood all transactions, partly from Your Letter, and partly from that of the Most Perfect \* Acacius and Strategius [the Comites,] and had made a due inspection into the thing; I wrote to the people of Antioch, what was well pleasing to God, and bestirring the Church. A Copy of which Letter I have ordered to be annex hereto, to the end You also plainly might know, what I, invited thereto by the way of Right, had ordered to be written to the people [of Antioch:] in as much as this was \* Marcianus, retained in Your Letter, that according to the Bishop of *Syffage* of the people, and the desire of Your *Jerusalem* prudence, Eusebius the Most Holy Bishop of the Church of *Caesarea* might preside over the Antiochian Church, and undertake the care thereof; he, who by \* Indeed, Eusebius's Letter appeared highly obnoxious to the Ecclesiastick Canon: but \* his merit, called \* Marcianus to Your prudence. For, it has been related concerning me, that Euphronius a Presbyter, who is a Citizen of *Caesarea* in *Cappadocia*, and \* Georgius have made several remarks in my Notes on the 12<sup>th</sup> Book of *Ammon.* *Marcellinus*, pag. 99. He has been sent to Antioch by the Eusebian Constantine, to appease the tumult there, as Eusebius has said above; see chap. 59. Valef.

† Or, Confutation.

† Or, Confutation.

† Or, Confutation.

But besides this Law, the Emperor composed an enjoining \* Exhortation, directed to them \* Or, in by name; wherein he incited those men to *fraternal* hasten their repentance: For [he told them,] 1<sup>st</sup>, that the Church of God would be to them a *Quiescent* Port of safety. But, hear in what manner he *Prescribed* 2<sup>nd</sup>, He discoursed even to these persons, in his Letter to them.

## CHAP. LXIV.

Constantine's Constitution against the Heretics.

# VICTOR CONSTANTINUS MAXIMUS AUGUSTUS, To the Heretics.

A Knowledge now by the benefit of this Law, (O ye Novatians, Valentinians, Marcionites, Paulians; and you who are termed *Catharistae*; in a word, all of you, who by your private Meetings, breed and \* compel Heresies!) in how many Lyes the \* unity of your Opinions is wrapped up, and in what manner your Doctrine is \* compounded of certain pernicious poisons: in so much that, by your heathenly are reduced to weakness, and the living to a perpetual death: To be Enemies of Truth, ye *Adversaries* of Life, and in, or, be ye Counsellors of destruction! All things amongst let which are contrary to Truth; agreeable to filthy impieties; \* flush with abominations and filitions: whereby you compose Lyes, afflict the Innocent, and drive away Believers the light. Amusingly continually under a Mask of Divinity, you defile all things! To wound the innocent and pure consciences [of men] with blows that are mortal and deadly; and ye ravish even the day it self (I had almost said,) from the eyes of men. But what necessity is there of recounting every particular? Especially, since neither the shortness of the time, nor the urgency of Our Affairs will suffer Us to speak concerning your \* Crimes \* Or, Misdeeds; according as they deserve. For, your immunities are so large and immense, so filthy and full of all manner of outrages, that a whole day would not be sufficient for a description of them. And besides, 'tis fit we should remove our ears and turn away our eyes from things of this nature, lest by a particular declaration of them, the pure and sincere \* clarity of Our Faith should be defiled. What reason is *Attitude* there then that We should any longer tolerate such Mischiefs? Especially since Our long forbearance is the cause, that even those who are *Adversaries* found, become infected with this pestilential distemper. Perhaps it per as mere. Why therefore do we not immediately cut off the roots (as we may so term *Evil*) of such a mischief by a public animadversion?

† Or, Confutation.

† Or, Confutation.

[a Citizen] of Arethusa, a Presbyter assisted whom Alexander preferred to this dignity in the City Alexandria, is most approved persons in reference to the Faith. It seemed good therefore, to give Your prudence notice of Arimini & these men, that having \* professed them, and selected some others, whom You shall judge fit for the dignity of the Episcopate, You may determine such things as may be agreeable to the Tradition of the Apostles. For such matters as these having been well prepared and ordered, Your Prudence will be able so to direct this Election according to the Canon of the Church and Apostolick Tradition, as the Rule of Ecclesiastick discipline does require. God keep you, Beloved Brother! By Alexander Bishop of Alexandria; but was afterwards deposed by the same Alexander because of his impiety. In his *Apology* also against Constantine, pag. 728, he writes that the same person was deposed by Alexander, which very thing is plainly confirmed by the Fathers of the Sardian Council in their synodical Letter. The same *Athanasius*, in the same Book de *Synodo* pag. 886, attests that this George resided at Antioch. Further, from the Kings letters I have pointed this place thus; *ἐν τῇ τῇ πόλει τῆς ἀντιόχειας ἐν ἀλεξάνδρῳ ἀνατίθηται, ὃν τὸν αὐτὸν ἀποκαταστήσει, whom Alexander &c.* and to Marcianus points the place. Valef.

This place seems to me to be imperfect, which is in my judgment thus to be made good: *καλῶς ἐν τῇ πόλει τῇ ἀντιόχειας ἀντί τῆς πόλεως, ὅπως δὲ ἀποκαταστήσει τῆς τῇ πόλεως, &c.* which reading I have followed in my Version. By *τῆς πόλεως*, these men, he means the forlorn Euphronius and Georgius. Of whom, Euphronius was afterwards Bishop of Antioch, and immediate successor to Eusebius; as *Acacius* and *Strategius* do relate, and also *Theodorus* *Strategus* in *Nicetas's* *Theatrum* Orthodox. fidei. But this Georgius was as I have said, afterwards Bishop of *Laodicea*. In the Eusebian Copy the reading is *ἐν τῇ πόλει τῇ ἀντιόχειας*. Further, 'tis to be noted, that men who were *Arians*, are here by Constantine commended for persons that were Orthodox; either because as yet they cancelled their Heresies, or else in regard the *Arians* had posited themselves of the Emperor's ear and mind. Valef.

† Or, Confutation.

† Or, Confutation.

## CHAP. LXIII.

In what manner He endeavoured to destroy Heresies.

Such were the admonitions [which the Emperor gave] to the [Prelates] of the Churches, [advising them to do all things] in order to the glory and commendation of the divine Religion. But after he had made a riddance of all diffinitions, and had reduced the Church of God to an agreement and Harmony of doctrine; He past from thence, and was of opinion, that another sort of impious persons were to be suppressed and destroyed, in regard they were the poyson of Mankind. These were a fort of pernicious men, who under the specious disguise of Modesty and Gravity ruined the Cities. Whom Our Saviour somewhere terms false Prophets or ravenous Wolves, in these words: \* Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravenous wolves. Ye shall know them by their fruits. By the transgression of a precept therefore to the Presidents of Provinces, He put to flight the whole Tribe of these sort of persons.

\* Matt. 7. 15, 16.

† Or, Confutation.

## CHAP. LXV.

Concerning the taking away the Meeting-places of hereticks.

**W**herefore, in as much as this perniciousness of your impiety is not any longer to be born with, we declare by this Law, that no one of you shall in future dare to hold Assemblies. And therefore we have given orders, that all those your houses, wherein you hold such Assemblies, shall be taken away: and this Care of Our Majesty does extend so far, as that the congregations of your superstitious madmen shall not meet together, not only in publick, but neither in a private house, nor in any places, whereto the Right or Title is peculiar. Therefore, what ever persons amongst you are studious of the true and pure Religion, (which is a thing far more commendable and better,) let them come over to the Catholick Church, and hold communion with its sanctity, by the assistance wherof they may arrive at the Truth. But, let the Error of your perverted minds, I mean the execrable and pernicious dissent of Hereticks and Schismatics, be wholly separated from the felicity of Our Times. For it becomes Our Blessedness, which by God's assistance we enjoy, that they should lead their lives [brought up] with good hips, should be reduced from all manner of Extravagant Error to the right way; from darkness to the light; from Vanity to the Truth; Lastly, from Death to Salvation. And, to the end that the force and power of this Remedy may be effectual and prevalent, we have given order, that all the Conventicles of your Superstitions, as we have said above, I mean the Oratories of all sorts of Hereticks, (if it be to them to attend their Oratories,) shall without any contradiction be taken away, and without any delay delivered to the Catholick Church: but, that the rest of the places shall be adjudged to the publick; and, that no Licence shall be left to you of holding Meetings there in future. So that, from this present day, your illegal congregations shall not dare to meet, either in publick, or in private place. Let it be published in list.

Let it be published in list.

perhaps it should be, *destruere*, &c. that the Conventicles should wholly be taken away. Valde.

*Adversus* Christophorus did ill in rendering it *diruta*. pull'd down. For Constantine does not order the Churches of Hereticks to be pull'd down, but to be taken from them, and given to the Catholick Church. There are the like Constitutions of the Emperours in the Theodosian Code, in the Title of Hereticks. Further, from this Law of Constantine the Novatians had before been excepted, as is apparent from the second Law in the same Title. But in this last Sanction of Constantine, they are included, together with the other Hereticks and Schismatics. Valde.

*Τὸ αὐτὸν*. The reading in the Eusebian Copy is *τὸ αὐτὸν*. For *αὐτὸν* is the proper term to denote this thing. The Latines in one word call it *collegia*, as may be proved by many instances. Whence they term that *collegia*, which in Greek is *συναγωγὴ*. *Opus* (in his Second Book, where he speaks concerning the Bishops of the Donatists in the City Rome.) by this passage. *Sed quia quinquaginta Africa urbes placuere communitas, et hinc a velle profecti, decemur, ipsi perierunt, ut aliqui hinc qui illas collegere minuerunt.* And a little after. *Non enim Orax aut populus appellandi sacrae pauci, qui intra quadraginta et quod excurrit, basilicas, locum, ubi collegere non habebant.* Valde.

*Εὐσεβίου*. Christophorus understood not this word; it was usually added to the laws and Constitutions of Princes, and sometimes in their own hands. So in Theodosius's Novell de reddito sacre amonitionis, it occurs; *Et Mann divina. Proponatur amantissimo nostri populo, Rom.* And in the Ed. of 1728. *Calend. Julius Roma Valentianum et A. uelio G. f. x. x. b. c. s. r. d. n. a. 2. n. o. c. (b.)* After the word *procurator*, herefore in the Greek, a point is placed in the Kings Copy, which is well done. In the Eusebian Copy, the verb *προεβόη* is wanting. Valde.

## CHAP. LXVI.

That impious and prohibited Books having been found amongst the Hereticks, very many of them returned to the Catholick Church.

**I**n this manner therefore the Dens of the Hereticks were by the Imperial Order laid open; and the wild Beasts themselves, that were the King-leaders of their impiety, were put to flight. Now, some of those persons who had been deceived by them, being put into a fear by the Emperour's Mercies, crept into the Church with a mind and meaning that was false and counterfeit, and for a time play'd the Hypocrites. And because the Law commanded that a search should be made after the Books of those men, they who made evil and forbidden Arts their business, were apprehended. On which account they practis'd dissimulation, and did all things, to the end they might purchase themselves safety. But others of them betook themselves to a better hope, with a purpose of mind that was hearty, true, and sincere. Further, the Prelates of the Churches made an accurate inspection into both these sorts of persons, and such as they found coming over [to the Church]

\* under a disguise, who were hid under the skins of Sheep, them they drove away a far off. Put they who did this with sincerity, were try'd for some time; and after a sufficient proof, [the Bishops] enrolled them amongst their members who are admitted to the sacred AF-finities. And in this manner they treated those Hereticks that were infamous and abominable. But such as maintain'd nothing that was impious in their Opinions and Doctrines, but by the fault of Schismatical men had been rashly severed from the common society, them they admitted [into the Church] without any delay.

The *συναγωγὴ* are the Laity who came together into the Church. Whence *συναγωγὴ* imports an Ecclesiastical Assembly. Dionysius Alexandrinus's words in his Fifth Epistle to Pope Xystus, are the same; *ἡ συναγωγὴ ἀδελφῶν τοῦ νοῦ καὶ τοῦ σώματος*, &c. Therefore Scaliger, Christophorus, and Gruetius have mended it into *συναγωγὴ*. Christophorus has rendered it *affinitas*, consocietas; which can no wife be born with. In the *Fulg.* and *Saul.* Copies, the reading likewise is *συναγωγὴ*. Valde.

*Αὐτοῦ*, without care. It must doublets be *αὐτοῦ*, without any delay. For he says, that Schismatics were without delay received into the Church; but, that Hereticks were admitted after a long penitency. For the Church is always wont to give Schismatics a more favourable and kinder reception, than Hereticks. Of which matter we have an evident instance in the Nicene Synod; which, when it had *ἀποκαταστάσει* the *αἱρετικούς*, received the *αἱρετικούς* into Communion, after they had been gently chastized. Now, what the difference is between Hereticks and Schismatical, *ἡσυχία* informs us in his first Canonical Epistle to Anatholius; where he distinguishes these three, *αἱρετικοί, σχισματικοί, ἡσυχασταί*. Nevertheless, Christophorus, in his eleventh Epistle on the Ephestians, proves Schismatical to be worse than Hereticks. Valde.

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These therefore, returning in troops from some Foreign Region as 'twere, recovered their own Country again, and acknowledged their Mother the Church. From which having strayed, after a long interval of time they made their return to a yet with a gladness and joy. Thus the members of the whole Body were united one with another by one common Band, and grew together into one Frame. And the one only Catholick Church of God, fully cohering with it self, shined forth its Rays of Light; no congregation either of Hereticks or Schismatics being left remaining in any part of the earth. To the performance

of which singular and great Action, Our Emperour (the only person car'd for and respected by God, amongst all those that had ever sway'd the Imperial Sceptre,) entitled Himself, unless you take it to signify singular, or Eximius. Further, Christophorus has translated this place otherwise. For thus he renders it: *causæ præclaræ sacrosanctæ Imperatoris Deo acceptum plane resultat, the cause of which famous action the Emperour, plainly ascribed to God as acceptable to him.* Nor does *Μακάριος* render it otherwise. But I have interpreted these words [*ταῦτα ἄριστα ἐγγράφη*, or rather, *ἐμπεγγῆσθαι*] concerning Constantine himself; that is, The Emperour was the Author of this glorious action. Johannes Portius also, the first Translator of these Books, renders this place in the same manner. For thus his Version runs; *Id verò unicum ab orbe conditum factum, domini dei iussu præclaro, tum acceptum etiam relictum est.* Valde.

*Καὶ ἐπεὶ οὕτως*. In the Kings Copy, this term is thus explained in the margin, *καὶ ἐπεὶ οὕτως, ὡς ἡμετέροις, ὡς ἡμετέροις, ὡς ἡμετέροις*. Valde.

Therefore besides the above said Letter of Constantine to the Hereticks, there was another Law, which ordered the books of Hereticks to be found out and burnt; or else this Letter produced by Eusebius is not entire. Further, the reading should be *ἐπεὶ καὶ διὰ τὸ αὐτὸ*, &c.; and a little after, *καὶ ἐπεὶ καὶ διὰ τὸ αὐτὸ*, &c.; not *καὶ ἐπεὶ καὶ διὰ τὸ αὐτὸ*, which is the reading in the Eusebian Copy, and must be rejected; though, by what chance I know not, it has crept into our Edition. Valde.

*Οὐκ ἔστιν*. I find rather *οὐκ ἔστιν* write *οὐκ ἔστιν*. For, that Bishop is properly said *οὐκ ἔστιν*, who holds a religious assembly. The *συναγωγὴ* are the Laity who came together into the Church. Whence *συναγωγὴ* imports an Ecclesiastical Assembly. Dionysius Alexandrinus's words in his Fifth Epistle to Pope Xystus, are the same; *ἡ συναγωγὴ ἀδελφῶν τοῦ νοῦ καὶ τοῦ σώματος*, &c. Therefore Scaliger, Christophorus, and Gruetius have mended it into *συναγωγὴ*. Christophorus has rendered it *affinitas*, consocietas; which can no wife be born with. In the *Fulg.* and *Saul.* Copies, the reading likewise is *συναγωγὴ*. Valde.

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For the preceding Emperours had paid a Tribute to the Scythæ: and the Romans were Servants to the Barbarians, allowing them a sum of money yearly. \* But this indignity was insupportable to the Emperour: nor did he judge it a thing befitting a Victorious Prince, to pay what had been paid by the former Emperours. Putting his confidence therefore in his saviour, he raised the Victorious Troop against them also, and in a final time subdued them. Such of them as were contumacious and made a resistance, he vanquished by his Arms; but the rest he appeased by prudent Embassies, and from a Lawless and savage life, reduced them to a way of living that was agreeable to reason and Law. Thus the Scythæ at length learn'd to obey the Emperour to the Romans.

Or, *Excerpta Legationum* attests the same concerning Titian Menophilus, where he writes concerning the Carpi, Valc.

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## CHAP. VI.

The Subduing of the Sarmatæ, occasioned by the Rebellion of the Servians against their Masters.

\* Or, *Excerpta Legationum* attests the same concerning Titian Menophilus, where he writes concerning the Carpi, Valc.

But God himself \* prostrated the Sarmatæ at the feet of Constantine; and subdued those men felled with a Barbarick infolence, in this manner. For the Scythæ having raised a War against them, the Sarmatæ, that they might make a resistance against their enemies, armed their Slaves. After these Slaves had gained the Victory, they turned their Arms against their Masters, and drove them all from their own habitations. They found no other Port of safety, save only Constantine. Who, in regard 'twas his usage to preserve men, gave them all a reception within the confines of the Roman Empire. And those that were fit for Service, he enrolled amongst his own Military Companies: But to the rest of them he distributed Grounds to be Tilled, in order to their procuring necessities for a Livelihood. In so much that, they acknowledged their calamity to have been successfull and fortunate to them; in regard, instead of a Barbarick Savagness, they enjoyed a Roman freedom. In this manner God annex'd || very many Barbarous Nations to his Empire.

Or, *All sorts of*

which *Excerpta Legationum* attests the same concerning Titian Menophilus, where he writes concerning the Carpi, Valc.

## CHAP. VII.

The Embassies of several Barbarous Nations, and the Gifts [bestowed on them] by the Emperour.

For, from all places Embassies arrived continually [at his Court,] and brought him such presents as were of greatest value amongst

themselves. In so much that, even We our selves hapned on time to see \* various shapes of Barbarians, standing in order before the Court, Gate of the Imperial Pallace. Whose garb and manner of drefs was different and changeable; and the hair both of their head and beard much unlike. Their aspect grim, barbarous, and terrible; and their Bodily Stature of an immense greatness. Some of them had ruddy countenances; & the faces of others were whiter than snow. In other some of them there was a middle temperate of colour. For the *Blacks*, *Indians*, and *Ethiopes* (who [as *Pliny* says,] *are divided two ways, and live in the out-parts of the earth;*) were to be seen amongst those forementioned Barbarians. Each that gate of these persons (\* in such manner as we see in commonly painted in Tables) brought feverally to the Emperour such presents as were of great value amongst themselves. Some [presented him with] Crowns of Gold; others, with Diadems beset with precious Stones; others, with yellow-hair'd boyes; others, with Barbarick Garments \* interwoven with Gold and Flowers; others, with Horles; others, with Bucklers, long Spears, Arrows, and Bowes. By which presents they demonstrated, that they made an offer of their Service and confederacy of Arms to the Emperour, if he pleased. The Emperour received \* & kept the presents brought by each of them, and remunerated them with so many and such great Favours, that in an instant of time the persons had brought these presents were extraordinarily enrich'd. Moreover, he grac'd the eminent persons amongst them with Roman dignities: in so much that, very many of them forgot to return into their own Country, and chose to make their Residence here amongst us.

Or, *Excerpta Legationum* attests the same concerning Titian Menophilus, where he writes concerning the Carpi, Valc.

These very verses of *Menander*, *Hesperion* does tacitly mean, in the word *Excerpta*. Valc.

Or, *Excerpta Legationum* attests the same concerning Titian Menophilus, where he writes concerning the Carpi, Valc.

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## CHAP.

## CHAP. VIII.

That He wrote to the Persian Emperour (who had sent an Embassy to him) in favour of the Christians there.

Moreover, in regard the King of the Persians was desirous of being made known to Constantine by an Embassy, and had likewise sent him Presents which were the signs of Peace and Amity; making it his business to enter into a League with him: here also the Emperour [shew'd] a transcendent greatness of mind, and by the magnificence of his Presents far out-did him who had first honoured him. And being informed, that the Churches of God were numerous amongst the Persians, and that infinite numbers of people were gathered together within the Folds of Christ; he was highly pleased at the news hereof, as being the common Patron and Defender of all men wherever they lived; and even to those Regions also he extended his providence [which Laboured] for the good of all men.

When he had resolved upon entering into a War with the Romans, and in order to that affair wanted Iron, took such measures as were fraudulent and crafty, and dispatched away Embassadors to Constantine, who might adore him as his Lord, and might request of him a vast quantity of Iron; under a pretence Indeed, that with his Arms he might revenge himself on some Barbarians that were his neighbours: but in reality, that he might make use of that Iron against the Romans.

Or, *Excerpta Legationum* attests the same concerning Titian Menophilus, where he writes concerning the Carpi, Valc.

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## CHAP. X.

That [He speaks] against Idols, and concerning the Glorification of God.

Thus I invoke upon my bended knees; and I have an aversion for all manner of abominable Blonds, and unpleasing and detestable Odours; and lest I do avoid all sorts of perverse Error [of superstition] has made use, and has bidden [superstition] down many of the Heathens, yea almost whole Nations.

Or, *Excerpta Legationum* attests the same concerning Titian Menophilus, where he writes concerning the Carpi, Valc.

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are all accounted the Gifts of God. Moreover, against those poisoned distils which the Devil has framed, I have no mean Buckler which I may oppose; the knowledge namely, of those matters which are acceptable to God. Of one of which [knowledge] having selected those things that are suitable to the discourse in hand, I have attempted to laud the Father of all things. I trust, I shall be Thou Thyself (O Christ, Thou Saviour of all) favourably present with this design of mine. Our devotion, and do Thou adorn our prayer is a course concerning Thine own power, preferring propitiation to us by the way and method of interring praises.

Scilicet, Bessarion, Canticus, and others saw not. So Constantine expresses himself in the *first* chapter; near the beginning, *μεν τι δὲ διακονούντων ἀνθρώπων ἀποκαταστήσει τὴν ἐκ τῆς ἀρχῆς ἀκαταστάσεως οὐρανὸν ἡμῶν, καὶ τὴν ἐκ τῆς γῆς ἀκαταστάσεως ἀνθρώπων.* Valf.

Who would not admire, that Scilicet, Bessarion, and the rest (out of whose Copies the editions are taken, and set at the margin of the *Genese* Edition,) do not have seen the true commendation of this place; which, nevertheless, is very obvious and easy. For, the words being parted, which had grown together into one, it must be written thus, *ὅς τις τὴν αἰὶν τῆς γῆς.* The word *γῆς*, knowledge, is understood in which word was made use of a little before. But *Christophorus* renders this place thus; *his tētur commende atque formen quā d me iustitiam est, deitē.* Whence it appears, that either he has followed that commendation which occurs in the Books of Scilicet, Bessarion, and Gruter; (which amendment I also found in *Morus's* Book,) or, else that Scilicet and the rest, having followed *Christophorus's* version in this manner; which later I think true. But, this amendment can't be born with. For, it departs too far from the footsteps of the vulgar reading, if instead of *ὅς τις*, you write *τὴν γῆν.* Yet in the *Enkelian* and *Savil* Copies, *τὴν γῆν* is *Valf.*

In *Morus's* Book the Learned man had at the margin mended it, *ὅς τις*. I think this whole place is to be read in one breath, thus; *ὅς τις τῆς αἰὶν τῆς γῆς ἀκαταστάσεως οὐρανὸν ἡμῶν, καὶ τὴν ἐκ τῆς γῆς ἀκαταστάσεως ἀνθρώπων ἀποκαταστήσει τὴν ἐκ τῆς ἀρχῆς ἀκαταστάσεως οὐρανὸν ἡμῶν.* Whence it appears, that either he has followed that commendation which occurs in the Books of Scilicet, Bessarion, and Gruter; (which amendment I also found in *Morus's* Book,) or, else that Scilicet and the rest, having followed *Christophorus's* version in this manner; which later I think true. But, this amendment can't be born with. For, it departs too far from the footsteps of the vulgar reading, if instead of *ὅς τις*, you write *τὴν γῆν.* Yet in the *Enkelian* and *Savil* Copies, *τὴν γῆν* is *Valf.*

Further, let no person expect, that he shall bear an Oration garnished with a singular elegance of words. For I know accurately well, that that Oration which is soft and loose, and composed to please and allure, will be unacceptable to the prudent; when they who speak, make modest and applause, rather than a labor and modest discourse, their Care and Business. Some inconsiderate and impious men do affirm, that Our Christ was deservingly condemned to punishment; and that he who is the Author of Life to the living, was himself deprived of life. But, 'tis not in the least strange, that those who have once taken to be impious, and who have taken a resolution neither to be afraid, nor conceal their sins, will be wretchedly, should affect this. But, that has exceeded the utmost degree of folly and madness, which they seem to have perverted themselves of, that the immortal God underwent Force from men, and did not [justly] meekly out of his own benignity and kindness.

nefs [towards them.] Nor do they consider, that magnanimity and patience, is neither to be changed by ignominy, nor removed from its natural constancy and firmness by reproach; but, by confidant and an height of mind, does always break and beat back their fierceness, who invade and assault it. The Clemency of God had indeed resolved, wholly to destroy injustice, and to advance Modesty and Equity. And therefore, having gathered together the misest of men, it inspired a most beautiful and most advantageous doctrine to mankind; to the end it might make the Good and the Blessed, to emulate and admire his own providence, in reference to worldly affairs. Thus which, what can be termed a greater God? God Himself [preferring the Laws of Justice, and rendering those, who in shall deserve to be his disciples, justice himself.] to the end that, Goodness and Virtue being diffused amongst all persons, an everlasting felicity might be procured for men. This is a Glorious Victory; this is a mighty work; this is a mighty work to be besting [God;] the amendment namely of all people, and the reducing them to a better Temper. And to Thee O Thou Saviour of all, with praises and acclamations we ascribe the glory of this Victory! But, Thou, O wicked and infamous Blasphemy, who dost advance Thyself by Lies, Reports and Rumours every where published; That [Thou I say] deceivest young men; and by persequion dost impose upon youths, and those men who are ended with a childish disposition; drawing them off from the worship of the Him who is truly God; and erecting Images, foregoing to which they may pray, and pay an adoration! I line, Far.

Disputation of Constantine is, in my judgment, designed against Paganism, or some other Grecian Philosophers; who objected this against the Christians, because they asserted that Christ was crucified, and put to death by men. For thus they argued against the Christians, if Christ be God, how could Force and Violence have been made use of against Him by men, in regard to His plain, that men are able to do nothing against God. *Valf.* In this Edition of *Patella's*, the term *ἀνέλεγκτος* is left out, by a mistake of the Press I suppose; for 'tis in *Stephens*.

The *ἀποκαταστήσει* is *ἀνέλεγκτος*. So Constantine calls the Apostles; who nevertheless, 'tis manifest, were illiterate and unskilful persons. So also lower in this chapter, he terms the same persons *ἀνομάστοι*, that is, men endued with an excellent wit. It was indeed Constantine's sentiment, that we were to think honourably of the Apostles, whom the Church had to high a veneration for. But the holy Fathers speak far otherwise concerning the Apostles, and especially *St. Christophorus*; who confesses, that the Apostles were persons wholly ignorant and unskilful; and from thence lectures a strong argument in commendation of the Christians, that this illiterate men had prevailed upon the Philosophers; that the meanest sort of Filibermen of Judea had perverted the Romans, who were Conquerors of the world, to worship a person that was Crucified. Constantine repeats the same thing hereafter. *Valf.*

This term seems to be used instead of *ἐκδόσεως* *παύσεως*, [and we have rendered it accordingly.] The meaning of this place is to be fetch from a passage which occurs hereafter in this chapter where Constantine expresses himself thus; *ὅς τις τῆς αἰὶν τῆς γῆς ἀκαταστάσεως οὐρανὸν ἡμῶν, καὶ τὴν ἐκ τῆς γῆς ἀκαταστάσεως ἀνθρώπων ἀποκαταστήσει τὴν ἐκ τῆς ἀρχῆς ἀκαταστάσεως οὐρανὸν ἡμῶν.* Valf.

From these words a new chapter is begun in *Robert Stephens's* Edition, and in the *King's* Copy; wherein the words are so far from the distance from the words foregoing. But in the excellent *Enkelian* Manuscript, and in the sheets, there is no distinction made here. *Valf.*

I had rather write it adverbially, *ὅς τις*; [and have rendered it so.] And thus I found it plainly written in the *Enkelian* Copy. *Valf.*

That

That so, being deceived, the Reward of their own selfishness may await them. For they accuse and calumniate Christ the Author of all Good, whom is the Son of God, and the Son of God. Is not this God deceiving? But taken in the same sense, wherein manner amongst the Latines is sometimes used; as when 'tis said, he makes Caputina patria, that is, he provided for thee, Constantine reads the verb *deceiv* in the same sense. So in Constantine's Letter to the Alexandrians, which Athanasius records in his Apologetic; to the Emperor Constantine, *ἀνέλεγκτος* is *ἀνέλεγκτος*; *ὅς τις τῆς αἰὶν τῆς γῆς ἀκαταστάσεως οὐρανὸν ἡμῶν, καὶ τὴν ἐκ τῆς γῆς ἀκαταστάσεως ἀνθρώπων ἀποκαταστήσει τὴν ἐκ τῆς ἀρχῆς ἀκαταστάσεως οὐρανὸν ἡμῶν.* Valf.

of Religion, you make pleasures and intemperance your business. You pretend indeed to perform Sacrifices; but in reality you serve your own Lusts. For you know nothing of God, nor so much as the first Command of the Great God; who has both preferred Laws to mankind, and self given it to charge to his Son, that he should form and govern the Lesser and Moral of men; to the end that they who shall lead their lives well and soberly may, according to the Judgment of His Son, have a few and Life allotted them, which will be blessed and happy. I have declared God's Decree concerning the Life of men, neither wandering in ignorance, as many do; nor yet led by guess, or conjecture. But some body will perhaps say, whence is this appellation of a Son; or, what is the manner of this Beggetting; For there is but One only God, and He is wholly a Stranger to all Mixture and Copulation. But, it ought to be considered, that Generation is twofold; the one from a Conception, which is known to all men; the other, from an Eternal Cause. The manner of which [Generation], by the favour of Divine Providence that person fees even amongst men, who is dear to God. For, any wife man knows the Cause of the Disposition and order of the Universe. There being nothing therefore which has not a Cause; 'tis necessary, that before all things which are, their Cause should exist. Whereas then the world, and the things therein, do exist; and whereas the preservation of those things does exist also; 'tis necessary, that before all things which are, the Preserver should exist. So that, Christ Himself is the Cause [of things, and preservation] of things.

He means the Decree of God concerning the assuming manhood, or concerning the incarnation, by which the life of men was repaired. 'Tis then therefore, that the Chapters were little digested by us; unless any one should have a mind, to make the tenth chapter reach to a Son; or, what is the manner of this Beggetting; For there is but One only God, and He is wholly a Stranger to all Mixture and Copulation. But, it ought to be considered, that Generation is twofold; the one from a Conception, which is known to all men; the other, from an Eternal Cause. The manner of which [Generation], by the favour of Divine Providence that person fees even amongst men, who is dear to God. For, any wife man knows the Cause of the Disposition and order of the Universe. There being nothing therefore which has not a Cause; 'tis necessary, that before all things which are, their Cause should exist. Whereas then the world, and the things therein, do exist; and whereas the preservation of those things does exist also; 'tis necessary, that before all things which are, the Preserver should exist. So that, Christ Himself is the Cause [of things, and preservation] of things.

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Robert Stephens, in those various Readings which he has remarked at the close of his Edition, gives notice, that in some Copies this place is read thus; *ὅς τις τῆς αἰὶν τῆς γῆς ἀκαταστάσεως οὐρανὸν ἡμῶν, καὶ τὴν ἐκ τῆς γῆς ἀκαταστάσεως ἀνθρώπων ἀποκαταστήσει τὴν ἐκ τῆς ἀρχῆς ἀκαταστάσεως οὐρανὸν ἡμῶν.* Valf.

The *Genecum* did in, admitting the two last words into the Text, from the conjecture of Scilicet, as 'tis noted at the margin. But, 'tis plain enough, that

they are to be rejected. For, they both disturb the whole manner of this place, and also occur not in the *Manuscript* Copies. *Valf.*

and preservation, the Effect. In the same manner as the Father is the cause of the Son; and the Son, the Effect. Now, that Christ Himself existed before all things, we have at *Christophorus* ready proved sufficiently. But in what manner [as law came] He does to men, and [why defended] this place, [He] into the world? The intent and purpose [of his coming, as the Prophets have predicted, obvious to proceeded from His love over the Universe, have been observed, that the reading here ought to be *ὅς τις*. For here Constantine compares the Son with his Father, and the Father with the Preserver. As therefore the Father is the Cause of the Son, but the Son, the Effect, or *ὅς τις*; So the Preserver is the Cause of the Eternity of all things; but falsity is the Effect, or *ὅς τις* of the Preserver. *Valf.*

The ancient Drins, in this especially amongst the Greeks, affirmed, that one person in the Trinity, God the Father, was the Cause; but, that the other Two, to wit, the Son and Holy Spirit, were the *Causes*, i.e. the *Effects*. So *Athanasius* in *2<sup>da</sup>* Epist. Second, chap. 11, and 12. *ὅς τις τῆς αἰὶν τῆς γῆς ἀκαταστάσεως οὐρανὸν ἡμῶν, καὶ τὴν ἐκ τῆς γῆς ἀκαταστάσεως ἀνθρώπων ἀποκαταστήσει τὴν ἐκ τῆς ἀρχῆς ἀκαταστάσεως οὐρανὸν ἡμῶν.* Valf.

Our Copies vary not here. Yet I would rather read *ὅς τις*, than *ὅς τις* of the Lord's Advent. *Valf.*

For 'tis requisite, that the Frater should take care of His own Works. But, when he was about to assume a terrene Body, and to stay upon Earth for some time, (necessity requiring) he was born. He devised for Himself a new way of worldly being born. For the Conception [of Mary] without a Marriage; and the Child-birth of a Virgin; and a Virgin the Mother of Birth. God; and a Temporal Beginning of an Eternal Nature; and a Perception of an intellectual Essence. *Valf.*

All things therefore, which then were seen, were agreeable hereto. 'Tis bright Dove, [which as one of the Holy Ghost, descended into the Bosom of the Virgin. Those other things are likewise consonant, that were the consequences of this.] 'tis necessary, that before all things which are, their Cause should exist. Whereas then the world, and the things therein, do exist; and whereas the preservation of those things does exist also; 'tis necessary, that before all things which are, the Preserver should exist. So that, Christ Himself is the Cause [of things, and preservation] of things.

Apocryphal Book, wherein 'tis related, that the Holy Ghost, under the shape of a Dove, descended into the Bosom of Mary, according as the Angel had foretold to her. And perhaps these things were related in this manner in the Gospel of the Hebrews. But *Christophorus* interprets the shape of a Dove, which Noah heretofore flew out of the Ark; and that that Dove was a figure of the Holy Spirit, which was afterwards to come upon the Virgin Mary. But I would rather read here, *ὅς τις*, than *ὅς τις*. Thus the Latin is plain and elegant. *Valf.*

MOR



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who is present with, and gives him assistance; to the end no one of His Subjects may receive any harm. But, how should he [condem-

## CHAP. XVI

That the Coming of Christ is foretold by the Prophets; and, that He was appointed for the destruction of Idols, and Idolatrous Cities.

Moreover, his Passion was long since fore-  
shewed by the Prophets; and his Corporal  
Nativity foretold. The very time likewise of

α καὶ τῆς ἀδικίας. In *Moscow's Book*, at the margin 'tis amended, *καὶ ὡς τὴν τῆς ἀδικίας*, &c. which reading *Christopher* has adopted in his *Version*. To me this expression seems scarce Greek. Therefore I had rather write, *ἐν ᾧ τὴν τῆς ἀδικίας*, *wherein*, &c. Yet in the *Peshito* copy 'tis, *καὶ ὡς τὴν*, &c.

ends of almost all  
being confirmed  
ion wholly abo-  
superstition,] not  
creatures, but Sa-  
fo, and detestable  
ified : for accor-

they reapt, was a-  
this [says he] and  
and both of them,  
shall be left unin-  
things from report

s present and law  
ye-witness of the  
une of those Ci-  
te, that Pride  
werfull Pharaoh.

the ruin and destruction of those  
bylon, which had heretofore been  
enquity, at what time Constantine  
he was but a youth he went into  
Empire in the Court of Dioc-  
lodge. For Diocletian waged  
Achilleus who had rebelled in E-  
gypt, Constantine went afterwards  
and, and palt through the Province  
Fufebine, as he himself testifies  
into Syria, that with his own  
Army, who waged a War with the  
in Syria, in order to his making  
are informed from the History  
therefore Constantine might take a  
of the City Babylon. Vales-  
is corrupted merely by the mis-

[illegible]

Copy only; wherein, after the  
Translators therefore of this  
the *Chitave*, whereas he ought to  
is put instead of *discovery*  
reading; and was made an eye  
most unfortunate of Cities.  
and, has laid wast the Country of the  
either, according to this reading  
ly was seen by him; which I did  
he could never see *Babylon*, it

regard

regard he had never gone into *Affryia*. In the *Kings Sheet*, the reading of this place runs thus: *τὸς ἀνδρες οὗ πάλαν τυχὲν μακάρις ἠρῶμαι*, &c.; as in the ordinary Editions. But in the *Kings Copy* it is *ἀρῶμαι*, as Stephens has published it. *St Henry Savill* in *his Book* has mended this place thus: *πάλαν τυχὲν μακάρις ἠρῶμαι τὰς ἡμετέρας δι' αὐτοῦ*, &c. But, that expression *μακάρις ἠρῶμαι* would be foolish and trifling, nor would it agree with the following words. Besides, neither has *Christopherson* retained those words in *his Version*. *Valc.*

<sup>a</sup> Whom Moses ruined according to the Divine Command : and destroyed his Forces ( which had gained the Victory over many, and the greatest Nations,) whilst well fortified \* and completely furnished with Arms ; not by the shooting of Arrows, or the throwing of Darts ; but by an Holy Prayer only, and a quiet Supplication.

raised with  
*indefinitely* or some such word. Whence it appears, that he put in *ἐμ-  
 ῳ*, or some such word. But there is no need of this Emendation,  
 in regard *ῳ* may be taken in the *Nominative Case*. In-  
 deed, in all *Old Copies*, the *Kings*, the *Euxetan*, and the *Sheets*,  
 this word occurs without the *ῳ* *subscript*. So he expresses him-  
 self below, chap. 19, ἡ ἀγορά τῆς ἑκκλησίας τοῦ ἀποστόλου Ἰωάννου, &c.  
*Verse*.

καὶ ἀποδοκίματον. It must I think be made ἐκ ἀποδοκίματον, and completely furnished with Arms. Presently, where the reading is ἡμεῖς ἀρμαίνεα, a quiet supplication; I had rather write ἡμεῖς αἰνέω, humble. In the Euxetian Copy and the *King's Sheets* the reading is πνεῦμα ἡμῶν τοῦ θεοῦ ἀποδοκίματον. Nor does St *Henry Savill's* conjecture displease me, who has mended it, πνεῦμα ἡμῶν τοῦ θεοῦ ἀποδοκίματον. Vale!

CHAP. XVII.

Concerning the wisdom of *Moses*, which was emulated by the Wise Men amongst the Heathens; also concerning *Daniel*, and the *Three Children*.

**F**urther, no people ever were, or could have been bleſſeder than \* that [Nation;] had they not voluntarily alienated their minds from the Divine Spirit. But, what man is he, that

† Or, A  
disordered  
people.

mislead of their [s]adness, rendered them joyfull.  
Who raised those mens minds to such an height,  
that by reason of the [un]dof change of  
their Affairs for the better, and because of their  
fortunate successes and Victories, they became  
puff up with pride and insolence. Who in wisdom  
so far excelled those that had lived before  
him, that those persons which are most cele-  
brated by the Gentiles, whe-

καὶ φιλοσοφῶν. A participle  
 seems to be omitted here, which  
 if inserted, the passage would be  
 made far more elegant. I write  
 therefore, ὅτι τοὺς σοφῆς καὶ φι-  
 λосоφῶν, that is, whether wife men  
 or Philosophers. Valsf.

After he as spoken concerning the  
*and sober person Plato, propo-  
 sed his abstinence as a pattern for his own imita-  
 tion.* <sup>b</sup> Daniel also, he who foretold things fu-  
 ture, who shewed a \* Specimen of a  
 most transcendent greatness of mind,

Egyptians, and concerning the destruction of *Memphis*; he passes to the *Assyrians*, and to the desolation of *Babylon*. And on occasion of the *Egyptians*, he has inserted the praise of *Moser*. But now treating concerning the *Assyrians*, he prosecutes *Daniel's* praises, who lived a captiue amongst the *Assyrians* or *Babylonians*. Valef.

to the Convention of the Saints.

and who was egregiously eminent for the \* Sav- \* Or,  
 -ety of his Morals and his whole Life; what Beauty,  
 and how rigorous a Cruelty did he vanquish, of  
 that Tyrant which then reigned in Syria ?  
 His name was Nabuchodonosor; all whose Race  
 being now extinct, that vast and formidable  
 power is transferred to the Persians. The riches

that Tyrant, woe, and to this very day are  
much spoken of in all mens discomforts; as likewise  
his unmeet and foolish Care about a misbecoming  
worship; and his great  
plenty of Metals of all sorts,  
for the making of Gods;  
and the tops of Temples  
[which he erected,] reach-  
ing as high as Olympus.

self; and lusty, his horrid  
Laws about Religion, made  
and designed for Cruelty. All  
which Daniel despised, on  
account of his sincere piety  
towards him who is truly

After these words, the Amba-  
rius who transferred the Kings  
Copy, offended at the multitude  
of faults wherewith the Copy  
abounded, here made an end of  
writing. And he has attested  
this in these words, *Ambarius*

the Tyrant. For an affluence of Riches is a mighty hindrance to sober and good thoughts. But, at length the King manifested the cruelty of his own mind; having given order

that this just and guiltless person should be cast to the wild beasts, that he might be torn in pieces.

over, the Confess of those Brethren in under-  
going Martyrdom, was highly courageous: whom  
posterity afterwards imitated, and procured tran-  
scendent glory, on account of their faith to-  
wards our Saviour.

was our Saviour, who appearing unhurt by the fire, and furnace, and by those other Tortures appointed to consume them; by the approach and Touch of their pure Bodies repelled the fire contained within the furnace. But after the ruine of the Assyrian Empire, which was destroyed by the

Thunder-bolts, Daniel by [The destruction of] Zeitung ka-  
Divine Providence, betook himself to Cambyzes pawar bow  
King of the Persians. But, Envy, [ vexed I can't  
] here also; and, besides Envy, the de- imagine  
structive Treacheries of the \* Magi; \* Magi- Constantine  
and a continued succession of many, had this,  
and those the greatest perils. Out of his affir-  
which he was easily delivered, by ming,  
the himself,  
the that the

kingdom of the Assyrians was destroyed by the calling of Thunder; which I don't re-

have read any where else. Neither do I well understand that. For, sen, Towers, and Cities may be destroyed by Thunder-bolts, as the Poets have told us concerning the *Phlegya*. But, truly I can't see, how a kingdom could be ruined by Thunder. In the *Fuketian* and *urneb*. Copies, and in the *Kings Sheets*, the reading is *καταρῶν βο-*  
*αῖς. Vatef.*

¶ *Æquitas æquitas.* Constantine had in Latine termed it *Virtutes*; which word is in the Sacred Books usually taken to signifie *Mercies*, as every one knows. The Translatour of this Oration has done ill, in rendering it *æquitas*; whereas he ought rather to have translated it *Indignities*. *Vale!*

L I I

there







*I here*







the Author of my Valorous Actions? <sup>a</sup> Nothing more certain. For, 'tis God's property to do whatever is best; but, 'tis the property of men, to pay an obedience to God. Farther, this is, I suppose, the best and most excellent Ministry; when a man, before his taking an affair in hand, makes such provision, that all things be done with the greatest safety. Indeed, all men know, that the <sup>b</sup> most Holy Ministry of these very hands, is owing to God, together with a pure and most sincere Faith; and, that whatever has been performed for the advantage of men, by Prayers and Supplications joined with Labour of the hands, hath been happily effected: in regard, so much of utility has <sup>c</sup> redounded to all persons, both privately and publicly, as each man could have desired, not only for himself, but for his dearest Relatives.

Christophorus Version, who renders it: *Munus autem vestrum sublimior cultum, dei worship of hands lift up to Heaven.* I doubt not, but *deus* here has the same import with *Ministerium*, Ministry. For Constantine says, that men ought to give the Ministry or Service of their own hands to God; and that, with a pure and sincere Faith. He has made use of *deus* and *deus* above, in the same sense. Truly, I can't perceive, how *deus* can be taken in such a sense, as to signify hands lift up to Heaven, or, prayers. Besides, the following words do most apparently refute Christophorus's Version. For Constantine adds, *et omnia vobis gratia, &c.* and, that whatever has been performed for the advantage of men, by Prayers and Supplications joined with Labour of the hands, hath been happily effected. For, after Constantine hath said, that men ought to give the Service of their hands to God, he adds, that not only the hands are to be lent to God, but Prayers also and Supplications are to be used, that the affairs which we have undertaken to perform, may succeed happily. This is what *Gratias* are wont to say in a common proverb, *omni adusque et gratia vobis*, whereby they shewed, that together with prayer the hand was to be put to the work. Farther, when Constantine says *et omnia vobis gratia, &c.* he speaks concerning himself, in the same manner that *Aeneas* does in *Virgil*.

Si Vergana dextra

Defendi possent, dextra hac defensa fuissent. Valel.

<sup>c</sup> Πλεε γενωθεις ορεσται. It must be written in one word, *γενωθεις*, which I admit Scaliger and the rest did not perceive, so to ascertain, the reading is in the *Fulgentian* Copy. Valel.

They have likewise seen Fights, and have been Spectators of a Battle, when Divine Providence <sup>a</sup> bestowed Victory on the people: and they have beheld God favouring and assisting our Prayers. For righteous Prayer is a thing invincible; and no man ever mist of his in regard of designe, who besought God holily. For, there is no <sup>b</sup> pretence left for a Repulse; I have only where Faith is wavering. For God is always favourably present, and gives a gracious Reception to the prayers of men. Wherefore, sometimes to slip and stumble, is a thing common to men; but God is in no wise the Author of humane Losses and Mistakes. All persons therefore, whatever, who are Followers of Piety, ought to give thanks to the universal Saviour, <sup>c</sup> both for our safety, and for the flourishing posture of the publick affairs: and with holy Prayers, and continual Supplications, to render Christ propitious to us, that he would preserve and perpetuate his own Favours. For he is the invincible Assistant and Defender of the Just: He is the best Judge; the Prince of immortality; the Donour of Eternal life.

that there is something of a fault here. And perhaps the reading should be, *et omnia vobis gratia, &c.* bestowed Victory on my Army. Valel.

<sup>c</sup> Πραξις πραξις. At this place *πραξις* is made use of to signify *practition*, a pretence or colour; which term in Constantine's Latin Oration being not understood by the Translator, he rendered it in this manner: but, would have done better, had he made use of the word *praesent*. Christophorus therefore, and Fortescue have done ill, in rendering it *mundum*, the world. Valel.

<sup>d</sup> Αδελφους. *Adelphos* signifies brothers; as I found it mended in *Athenius's* Book. And thus the *Genoa*-men have already put us in mind, of the Books of Scaliger and Bongarsius; where he agrees the *Fulgentian* Copy. Valel.

<sup>e</sup> Τis ημετερος αυτος ομιλος. I am not of the same mind with Scaliger, Bongarsius, and Gruter, who mend this place that, *τις ημετερος ομιλος*, for our own safety. I had rather read, *τις ημετερος ημετερος ομιλος*, which reading I have followed in my Version. In the *Fulgentian* Copy 'tis written, *τις ημετερος αυτος*. But in the *Sheets* 'tis, *τις ημετερος αυτος*. Valel.

# Eusebius Pamphilus's ORATION IN PRAISE OF THE EMPEROUR CONSTANTINE, SPOKEN AT HIS Tricennalia.

The <sup>a</sup> Prologue [ to the Oration ] in Praise of Constantine.

<sup>a</sup> It was heretofore the usage of the *Sophists*, before their Orations to make a kind of a Flourish as 'twere, in a short Preface; after the manner of Harpers, who before the Song, sing some thing for Trial sake. This Preface was commonly termed *προοιμιον*. So, in *Thersites's* speech Oration, and in *Lisians's* Declarations, it often occurs. Hence, *προοιμιον* is by *Eusebius* taken to signify a Prologue. Valel.

**I** Come not hither with a Compasure of Fables, nor with an Elegancy of Expressions framed to captivate the Ears; that by the Voice of Syrens as 'twere, I might charm [ my Hearers: ] nor, that in Golden Chaps, namely the beautiful flowers of words bedeck with the most exquisite art of Rhetorick, I might present the delicate poisons of pleasure, to persons in Love with those things. But rather, paying an Obedience to [ the Precepts of ] the *Wisdom*, I persuade all men, to listen and avoid the publick Roads; and entrant there, that they would not herd with The Many.

\* Or.  
Nemur.  
† Or.  
Dance.  
‡ Sophism,  
or, Subtil-  
ties.

I have attempted to tread the same path with me, yet I will decline the Foot-steps of men, and will go in an untrodden way, into which 'tis impious to enter with unavulst feet. Indeed, they who affect *Vulgar Discourses*, and Expressions worn with the || Witticisms of Lads, and who Court a pleasing and popular Muse; may draw mens Ears with Humane Narratives; whilst they submit the Arbitrage [ of all things ] to pleasure. But such as be initiated in the Mysteries of Universal Wisdom is self, (in regard they are Masters of the knowledge of things Divine and Humane;) accounting the choice of what is better, to be the highest felicity; [ such I say ] esteem and preferre the God-ord'd Virtues of our Emperor, to his Pious Actions, before his humane accomplishments and Deeds; leaving those his Secondary Excellencies, to be celebrated by inferior persons. For, whereas the Emperor's mind is endued with a knowledge of matters Divine and Humane; and whereas those have a reference to God; but these, to Men: Let them, <sup>a</sup> whoever namely are fit for the performance of this

<sup>b</sup> Επαεδισθη. Write *επαεδισθη*, from the *Fulgentian* Copy. Valel.

<sup>c</sup> Πλεονος ανθρωπων δεισιν. It must be made *πλεονος ανθρωπων*, the pub, or foolishness of men. For 'tis a noted hille-verse of Homer's concerning Bellerophon, which *Cicero* renders in the very words I have made use of in my Version, namely, *Homulus Pleonem Vitiem*. 'Tis certain, in the *Fulgentian* Copy 'tis plainly written, *πλεονος ανθρωπων δεισιν*. Farther, *Επαεδισθη* has distinctly bespoken this Prologue, with many pieces of verses taken out of the Poets, as with flowers; that by this kind of Elegance he might it a poetick expression. Valel.

allure and please the minds of his Hearers. So above, *γενωθεις ανθρωπων*. <sup>a</sup> Ομο δι αμειν δι ανθρωπων. I doubt not, but *ανθρωπων* is *ανθρωπων*, whoever namely are fit, &c. The Verb *ανθρωπων* will be understood. But *Christophorus* the Translator of this Oration, in regard he perceived not these things, has contumaciously the whole meaning of this place, in his Version. In the *Fulgentian* Copy, these words *ομο δι ανθρωπων* are wanting; excellently well. Valel.















ging Beasts. But, the Supreme Moderator's care was not employ'd about a Sheep that wants reason; but He was highly concern'd for his whole Army; for the sake of those, who on his account were afflicted. Of whole Combs, and conflicts in defence of Piety, when he had approved; and had honoured them, who were now removed to him, with the rewards of Victory, <sup>†</sup> I read me <sup>†</sup> with himself; in which manner Eusebius is wont to ex- press himself. A little after, the reading should be <sup>†</sup> Eusebius might also become Re- lators: the Eusebian Copy confirms both these Emendations, <sup>†</sup> Valf.

should both be spectators of his vengeance upon the impious, and might also become Relators of those things which they had beheld with their own eyes. After this, when he had stretch'd forth his right hand, in order to his being avenged of his Adversaries; by his very Noe, on a sudden he destroyed them; having first punished them with stripes inflicted on them from Hea- ven; and compell'd them, even against their wills, with their own lips to recant their own horrid wickednesses. But those, who were mean and contemned, and by almost all persons look'd upon as forsaken and hopeless, he has rais'd from the ground, and highly exalted. And this, the Supreme Emperor [God,] effected from Heaven; when he had preferred to his own Servant, as some invincible Warrior. (For our Emperors, by reason of his transcendancy of Piety, rejoice in his being styled The Ser- vant of God.) Whom God has made Conqueror over all sorts of Enemies whatever, having rais'd up him alone, against many. For, they were numerous; and almost infinite, as being the friends of many Demons. <sup>†</sup> Yea rather, they were nothing; whence it is, that at present they are nothing. But this One Em- perour, [God,] of One, [and bears:] See Note. Perous, [God,] of One, [and bears:] the Image of That One Supreme Emperor. They, [induced thereto] by an impious mind, destroyed pious men by bloody Murders. But he, imitating his own Saviour's example, and being only skilled in this, the preservation namely of men; has sav'd alive even the impious themselves, teaching them true Piety and Religion. Then, in regard he is really Victor, he hath vanquished that twofold sort of Barbarians: civilizing the fierce and unratable Tribes of men, by prudent and ra-

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tional Embassies, compelling them to own, and <sup>†</sup> Submit themselves to their Batters; and from <sup>†</sup> A Lawless and brutish life, reducing them to the Civility and Humanity. But, as for that cruel, and enraged Sort of invisible Demons, he does really and manifestly prove, that they were long since vanquished by God. For the Common Sa- viour of the Universe, had by an invisible Power raised the invisible Spirit. But this Our Prince, the Supreme Emperors's Lieutenant- General as 'twere, has pursued the vanqui- shed; spoyling † those who were long since dead and consumed; and plentifully distributing the Booty amongst the Souldiers of [God] the Victor.

and renders the passage thus: <sup>†</sup> Reipsa contra repugnans; quod iam iam fuisse ab ipso Deo superatum, he really confuted and re- pect it; in regard it had been long before vanquished by God Him- self. But I have taken away the dilution, and rendered it thus: <sup>†</sup> Reipsa ipsi convincti, iam prius a Deo fuisse superatum, it does not deny, &c. The Reader may make choice of which rendition he pleases. For there is but little difference. How Constantine actually de- monstrated, that the Demons were vanquished; Eusebius does pre- sently declare; when he says, that their Temples were filled by Con- stantine, and bellowed on the Christians. Valf.

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ment of disgrace. Moreover, this admirable Emperour performed another thing like heretofore. At the same time that those Idols of the Dead, made of precious matter, were spoyled in that manner we have declared; he ordered the rest of the Images, consisting of Brass, to be brought together. Therefore, those Gods, [celebrated] in the dating Fables [of the Greeks,] having had rope made of hair cast about them, were drag'd away bound. After these things, this Great Emperour, having as 'twere light up a most bright Torch, look'd about with his Imperial Eye, if peradventure he could any where find, any Remains of Error as yet lying con- cealed. And, as some most sharp-sighted Eagle, which has rais'd herself to Heaven on her wings, sees from above those things on the earth that are at the greatest distance: in the same manner, whilst he was resident in the Imperial Palace of his own most beautiful City, beheld from the Watch-Tower, a certain pernicious fire of Souls, lying concealed in the Province of the Phoenicians. It was a Grove and a Temple, [now placed] in the midst of a City, now in the Forum, or Streets, of which for many are visible in Cities, most gloriously built for ornaments sake: but this [Temple] was out of the way, far distant from the common Road and beaten path, consecrated to that filthy Dæmon [termed] Venus, in part of the Top of Mount Libanus. This was a School of wickedness, [open] to all incontinent persons, and such as with all manner of dissolu- tions had debauch'd their own Bodies. For certain effeminate men, who ought to be termed women rather than men, having renounc'd the venerableness of their own Sex, oppos'd the Dæmon by suffering themselves to be made use of as women. Besides, unlawful [Coitions with women, and Adulteries, and other beastly and infamous facts were committed in that Temple, as in a place that was lawless, and without a Governour. Nor was there any one that might inhibit what was done in that place, in regard no person of gravity or modesty durst go thither. But, the impieties com- mitted there, could not be concealed from this Great Emperour also. But, when he himself had look'd into them with the eye of an Im- perial providence, he judged such a Temple as this to be unworthy of being [enlightened with the Rayes] of the Sun it self. Wherefore he orders it to be totally demolished, together with [its Statues and] Consecrated Gifts. Im- mediately therefore, the Engines of this impudent and Libidinous Error, were displaced by an Imperial Order; and a Company of Souldiers gave their assistance in cleansing that place. And they who had hitherto been addicted to Lustfulness, [being] fear'd by the Empe- rour's Advances, in future learned modesty.

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Victor; for he has gotten the Victory over those  
Factions, which are wont to overpower and con-  
quer the minds of men. Who is formed ac-  
cording to that Primitive \* Idea of the su-  
preme Emperour; and in his mind, as in a  
glass, expresseth those Rays of Virtues darted  
from that Celestial Original. From which  
[Rayes] he is made temperate; a Good; Just;

Valiant; Pious; a Lover of  
God: \* and, which is pec-  
uliar to him only, this our  
Emperour is really a Philo-  
sopher. For he is one that  
truly knows himself; and is  
justly, that the supplies of  
every thing which is good,  
are bestowed on him from  
without, or rather from bea-  
ven. One who demonstrates  
the Angust Title of his Mo-  
narchical Power, by the Ex-  
tensive Ornament of his Im-  
perial Robe; and who is the  
sole person, that is de-  
sperately clothed with the Im-  
perial Purple, which becomes  
him. This is the Emperour;

who night and day invokes the Heavenly Pa-  
tror, Calls ther; who in his Prayers \* employs his Af-  
fection Kingdom. For, whereas he understands,  
† Or, War, that things present are in no wise † to be com-  
pared with God the Supreme King, (in regard  
they are mortal and frail, and, like a River,  
transient, and continually perishing; ) therefore  
he desires the incorruptible and incorporeal King-  
dom of God. That Kingdom he prays that he  
may obtain; by a sublimity of thought, raising  
his mind above the Arch of Heaven, and being  
inflamed with an insupportable desire of those  
Lights which shine there. In comparison with  
which Lights, he accounts the most valuable  
things of this life presents, to be in nothing dif-  
ferent from darkness. For he feels, that the  
dominion over men (in regard its nothing else  
but a small and short administration of a mor-  
tal and temporary Life; ) is not much better  
than the authority and power of Goatherds, Shep-  
herds and Neatherds: yea rather, that 'tis more  
troublesome, or a Sovereignty over  
a more forlorn sort of Cattel.

And, as to the Accclamations  
of the Many, and the  
Voices of Flatterers, \* he  
esteems them to be trouble-  
some, rather than to be doubt-  
ful; by reason of \* the so-  
lidity of his disposition, and  
the sincere discipline of his  
mind. Moreover, as often as  
he beholds the \* dirtinesses  
of His Subjects, his immor-  
table Forces, and those vast  
multitudes, as well of Horse  
as Foot, that are at his Beck  
and Command; he is not in  
the least stricken with admi-  
ration, nor does he swell with  
pride at his authority and  
power over them: but, tur-  
ning his thoughts † upon himself, he  
\* acknowledges, in himself also, the \* Or, Still, words.  
common nature of all men. He laughs  
at the Garment made of Cloth of Gold interwoven  
with a variety of flowers, at the Imperial Purple, as  
and at the Diadem it self: when he beholds upon him-  
self the multitude stricken with an  
admiration of these things,  
and, wholly like children, ad-  
miring on this glorious pomp,  
as on some Bug-bear. \* But  
he himself is not in any wise  
so disturbed as they are; but  
does cloath his mind with the  
knowledge of God, as with a  
Garment Embroidered with  
Temperance, Justice, Piety,  
and the other Virtues; which  
is a dress, that does really  
and truly become an Emperour.  
Besides all this, as  
for riches which are with so much earnest-  
ness desired by men: I mean Gold, and Silver,  
and whatever sorts of Stones are had in admi-  
ration; he understands them to be really Stones  
wholly unprofitable, and useless matter. Such  
therefore as they are in their own nature, such  
and so highly does he esteem them; as things  
that are not in the least conducing in order to  
the diverting of ills and calamities. For, of  
what prevalency are these things towards the  
removal of Disasters, or the avoiding of death?  
Nevertheless, although he knows these things ac-  
curately well, being instructed by the very use of  
them; \* yet he is in no wise  
disturbed in his mind, at the  
decent Garb of his Subjects;  
but laughs at those persons,  
who by reason of their fol-  
ly and simplicity † Or, are  
things. Farther, as he  
admires them, he admires  
he admires from  
furfurating and drunkenness,  
and from exquisite dainties  
and delicate dishes; in re-  
gard they are the proper bu-  
siness of Gluttons: it being  
his Sentiment, that these  
things appertain to others,  
not to himself. For he is  
convinct, that such de-  
bauches are extremely bur-  
densome, and do cloud and dar-  
ken the intellectual faculty  
of the Soul. On account of  
all these reasons, the Empe-  
rour, instructed in the know-  
ledge of Divine matters, and  
endued with a great mind,  
aspires after better things than those of this pre-  
sent life: calling upon the Celestial Father, and  
earnestly desiring His Kingdom; and perform-  
ing all things with a singular piety; and  
Lastly, delivering the knowledge of the Su-  
preme God and Emperour, to all those Subject  
as to his Empire, \* whom, as the best of Masters, led by  
he has undertaken to instruct.

Moreover, God affording him, as an Ear-CHAP.  
nest, some Pledges of a future Retribution. VI.  
confers on him \* Tricentennial Crowns, † Triaes  
confers on him. He alludes to the Golden Crowns, which the Provincials  
were wont to present the Roman Emperours with, not only at their  
entrance upon the Empire, but in their Quinquennialis also, and  
Decennialis, Valc.

I admit the Translatur  
ceived not. Valc.

† Or, Still, words.  
I read therefore,  
the words  
of his knowledge of God,  
Valc.

† Or, Still, words.  
I read therefore,  
the words  
of his knowledge of God,  
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And made up of prosperous and happy Circles of  
years. And having now completed three Cycles  
of ten years, he permits the whole Body of mar-  
kind to celebrate † publicly,  
or rather universal Feasts.  
But, in the interim that  
Mortals rejoice on earth,  
[ crowned ] with the flowers  
of the knowledge of God, it  
would not be absurd to ima-  
gine, that even the Quires  
in Heaven, incited by the  
Laws of Nature, do rejoice  
likewise together with those  
that dwell on Earth. And  
[ 'tis probable, ] that even  
the supreme King himself,  
like an indulgent Father, is  
affected with Gladness, whilst  
He beholds Good Sons paying  
a due worship to God: and,  
that for this reason chiefly,  
He does honour the Prince  
and Author of these things,  
with many Circles of years.  
In so much that, he is not  
satisfied with giving him  
thirty years Reigne; \* but  
extends it to the longest time,  
and perpetuates it to an im-  
mense Aevum. Now, entire  
\* Aevum neither  
(K) in this grows old at any  
time, nor does it  
dye: neither can  
the minds of mortals discern,  
either its Beginning or End.  
Nor does it suffer its own  
Center to be perceived, \* nor  
that time which is termed  
its present, to be compre-  
hended by † any  
Those that one; \* much less  
are defunct. Time future,  
Time past.  
For, this Latter is not, in regard  
tis † already gone. And the  
Time future is not yet come;  
wherefore, it is not. But,  
[ that part of it ] termed its  
Time present, flyeth away  
whilst we think, or speak,  
yea sooner. Nor is it at all  
possible, that it should be ap-  
prehended as Time present:

† Or, Still, words.  
I read therefore,  
the words  
of his knowledge of God,  
Valc.

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I read therefore,  
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whereas this was not to have been performed in secret, but in the view of men; on account hereof it was, that He avoided not Death. For, had He done that, He would have been looked upon as a Coward, and inferior to Death. But by His conflict with death as with an Adversary, He rendered that Body which was mortal, immortal after He had undergone that Combat for the Life, Immortality and salvation of all persons. And as, should any one have a mind to shew us a <sup>1</sup> Vessel that can't be burnt, and which is above the power of fire, He could by no other means \* make out the strangeness of the thing, than by taking the Vessel into His hands, by casting it into the fire, and afterwards by pulling it out of the flames entire and unconfused: in the very same manner, the Word of God who confers life on all, deigned to demonstrate that mortal instrument, which He made use of in order to the salvation of men; and to render it a partaker of His own life and immortality: <sup>2</sup> underwent a most awful and advantageous disposition: \* forsaking His Body during a very short time, and surrendering up to Death that which was mortal, that its own nature might hereby be proved: then soon after for refusing it from Death again, in order to the manifestation of His Divine Power, by which [power] He made it <sup>3</sup> apparent, that He had promised, was superior to all [the force of] Death. Now, the reason of this thing is evident and perspicuous. For, whereas it was altogether necessary for His disciples, that with their own eyes they should see a manifest and undoubted Reparation of life after death; in which [life] He had taught them to place their Hopes; in regard His design was, to render them Contemners and Vanquishers of death: not without reason it was, that He would have them behold this with their own eyes. \* For it be- lieved such persons, who were about entering upon a pious Course of life, by the clear- ness of view to behold and imbibe this first and most necessary Lesson of all: and much more those, who were forthwith to Preach Him throughout the whole world, and to declare to all men the "knowledge of God, the

<sup>1</sup> ἡ δὲ ψυχὴ ἀποβύσκειν οὐκ ἔμελλε ἀποβύσκειν. At this place Eusebius seems to be taken by Eusebius, for the death or passion of Christ. So he has said above in the chapter concerning Christ, πῶς οὐκ ἐν τῷ σώματι ἀποβύσκειν, ὡς οὐκ ἐν τῷ σώματι ἀποβύσκειν, therefore [1st] His death is in this manner divine and ordered. See what I have noted at the first Book of St. Eusebius's History, Chap. 1. Note [8c.] <sup>2</sup> I certainly Eusebius calls the sacrament of the Eucharist, ἀσκήσιον τοῦ ἀποβύσκειν, that is, the worship of the Lord's Passion.

<sup>3</sup> These words must be helped by a favourable interpretation. For Christ left not His own Body during the least moment of time. In regard, as 'tis wont commonly to be said, that he had once assumed, he never parted with. But He suffered His own Body to be for some time deliverted of the Company of His Soul. Preferring, in the Eusebian copy the reading ἡ δὲ ψυχὴ ἀποβύσκειν ἀποβύσκειν. But I would rather write, ἡ δὲ ψυχὴ ἀποβύσκειν ἀποβύσκειν, and surrendering up to death that which was mortal. Valef.

<sup>1</sup> For Christ rising from the dead, plainly demonstrates that eternal life, which He had preached to all men, to be superior to every death. And this the Translators understood not; who, though his Version be otherwise elegant enough, yet frequently wanders from the true sense: in so much that in this particular, the Version of this Panegyric may seem far meaner than the Translation of the Eusebian History. Valef.

<sup>2</sup> ἡ δὲ ψυχὴ οὐκ ἀποβύσκειν. At this place, which is, it is believed, written reading the same seems to have followed. Valef.

<sup>3</sup> τὸ δὲ θεῖον κτήνος, of which knowledge had before been

laid by Him amongst all Nations. Which persons ought to rely and ground upon the firmest and most undoubted persuasion of a life after death; to the end that without any fear or dread of Death, they might with alacrity undertake the Combat, against the error of the Nations who worship many Gods. For, unless they had learnt to dispel Death, they would never have been provided against those perils [which they were to undergo].

Wherefore, when, as 'twas requisite, He would arm them against the power of Death, He did our deliver them a Precept in naked words, and bare expressions, nor, as the usage of men is, did He compass an Oration concerning the immortality of the Soul, made up of Persuasions and Probabilities: but readily and actually thrust them the Trophies erected against Death. This then was the first and most Cogent reason, of Our Saviour's engagement with Death. For He blessed His disciples, that death, which is formidable to all, was nothing, and by a clear view rendered them eye-witnesses of a life promised by Him: which very [life] He made the First-Fruits of our common hope, and of a future life and immortality with God. A second reason of His Resurrection was, the demonstration of that Divine Power which had dwelt in His Body. For, in regard He had heretofore deified mortal persons who had been vanquished by Death, and had usually termed them Heroes and Gods, whom Death had subdued; on this very account the most Compensatory Word of God, did even here manifest \* who He was: blessing men, [that His own] nature was above Death. And He not only raised His Mortal Body, after 'twas separated from His Soul, to a second Life; but proposed that Trophy of immortality, which by His conquest of Death He had erected, to be viewed by all, in His very death taught, that He alone was to be acknowledged the true God, who had been crown'd with the Rewards of Victory over Death. I could also assign you a third reason of Our Lord's death. He was a Sacred Victim, offered up for the whole Race of mankind to God the Supreme King of the Universe. A Victim sacrificed instead of the Flock of men: a Victim which ranted and destroyed the Error of Diabolical Superstition. For, after that one Victim ad excruciating sacrifice, namely the most Holy Body of Our Saviour, was slain for man-

kind, and offered up as the 'Substitute to ransom the Life of all Nations; who, being before bound by the impury of Diabolical Error, were compassed of Treason; and thenceforward all the power of Empire and profane Demons became extinct; and all manner of irreverential and fraudulent Error was forthwith weakened, dissolved and confuted.

A Salutary Sacrifice therefore, [taken] from among men, namely the \* very Body of the [Divine] Word, was sacrificed in place of the whole Flock of men. To the end the life of others might be redeemed. So Ananias was sacrificed instead of the Emperor Hadrrian, that he might deliver His fate, as 'tis related by Herodotus Pictor, and others. This is Aristotle's story, or Joseph and Joseph's Life for Life, as Aristotle expounds Himself in his Fifth Sacred Oration. Farther, 'twas necessary, that He who in this manner sacrificed, should voluntarily offer Himself to be slain. Which may be gathered both from Aristotle, and from Aristotle Pictor. In which Ananias the words are used, cum voluntarius ad victim magis populi. Moreover, that custom of the Romans, who bequeath'd themselves to death for the safety of the Empire, could clearly shew this very thing. Valef.

Whom the Greeks call δεινός, the Latins termed Vicarii; so Stephens in his Latin History, in the word Vicarii. Vicarii, says he, etiam interdu sunt. Scilicet, Vicarii alio sunt fortissime, qui bequeath themselves to destruction and death, that they may bring those mischiefs on their own heads, which were about to befall others. Hence 'tis that Paganists does here render δεινός, Vicarii. <sup>1</sup> ἡ δὲ ψυχὴ ἀποβύσκειν. I doubt not but Eusebius wrote, ἀσκήσιον τοῦ ἀποβύσκειν, ἀσκήσιον, who being before bound, &c. or to allude to the Crime of treason, which the Greeks are wont to term ἀσκήσιον, as 'tis apparent from Dion Cassius, in several places. Valef.

\* Or, Himself.

And this was the Victim delivered unto death, concerning which mention is made in the Expressions of the Sacred Scriptures; which are sometimes worded in this manner, † Behold the Lamb of God, which taketh away the sin of the world: Sometimes they run thus, † As a sheep He was led to the slaughter, and as a Lamb before His Shearer [He was] dumb. And they likewise tell us the reason, by adding these words: He bears our sins, and is tortured with pain for us: and we esteemed Him to be in labour and in stripes and in affliction. But He was wounded for our sins; and He was bruised by reason of our iniquities. The chastisement of our peace [was] upon Him; with His Stripes we are healed. All we like sheep have gone astray; every one has walked in His own way; and the Lord hath delivered Him for our sins. For these reasons therefore, the Humane Instrument of God the Word was sacrificed. But this Great High-Priest consecrated to God the Chief Governor and Supreme King, being [something else] besides a Victim, namely, The Word of God; The Power of God; and The Wisdom of God, soon recalled His Mortal [Body] from death; and presented it to His Father, as the First-fruits of Our common Salvation; having erected this for all mankind, as the Trophy of that Victory which He had gain'd over Death, and over the Army of Demons, and [made it] the final Absolution of those humane Victims which of old had been usually offered in sacrifice.

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CHAP. B. T. Where these things are thus, 'tis XVI. now sensible we should come to the demonstrations: if indeed \* the truth of these matters has any need of demonstration, and if it be

indeed necessary, to produce testimonies in confirmation of deeds that are manifest and evident. Take therefore these demonstrations, having first prepared \* your ears in order to a candid hearing of our discourse. All Nations upon the Earth were heretofore divided, and the whole Race of men was mince'd into Provincies, into various dominions over each Nation and plenty into Tyrannies, and manifold Principalties. On which account, fights and continued Wars, Depopulations and Captivities, as well in the Countries as Cities, never less than. Hence the numerous Subjects of Histories, Adulteries and Rapes of women: \* hence the calamitous destruction of Troy, and those Tragedies of the Ancients, whereof mention is made amongst all men. The Causes of which [calamities] should any one ascribe to their error in worshipping many Gods, 'tis my sentiment He would not be mistaken.

But, after the Salutary Instrument, namely the most Holy Body of Christ, [which appeared superior to all Diabolical Error, and] Force, and was a stranger to every evil, as well in deeds as words; a credit against the Demons, as a source Trophy of Victory, and the Absolution of ancient Adversities; immediately all the works of Demons were dissolved and dissipated: nor were there Dominions of places any more, nor manifold Principalties, nor Tyrannies, nor † Democracies, † Or, Republics (which were wont to arise from publick) thence, † Depopulations of Countries, † Or, Sieges of Cities. But, \* one God was Preach'd amongst all men; and at the same time, one Empire also, that of the Romans, flourish'd over all; and that irreconcilable and implacable hatred, which the Nations had born one to another almost utterly extinct. And as the knowledge of one God was delivered to all men, and one God, thus way of Religion and Salvation, [namely] \* the Do-

Eusebius has exprest himself a little above, in the close of the foregoing chapter; where speaking concerning the Body of Christ, which from death, his words are these: ἡ δὲ ψυχὴ ἀποβύσκειν ἀσκήσιον τοῦ ἀποβύσκειν, ἀσκήσιον, who being before bound, &c. or to allude to the Crime of treason, which the Greeks are wont to term ἀσκήσιον, as 'tis apparent from Dion Cassius, in several places. Valef.

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CHAP. **B**UT 'tis here seasonable, that we should inspect the Performances of our Saviour in this our age, and should contemplate the living works of the living God. <sup>†</sup> For how should

such Glorious Achievements as these, not be the living Works of a living Person, and of One who truly lives the Life of God? But do you

enquire what these are? Hear them. Not long since, some persons who had proclaimed war against God, with great obstinacy, and on left Power and Military Force, ruined and dug up from their very foundations, the Edifices of His Oratories, and resolved upon rendring His Churches wholly invisible, and with all imaginable Engines and Stratagems fought against Him who is not to be seen with eyes, calling and throwing against Him \* the darts of impious Expressions. But the invisible God

avenged on them in an invisible manner. Immediately there, by one only Noe of the Deity, they became extinct; [<sup>†</sup> those persons I mean] who a little before lived delicious and pleasant lives and were thrice-happy, who were celebrated amongst all men, as equal with the Gods; who during many

years had governed the Empire gloriously and happily, as long, namely, as there was peace and friendship between them and Him whom they afterwards opposed. But when they changed their minds, and were so audacious as to engage in an actual war with God, and set their Gods in array against Ours, as their

\* Chalm. Leaders and Defenders: immediately, in one moment of time, and by the Beck and Power of that God whom they opposed, they all underwent the deserved punishments of their

audacious attempts. In so much that, giving ground to Him with whom they were engaged in war, and turning their Backs upon Him, they acknowledged His divinity as others had done; and hastened to grant and permit the clearest contrary to those things, which a little before they had attempted. But our Saviour forthwith erected His glorious Trophies in all parts of the Earth; and did again adorn the whole world afresh, with holy Temples and <sup>†</sup> Consecrated Oratories: and in every City and Village, in all Countries, and in the desert places of the Barbarians, <sup>†</sup> He dedicated Churches and Temples, to one God the Supreme

King and Lord of all. Hence also 'tis, that those consecrated places are vouchsafed the name of the Lord; and take their appellation not from men, but from the Supreme Lord Himself. For, from Him \* they have the name of Churches.

† I had rather read *ἐκ τῶν ὁμωνύμων* the name. Nothing occurs more frequently in Ecclesiastical writers, than the name of *ὁμωνύμων* or Dominica. Nor have only the Greeks termed Churches thus, but the Germans also have borrowed this name from the Greeks, as *Waldkirchen* Sirabon informs us in his *Book de Rebus Ecclesiasticis*, Chap. 7. *Wald* signifies we have our name from the Forest, as *Waldkirchen* in English, to wit Churches; and hence 'tis that the Saxons call them *Kirke*.

Let Him therefore that has a mind to it, come forth and inform us, who, after so great a Ruine and Devastation, hath raised the sacred Houses from their foundations to so vast an height [<sup>†</sup> how hath bestowed a Reformation] upon those Structures; <sup>†</sup> who hath despised all that he received of education, whereby they are become far more splendid and stately, than they had been before?

\* And, which is swift to be admired, hath not new-built, after the death of those Enemies of God; but whilst those very persons were yet alive, who had devoured them: in so much that, they themselves by their own mouths, and by their own Letters recanted their bold attempts: and thus they did, not whilst they were surrounded with the delights and pleasures of Life, (for thus any one might perhaps suppose, that they performed this \* with a reward to kindness and clemency.)

† But at such time as they were pursued with stripes inflicted on them from Heaven. Who, after so many and such impetuous storms of Persecution, and in the very heat and extremity of dangers, throughout the whole world kept fixt to the Precepts of His Divine Doctrine, infinite numbers of men that were zealous followers of a Philosophical Life, and strict worshippers of the Deity, <sup>†</sup> also women that were in Holy Orders, and *Quines* of Virgins which Dedicated the whole time of their Lives to a perpetual chastity of body and mind: and taught them abstinence from food, and most willingly to continue without meat and wine during the space of many days, and to lead a hard and austere

† Or, To converse of life, with make use of the continence and temperance strength of Who hath so far abroad, prevailed upon with, &c. Women, and numerous multitudes of men, that they should exchange the food of their Bodies, for that rational food that agrees with their rational souls, [which food is gotten] by <sup>†</sup> a pursuit of Divine Lessons? Who

who, by the same means, hath taught Barbarians and Persians, women, children and servants, and innumerable multitudes of all Nations, to despise Death; and to persevere themselves, that their Souls are immortal, and that \* there is an Eye of justice which inspects humane affairs; and that they should expect a future judgment from God [to pass upon] the pious and the impious, and that for that reason, they ought to lead just, holy, and sober lives?

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† Or, To converse of life, with make use of the continence and temperance strength of Who hath so far abroad, prevailed upon with, &c. Women, and numerous multitudes of men, that they should exchange the food of their Bodies, for that rational food that agrees with their rational souls, [which food is gotten] by <sup>†</sup> a pursuit of Divine Lessons? Who who, by the same means, hath taught Barbarians and Persians, women, children and servants, and innumerable multitudes of all Nations, to despise Death; and to persevere themselves, that their Souls are immortal, and that \* there is an Eye of justice which inspects humane affairs; and that they should expect a future judgment from God [to pass upon] the pious and the impious, and that for that reason, they ought to lead just, holy, and sober lives?

† Or, Divine Reformation in his thirty second Tome on Saint John's Gospel.

the ancients believed, that Justice had a most quick and sharp eye, which inspected all things that were done by men, and would send wick; which eye they appealed to as a witness, who had been any way injured. Nothing occurs more frequently, both amongst the Greeks and Latins. The old Poets words in *Sisyphus* are these.

† *Εἴς τινος ἀποδοῦναι, ὅς δ' ἀνέγχετο*  
*ἄνδρος ἀγαστῆρος, καὶ τὸν αὖτις ἀνέγχετο.*

We have no leisure to produce more authorities; nor is it at all necessary in regard to the thing is well known. Yet Christophorus saw not the Emendation of this place. *Valf.*

For 'tis in no wise possible, that those who are not thus disposed, should submit themselves to the yoke of piety. All which egregious performance, are even at this present accomplished, only by Our Saviour. But let us omit these things. Come on, we will now apply our selves to [a conviction of] His whole mind is as hard as flint, by such interrogatories as these. Tell me, Friend, <sup>†</sup> and inter words that are rational? <sup>†</sup> Is your confession the product, not of a foolish and stupid heart, but of a soul ended with reason and understanding. Tell me [<sup>†</sup> I say,] after you have often and duly weighed the matter with your self. Which of all the Sages who in times past have been famous, was known in the same manner with Our Saviour, and proclaimed so infinite a number of ages since, by the Oracles of the Prophets, amongst the children of the Hebrews, anciently God's beloved people? Who in their minds had a fore-knowledge of the place

of His Birth, and of the times of His Coming, and of His manner of Life, of His Miracles, of His Discourses, and of His famous actions; and left them on record in the sacred Volumes. <sup>†</sup> Who hath shown Himself so swift a Revenger, of those audacious Attempts against Himself; that, immediately after that impious fact committed against Himself, the whole Nation of the Jews should be pursued and punished by an invincible Power, and their Royal Seat utterly demolished and overthrow from its very foundations, and the Temple, together with all the Ornaments and rich furniture therein, level'd with the Ground. Who hath uttered predictions,

both concerning those impious men, and also in reference to the Church founded by Him over the whole world, exactly correspondent to the affairs themselves, and hath actually demonstrated and confirm'd the truth of those Predictions, in such a manner as Our Saviour hath done? Concerning the Temple of the Impious He had said,

\* Behold, your house is left to you desolate, and there shall not remain a stone upon a stone in this place, which shall not be thrown down. <sup>†</sup> But concerning His own Church [He spake in this manner,] <sup>†</sup> I will build my Church upon a rock, and the Gates of Hell shall not prevail against it. <sup>†</sup> To have brought at first from filling, men that were contemptible as <sup>†</sup> Illicite, and afterwards to have confuted them Law-givers, and Teachers to the whole world; what, and how mighty a thing does this seem to you? As for His promise to them, that He would make them

Fishers of men, He not only uttered it in words, but performed it actually and abundantly; and conferr'd on them so great a degree of strength and power, that they compos'd writings, and published Books: and the authority of all those Books was so great, that being rendered into all Languages, as well of Greeks as Barbarians; throughout the whole world, they are studiously read by all Nations; and the Contents of them are believed to be divine Oracles; of how mighty a pre-eminence is this, in order to a clear demonstration of His Divinity? How considerable likewise is that, namely that He forgot all things former, and, long before it happen'd, assured His disciples, that they should be brought before Kings and Princes, and should be punished, and undergo the extremest of Torments, not for any fault of their own, but only on account of their confession of His Name? Moreover, that He persecuted and prepared them cheerfully to endure these things; and so fortified them with the Arms of Piety, that in their Conflicts with their adversaries, their minds appeared firmer than adamant; what powerfulness of expression is it, which that matter does not exceed? Likewise, that not only those who had followed Him, but their successors also, and again they who immediately succeeded them, and at length such as have lived in this our present age, should with so undaunted a resolution

\* unite the Forces of their minds; that although they had done nothing worthy of death, yet with pleasure would endure all manner of punishments, and every sort of Torture, on account of their eximious Piety towards the Supreme God; what degree of admiration does not this surpris? What King did ever continue His Reign during so vast a number of Ages? Who does this wage war after death, and does erect Trophies over His Enemies; and does subdue every place, Conary, and City, as well Grecian as Barbarian; and does vanquish His Opposers by an invisible and latent <sup>†</sup> Hand? And, <sup>†</sup> Right-hand.

Peace \* by His Power procured for the whole world, concerning which we have already spoken what we judged agreeable, how should it not reign over the whole &c.

† Or, which by his power reigns over the whole &c.

† Or, which by his power reigns over the whole &c.

† Or, which by his power reigns over the whole &c.

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† Or, which by his power reigns over the whole &c.

† Or, which by his power reigns over the whole &c.







*ricius*, *ibid.* He is carried back to his Kingdom by the *Romans*, 533. 1. He gives a Golden Cross to the Church of Saint *Severus* the Martyr, 532. 2. He marries *Sira* a Christian woman, contrary to the *Perfians* Laws, 532. 1. *Chrysothorus* Bishop of the *Neustangis* at *Constantinople*, 372. 1. 374. 1. *Chrysothorus* Proctor to *Theodosius*, an enemy to *Flavianus* Bishop of *Constantinople*, 408. 2. 421. 2. Why he was angry with *Flavianus*, 421. 2. *Chrysothorus*, a Tax abolished by the Emperor *Anasthasius*, 470. 2. *Chrysothorus* was put by common words every fourth year, *ibid.* *Zyranus* affirms this Tax to have been begun by *Constantine* the Great, 472. 1. *Eusebius* denies it, 472. 2. &c. *Chrysothorus*, a City of *Bithynia* a Sea-port of the *Chalcidians*, 382. 1. 211. 1. *Chrysothorus*, that is a Golden Tax, first brought up by *Anasthasius*. *Church*, its Gifts, 77. 1. 82. 2. *Churches*, very large and spacious built by the Christians before *Dialectus* the Persecution, 140. 1. *Church of Antioch* the Martyr at *Constantinople*, 368. 2. *Church at Alexandria* termed *Calistinus*, 376. 2. another Church there, called *Alexander's*, 375. 1. *Church Anasthasia* at *Constantinople*, 337. 1. *Church of the Gethy* at *Constantinople*, 316. 2. *Church* is not won fiercely to persecute Heretics, 370. 2. *Church*, the disturbance thereof is usually accompanied with Tumults in the State, 352. 2. *Church*, its affairs depend on the will and appointment of the Emperors, *ibid.* *Church of Rome*, its privilege, 251. 2. *Church of the B. Virgin Mary at Antioch*, was called *Justinian's* Church, from the Builder's name, 512. 1. 518. *Church Library* first founded by *Alexander* Bishop of *Jerusalem*, 102. 2. *Circium*, a Cattle which is begirt by the Rivers *Euphrates* and *Abura*, 505. 1. *Cleric* Bishop of *Polemias* in *Syria*, 89. 1. *Claudius*, a Noble Poet, 416. 1. *Clearchus* Prefect of *Constantinople*, 308. 2. *Clement*, Saint Paul's companion, the third Bishop of *Rome*, 32. 1. 38. 2. His Epistle to the *Corinthians*, 39. 1. 48. 2. He rendered Saint Paul's Epistle to the *Hebrews* into *Greeks*, *ibid.* *Clement Alexandrinus*, 78. 2. 271. 1. 290. 1. was Master of the Catechetical School at *Alexandria*, 94. 2. 96. 2. His Books, 97. 2. *Cleobianus*, Heretics amongst the Jews, 63. 2. *Clement* is Deified, 302. 2. *Cleopas* or Cleopas was Brother of *Joseph*, 38. 1. *Cole-Syria*, afterwards named *Syriac*, 467. 2. *Comestries* of the Christians, 122. 2. 125. 1. Assemblies wont to be held in them, 172. 2. *Comestulus* by the Emperor *Mauricius* is sent Master of the Milice into the East, 521. 1. *Comites* of the first and second Order, 606. 2. *Communio* of the Laicks, 113. 2. *Comon*, from being Bishop of *Apamia*, becomes a Soldier in the Army of the *Isauri*, 469. 2. *Comon* Abbot of the Monastery of Saint *Saba* in *Palestine*, 495. 2. *Conflatus* wrote to *Leontius*, Sister to *Constantine* the Great, 336. 1. *Conflatus*, Baths he called at *Constantinople*, 308. 1. 366. 2. *Constantinus* Junior's Letter to the *Alexandrians*, 146. 2. His death, 217. 1. *Constantine* falsed *Augustus* by the Soldiers, 149. 1. 209. 2. Sees the figure of the Cross in the Heavens, 410. 1. 540. 2. Erects the figure of the Cross in *Rome*, 177. 1. 744. Invites his Subjects to Embrace Christianity, 167. 1. &c. His Empire was Bloody, 576. 1. He entertains the Bishops at a Banquet, 581. 1. He forgives his Subjects the fourth part of the Tribute, 607. 1. On Easter-day he bestows Alms on all persons, 613. 1. He abolishes the penalties of Single-life and woe of Children, 614. 2. &c. during his Reign two Vices prevailed, Covetousness and Hypocrisy, 624. 2. He is baptized at *Nicomedia*, 618. 1. 243. 2. He dyes on the day of Pentecost, 629. 2. His Funeral very splendid, 630. 1. &c. He was buried in the Church of the *Apollis*, 631. 2. *Constantine* built two Churches at *Constantinople*, the one called *Irene*, the other *The Apollis*, 229. 2. 253. 1. *Constantine* chivrus Father to *Constantine* the Great, a most Religious Prince, 149. 1. He did not persecute the Christians, *ibid.* and 535. 1. His Clemency towards his Subjects, 535. 1. how he tried their zeal for the Christian Religion, 536. 2. When he died, 509. 2. *Constantia* a Mart-Town of the *Gaece*, 618. 2. *Constantiniana*, in what sense to be taken, 304. 1. *Constantine* of *Palamus* and *Julianus*, 227. 1. of *Felicianus* and *Titanus*, 244. 1. *Constantine* and *Proculus*, 247. 1. of *Marcellinus* and *Proculus*, 248. 1. of *Constantine* III. and *Constantine* II. 550. 2. of *Eusebius* and *Rufinus*, 177. 2. of *Sergius* and *Nigrinianus*, 264. 1. 266. 1.

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